PASTOR

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Photograph by David Davenport

ST. MICHAEL'S MOUNT, CORNWALL

WHY TONGUES?

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Material from an address before the British Pentecostal Fellowship annual meeting and the ministers of the Midlands



by George Canty

PUBLIC RELATIONS OFFICER TO THE BRITISH PENTECOSTAL FELLOWSHIP

THE worst way to seek the baptism with the Spirit would be to think about yourself, and that is exactly what you are doing if you are worried about keeping your dignity.

This perceptive suggestion came from Charles Kingston in our discussions.

It is hard for nice people not to be worried this way. Twentieth-century man is urbane and dispassionate. He is required to be tearless, composed and unruffled at all times. Modern man is a spiced Cornish pasty with a cold crust. We have turned conceit into a virtue and we call it respectability.

Our times are competitive, and we face the combat by growing a hard, horny exterior—chain mail under our tweed jacket—steeling ourselves, putting on a subtle air of superiority and indifference.

The real man has somehow to be got through to. He is a nut! The gulf between a modern educated person and Jesus Christ is as deep as the Lauterbrunnen valley. Jesus was so "getatable," eager, open, not buttoned-up and imperturbable. "He was moved with compassion." He was not always taking side glances in shop windows to see what His public image was. You cannot be yourself that way. You cannot see you because you instantly disguise yourself, adopting a pose of cool, self-contained confidence. Jesus forgot Himself, and therefore was Himself. He did not hide His real self, with His passionate reactions.

We often act as if we were not as naïve as He was. Is the servant above his Master?

I have seen that when people speak with tongues, at that moment at least, the crust is cracked, the shell of urbanity is split open. We become His workmanship, instead of British made. The glorious force of the mighty rushing wind lifts us out of our tight little modern pattern. We could not care less what anybody thinks when we speak with tongues. That is a species of emancipation the world desperately needs. Incidentally, if everybody was baptised in the Holy Spirit, and all the world was delivered from its conformity to social dignity, I do not know how commerce would motivate its advertising. Half the things made are sold by advertisements which exploit our feelings about what people think of us. We are self-conscious, but when we speak in tongues we are Christ-conscious.

This reason why God selected tongues as a sign of the Spirit can be made more obvious if I go back a bit—to creation in fact. As you may have heard, God made this world. The way people treat it sometimes you would think it was made by an evil deity, like the Gnostics used to say.

Many Christians have a poor hold on the doctrine of creation and are scared of all the lovely things around them. Their very bodies seem to them a dangerous location for their souls to be in. Like the Orphic teachers said centuries before Christ "the body is the tomb," so Christians traditionally stress the spiritual character of God's blessing. As a boy I used to imagine they were talking about a kind of heavenly short wave that could not be picked up physically but only by some inner circuit isolated from the rest of me—a refined ethereal "fluence." If anything made our pulses beat faster it could not be God, it must be emotionalism, for God confines His activities to the sphere of the soul.

I can appreciate that against this traditional outlook tongues, and everything suggested by tongues, must seem a defiance and an outrage. Tongue-speaking is a physical event, essentially linked with normal human reactions—the whole twelve notes of the gamut of feeling brought into brazen and unblushing service. Human beings actually enjoying themselves as human beings, body, soul and spirit, through God—such indulgence! Yes—hallelujah!

Some people may not approve of tongues, and they will talk of this as the least gift, inconsequen-

tial for spiritual babes. However, least gift or not, it is vastly significant.

If tongues is a sign it must point to something greater than itself. It points, of course, to the Spirit, but also to the form in which the Spirit is manifesting Himself—through outward physical reality. Tongues is the point at which there becomes visible the union of human flesh and the divine Spirit. God is operating in the sphere of the sensible world, in our bodies, for our human cognisance. "That which we have seen and heard declare we unto you."

Jesus Christ was the perfect union of God and man. By the baptism of the Spirit and speaking with tongues that union is verified to each of us personally. Christianity is demonstrated to be not merely a this-world or a that-world religion but a both-worlds experience. Tongues is a small sign of this great possibility. There is real meaning in Joel's words "I will pour out of my Spirit upon all flesh." Here is the sign of a break-through of the kingdom of God into the kingdom of nature; and that gospel of the kingdom is shouted at us from all over the gospels themselves, bringing with it the nine gifts of the Holy Spirit—the entire classified range of the supernatural.

Pentecost puts before us the proper concept of the universe. God in the world. Life aglow with glory from heaven, at breakfast, in the bus, at work. The Bible even says "Enoch walked with God, and had sons and daughters." God in marriage. God with us. "They spake as the Spirit uttered." "They uttered as the Spirit spake."

So we go to church—it arises from the sheer exuberance of life with God, like a young man running a race. "Delight thyself in the Lord." Have a good time in the process. God blessed Abraham in all things—eating, walking, seeing, hearing, singing. Why should not a chorus, a hymn or a sermon bless you, thrilling you from tip to toe?

We can go back to where we started, the question of expression. The Spirit gives utterance, and Bible religion is normally expressive, hearty, unrepressed. Has British Pentecost too much anxiety about being

(*continued on page 10*)

CHURCH REPORTS

CASHES GREEN **R. J. Teague in charge**

Despite bad weather Cashes Green Elim church was full for the recent anniversary service convened by Mrs. Teague.

Sunday school scholars brought their parents and all were blessed as the little ones gave of their best for Jesus and sat listening intently as Mr. Spender, of Gloucester, spoke. BERYL BURFORD.

☆ ☆ ☆

The recent visit of the Bristol City Temple choir was an occasion of real blessing and encouragement for the local friends.

The use of the Methodist schoolroom was kindly granted and well catered for the choir and supporting friends. Testimonies of salvation and healing, gospel messages in song by the "Ransomed Men" male voices, most of whom are in the Bristol choir, and a final message by Miss Betty Lovell brought a challenge and a real sense of God's presence.

Mr. J. Teague, the church leader at Cashes Green, was encouraged to know that several local people who had not before attended the meetings were present. R. J. TEAGUE.

WORTHING **Pastor: L. Tranter**

We at the Worthing church are very conscious these days of the blessing of the Lord upon us. As we look back over the year we have had three baptismal services and another is now being arranged. The last baptismal service was held on October 19th, when seven candidates were baptised. Six of these were new converts from Vacation Venture held this year, including a husband and wife who both found Christ the same night. Fifteen new people have now requested church membership, and at our business meeting all departments reported increases, the Sunday school increasing from twenty-two to fifty-three scholars.

A new activity, the coffee bar, was started a few weeks ago, and almost every time unsaved people



Baptismal candidates at Worthing.

have been contacted and personally presented with the gospel of Jesus Christ.

We as a church bless and magnify the Lord, and rejoice in a wonderful Saviour.

R. KINGSTONE.

YOUTH LEADERS' RETREAT

NORTH London Presbytery youth workers met at the Kensit Memorial Bible College in October for a weekend of discussion on the general theme of "Our leadership." We were welcomed by the organiser, B. C. Richardson. Alex Tee, in the opening address, reminded us of the importance of our task and dealt with various aspects of our work from the words in Isaiah 22:23, "I will fasten them as a nail in a sure place." W. Blackler led the first workshop on Saturday, taking as his subject "Our goal," then A. Tee spoke on "Our qualities," reminding us of our need for personal holiness, and a life demonstrating Christian character.

The workshop, led by B. C. Richardson, on "Our programme" stimulated much discussion and gave many practical suggestions for a planned youth programme. A Scripture Press film-strip showed a typical purposeless youth group and brought home the need for a planned curriculum to meet the need of such.

The final workshop was led by E. Corsie and was entitled "Our organisation." Pastor Corsie showed that organisation makes for purposeful planning, gives a sense of direction, avoids conflict and offers a means of assessment.

I went away with pleasant memories, the crystallisation of previously partially formed ideas, and a renewed determination to put into practice the new things I had learnt.

JANET KING.

NEWQUAY **Pastor: D. Holmes**

The visit of two of our previous pastors as speakers brought the twenty-first birthday celebrations of the Elim church at Newquay to their climax.

Earlier in the year we had begun our celebrations by having John Woodhead, the pioneer evangelist, to minister for a weekend, during which he was guest of honour at a special dinner, attended by members and friends, held at a local hotel.

During a week of convention we have enjoyed the ministry of Pastor and Mrs. E. Corsie and Pastor G. L. Taylor. The messages of both our brethren brought help and challenge to us all as we continue in the work of God. Each evening of their stay Pastor and Mrs. Corsie sang to us and their duets were greatly appreciated.

Following this convention we have held a "rendezvous" for children, with excellent numbers attending. We give praise to God for the way He is blessing us here in Newquay.

J. H SMART.

DARLINGTON **Pastor: John D. Henderson**

Recently we had students from Elim Bible College for a weekend. Many of the members said they had received such blessing that it was a pity they could not stay for the week. During this weekend four of our young people were filled with the Holy Spirit. In these services were visitors from the local Methodist and Baptist churches. For some it was their first time ever in a Pentecostal meeting. We praise God for the ministry of the students and for four young lads who gave their lives to Christ during the month of October.

CHRISTCHURCH **Pastor: D. Ball**

"A crusade we shall long remember and give thanks to God for" could well express the feelings of many who attended our crusade conducted by the President in November. What a joy it was to see on the first night souls come to Christ.



Pastors D. Ball, J. Osman, A. Tee and F. S. Bristow.

Preceding each evening service the President conducted a divine healing service. One Roman Catholic lady was remarkably healed of spinal trouble and others testified that they knew the Lord had begun a work of healing in them. Speaking nightly to a crowded church, Mr. Tee preached on divine healing, faith in God, and prophecy. People responded to each altar call.

The Bournemouth Presbytery churches supported us each night, supplying fine musical items to bring added blessing.

MOTHERWELL **Pastor: F. W. Jones**

The Motherwell church has just concluded three weeks of blessed campaigning. Auntie Sunny came and laboured faithfully among the children, many of whom indicated their desire to accept the Lord as their Saviour. This is very encouraging, because we already have in the church some who decided during Auntie Sunny's last visit.

We then had a profitable ten-day crusade with Rev. Art. Sheppard and team from Calgary, Canada. We appreciated the group singing and Mrs. Sheppard's painting, but the Bible-centred, practical preaching was a source of real inspiration. It thrilled us to see souls being saved, and it is obvious that the whole church has been moved closer to God. From the hearts of our young people there is the expression of a deep hunger for the things of God.

In the coming of the Sheppard team we have proved again the truth of Romans 8:28, because when we had no crusade speaker booked the Lord opened the door and we enjoyed the blessing.

H. CLARK,
Church secretary.

Let's be friends

by Gordon Wright

(Based on the cover photograph of the EVANGEL, May 24th, 1969)



WOOF! Let's be friends. There are probably difficulties in the way, there usually are, but true and lasting friendships are built up gradually as we come to terms with one another. I know I'm not in the same class as you, but I don't think that really matters. We were made different in the first place, yet we were put on this earth to live happily together. We could have a great time together if we became pals.

Of course, there are lots of things you can do that I can't do, but I think there may be a few things I can do that you can't do, so it makes sense to be friends so that we can help one another.

I don't aspire to sing, but I do a little barking—gentle barking for the children and louder barking when necessary.

You will find this difficult to accept, but some people prefer my bark to your correct talk. We humble creatures don't like to wrap it up so much. We prefer to call a spade a spade. Yes, my bark would appeal to some, your polish to others—you see, we would make an excellent team.

You aren't afraid your friends will give you the cold shoulder if you are seen walking around with me, are you? I know that Chow down the road is better to look at, but he needs a muzzle most of the time. Oh, I shouldn't have said that, it wasn't nice.

You can count on me not to be jealous and say nasty remarks because I can have only the bone. As a matter of fact, I rather like the bone. No doubt there is a wise plan behind it all, but it's beyond me to understand it. Let those hoard who want to. I bury a bone now and again for a rainy day, but that's different. Happiness, contentment, peace—these are the essential things of life, that's what I say.

I won't even envy you your bicycles. I will be quite content to trot along beside you. We dogs don't feel inferior because no Chow has invented bicycles for us. We don't pine for the unobtainable. We've been happy thousands of years without them.

I know that I have a different colour skin from you and that you don't approve of some of my habits, but of course I may not particularly like all of yours. Still, I won't say anything more about that, as I want us to be friends and friendship often means closing one's eyes to that which irritates.

If you fall on bad times it won't make any difference to my friendship. As I said, "I'm used to little and am quite content. I will still be your friend even if you lose your sparkling new bicycles. Forgive me if it sounds boastful, but our breed is a faithful crowd. We don't forsake our friends when tragedy overtakes them. "Once a friend always a friend," that's our motto.

You sophisticated people need a friend who loves the ordinary humble things of life to take you out of yourselves. In fact, but for our type you would miss half the joys of life.

You could get knocked off your bicycles and have to stay in bed. You may not feel like talking, but it wouldn't make any difference to me; I would just lie there near to you to keep you company. That would be much better than being alone, wouldn't it?

Most of us get a little down at times, and, though I say it modestly, I have the knack of cheering people up. Something my Maker gave me, I suppose. There is nothing sophisticated in what I do. I just rub my nose against them and they go into ecstasies. You'll be down sometimes, then I'll try my magic on you—friends.

That's right, get off that wall and let's trot down the road together. I thought you would see it my way.

THE ELIM
EVANGEL

NEW YEAR GREETINGS to all our readers

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

HUMANISTS have this case against the teaching of the Christian religion in schools (it is not usually the Christian faith that is taught except by a minority of committed Christians): that its presentation was associated with the prosecution of war and the production of the means of waging war, and with the maintenance of the present power structure in society; that it was not applied to check such evils of society as overcrowding, poverty, bad housing, the exploitation of the underprivileged both at home and overseas and malnutrition, or to denounce the manipulation of finance for personal gain; that its presentation was not directed to curbing personal ambition, even if such ambition was against the well-being of society as a whole; that, by default, its presentation implied that personal success was the be all and end all of life; that it emphasised the value of property at the expense of the individual.

The withdrawing of truth, or the failure to present truth, leaves a vacuum for error to fill—hence Communism. The Church's failure to support the rights of men under the divine ægis has resulted in Communism's success in supporting the rights of man under Satan's ægis.

On the matter of error filling the vacuum left by failure to teach truth the Church's failure to teach Christ's second coming has opened the door for cults to proclaim, out of the context of the cross and the redeeming work of Christ, the coming of the kingdom. The Church's failure to present a Bible doctrine of divine healing has opened the door for a doctrine of faith healing to be associated with spiritist and pseudo-psychological-cum-Christian-cum-mental-healing teaching linked to errors about our Lord's person and His redeeming work. The Church's teaching on inbred sin has resulted in the almost universal assumption that man morally is the victim of his own creatureship, with the permissive attitude to temptation and sin that springs therefrom, and has led to the error of infant baptism and of belief by Roman Catholics in limbo, the place of departed children.

But to return to religious instruction. Contrary to the teaching of our Lord the power struggle is instilled from the commencement of our formal education; instead of our being educated to control our innate aggressiveness its expression is encouraged. To our society one of religious instruction's most obnoxious statements is "Blessed are the meek." Few attempts are made to correct, in religious instruction, the prevalent opinion that "Blessed are the ruthless, for they shall inherit the earth." Little attempt is made to instil through religious instruction that persons have priority over property, or to discourage violence and support the weak.

But humanists cannot have it both ways. If the Christian religion is to be applied to finance, housing and war it must also be applied to pre-marital relationships, to the permanence of marriage, to divorce, to infanticide, to the death penalty and to sexual malpractices.

But this brings us to the nub of the matter: the gospel of Christ recognises that God has made mankind subject to a self-defeating process all along the line until the final defeat by death; the world's evils may be ameliorated, but they are still evils, and will so remain. The gospel message is not the salvation of society from social ills but

(*continued on opposite page*)

COMMENT, OPINION AND REVIEW

AS we enter the eighth decade of the twentieth century we remind ourselves that the world of business, entertainment, athletics, politics and mass communication has got the Church exactly where it wants it. This could never have been said of the world's hold upon our Lord and His apostles or of the Church of the first three centuries of its history. Then the Devil, discovering that he could not destroy the Church from the outside, joined it—not the true Church of course, but the professing Church.

Since then the voice of God has been heard only through minorities and a few individuals, as it was heard only through a few called-out people and communities in Israel of old, the then establishment, centred in the temple, being largely silent on prevailing national evils.

The controllers of the public means of communication realise that they may publicise the vapourings of *Honest to God* and the "death of God" school and their kind without any detriment to their own or their supporters' position. They know that the non-churchgoer is unlikely to read such material, and that the vague impression he gains from such publicity as these writings receive is that of the Church once again wrangling over abstruse theology and failing to touch life as it really affects him, and that in a Church already bemused by its own predicament and the world situation such material will serve only to make confusion worse confounded.

We pray "Lord, send the old-time power," but do we know for what we are praying? God knows, so He does not send it; He knows we could not take it. The recipients of that "old-time power" "turned the world upside down"; today the world has turned the Church upside down.

Early in His ministry our Lord entered the temple of God and ejected the tradespeople. What would happen if an itinerant preacher were to act similarly today in our places of worship and throw out the—shall we say—relics of war, with the words "The house of God shall be called a house of prayer, but you have made it a recruiting agency for warmongers, a place where armament manufacturers sit unrebuked, a place where the activities of the property developers are winked at, a place where the industrial activities of the unprivileged majority are frowned on"? At the end of His ministry our Lord repeated His attack on the temple authorities, led what would today be called a protest march to Jerusalem, with the result that the authorities saw to it that this dangerous innovator was eliminated.

But what committee appointed to station ministers would appoint Jesus to a church—He who was always at issue with the religious establishment, He who "was on the look-out for publicans and sinners" (Luke 15:2, lit. transl.), much to the chagrin of the establishment?

What committee would appoint Paul to a church pastorate? His message was so explosive that it almost wrecked the glorious company of the apostles —Peter with them. Three years after his conversion Paul paid his first visit to Jerusalem, but the apostles there could tolerate him for only a fortnight. After giving him their blessing they packed him off to his home in Tarsus, and for fourteen years we hear nothing of him.

What stationing committee would appoint Paul upon the references he would receive from Cyprus, where he struck a man with blindness, from Perga, where he fell out with his assistant, or from Iconium (Acts 14:1-5), or from Antioch in Pisidia, where the Jews stirred up the devout and honourable women, and the mayor and corporation, and mobbed Paul and Barnabas and drove them out beyond the confines of the city (see Acts 13:50), or from Lystra, where the multitude, once ready to acclaim Paul and Barnabas as gods, incited by the Jews, stoned Paul and dragged his body out of their city?

We idealise the early Church situation to an almost church parade perfection; we speak of the *dynamic* of the gospel, but once it really becomes spiritual dynamite we drop it—it is too explosive to hold. A few here and there, only a few, can God trust to receive the old-time dynamite.

EDITORIAL (*continued*)

the salvation of the individual from the cause of social ills and from the source of life's self-defeating process, that is sin.

And all this receives confirmation in that when a person gets saved his status becomes, to himself, relatively unimportant, in many instances totally so, though he may still be aware of the need to ameliorate the social evils of his fellows. But again, these social evils, when the victims become converted to Christ, become to them relatively unimportant, just as intellectual difficulties about the Bible fade at conversion.

THE DAWNING OF A DECADE



by ALEX TEE

" He attained not to the first three "
(2 Samuel 23 : 23)

A FAMOUS preacher once wrote in the autograph book of a young lad " Your future lies before you like a sheet of driven snow; be careful how you tread it, for every step will show." We stand at the threshold of a new decade wherein lie possibilities that are vast.

Modern equipment, travel facilities and even the spiritual apathy of our day present opportunities which we must study in order to attain our utmost for the Master.

Our spirituality must also mature and the thermometer of our spiritual life must ever remain high if we are to be in the place where God wants us to be. Reaching forward will bring us in touch with humanity, reaching upward will bring us in touch with Divinity. While we need more evangelism we also need more of God. There are altitudes we must seek to attain. " Bring me higher up the mountain."

SPIRITUAL ATTAINMENT

David had thirty mighty men; yet from among them there emerged three who stood out from among the others. The amazing accomplishments of Benaiah are detailed for us, then a sad note is sounded: " but he attained not to the first three." He somehow failed to make the top grade. Surely this is a true picture of many Christians. They do well, yet somehow they are conscious of failing to attain to all that God has for them. We will learn a lot if we carefully study what the scripture tells us of David's first three men.

EVANGELISM

Adino, who was an Exnite, was a fearless warrior. Hundreds fell down when he lifted up his spear. He was able to pierce them through with the sharp weapon in his hand. All they could do was to fall at his feet.

Oh for men of God who are so in touch with heaven that when they use the gospel spear hundreds fall down because they have been pierced through with Holy Ghost conviction. Who does not regard very highly those servants of David's great Son who see the slain of the Lord kneeling down by the score and by the hundred in surrender? Adino had one splendid crusade when 800 were slain at one time (2 Samuel 23 : 8).

David felt that here was someone who deserved to attain to the first three. Oh for more mighty men like Billy Graham, D. L. Moody, Charles Finney and others.

DOCTRINE

Eleazar the Ahohite was another of the mighty men who attained to the first three. We read that on one occasion when the Philistines (who are a type of the flesh) gathered themselves to battle he defied them. The others had turned and gone away, but he chose to contend with the enemy. He kept on swinging his sword and using it with such ferocity that the time came when his hand was so joined to it that it " clave " or became stuck to it. We then read " and the Lord wrought a great victory that day; and the people returned after him to spoil."

False cults and modernists like Philistines would come against those who stand for the full gospel message. Ours is the great privilege to contend for the faith once delivered to the saints. To do this we must grip our sword very tightly and know how to wield it. We must know our Bible, we must know our doctrines. Jesus told Satan " It is written," and when he tried to come back at Him and quote from the Scriptures the Master with one brilliant stroke of the sword demolished the argument of the enemy by saying " Again it is written." We have subtle and educated foes, but if we know our Bible and study to show ourselves " approved unto God . . . rightly dividing the word of truth " the two-edged sword will prove more than enough against every opponent. There is no substitute for Bible study, and in the coming decade we will never regret being known as men of the book. Psalm 1 shows us the path to prosperity. After giving three things we ought not to do it continues: " But his delight is in the law of the Lord; and in His law doth he

meditate day and night." This is the positive path to prosperity, for verse three says "whatsoever he doeth shall prosper." If we want to have a deeper spiritual life in this new decade it will be as we digest the strong meat of the word.

PENTECOST

The third hero who attained to the three mighty men was Shammah the Hararite. The Philistines had organised themselves into a troop (or a wedge) with a view to breaking through and capturing a piece of ground which was full of nourishing food. We have a great inheritance in Pentecost, and these carnal compromisers, miserable modernists and worldly wise-men would dearly love to strip us of the supernatural blessings which are ours in the lovely Canaan land of New Testament experience. Shammah would yield none of it. He stood right in the midst of the field and defended it. Organised opposition meant nothing to this brave Shammah. He would not come to terms with them. He signed no armistice, surrendered not a single inch of the ground. May we never sign or settle to surrender or soft pedal any of our precious pentecostal principles. We believe in crusades and converts, in signs and wonders, in healings and miracles.

The full New Testament menu for spiritual prosperity is no exchange for the sophisticated negatives, denials, explanations and dogmas of dead religion. The Philistines would gladly starve and steal from the people of God. Shammah chased them every one. He fearlessly slew every Philistine who came anywhere near him. David promoted this defender

(*continued on next page*)

A MINORITY-VOTE DECISION

by John M. Drescher

LAST week church members of Bethel congregation on Pine Street decided to close the midweek Bible study and prayer service by majority vote. For some time the majority apparently had felt that the midweek service was unnecessary.

Strange as it may seem, the deciding votes were cast by the absent ones. There was a unanimous vote to continue the service by those present, but this vote, though unanimous, was far less than a majority.

A number of observations are worth noticing. Regular attenders were convinced that the midweek service was essential to the life of the church. Some said that to them it was the most inspirational and meaningful service of the week. Others said that nothing in the life of the church bound members together like seasons of prayer and searching the Scriptures.

Regular attenders also admitted that getting to the service was sometimes unhandy, and it pressed them to be present. Yet God had blessed them and their families through these services.

As far as the pastor was concerned, he expressed himself as feeling that the midweek prayer meeting was worth all the time that he could put into it and that he would not dare try to shepherd a congregation without such periods of prayer and Bible study.

Reasons for closing were picked up in a small survey which the group conducted. Really, no one said that the service should be closed; yet what they had said meant the same thing. One young person said that, with school activities such as ball games, class parties and the like, he did not see how the church could demand about the only evening he had free.

A young couple said that they thought it was unfair to the children to take them out in the evening except for music lessons on Monday evening and shopping on Friday evening, unless of course something special came up. Furthermore, the midweek service lasted until eight-thirty, which meant late going to bed for the small children and those who must go to school the next day. It was felt that older folk without children or with grown children could attend more easily.

A middle-aged parent said that he often worked late evenings and that it would mean special planning for him to attend prayer meeting. Furthermore, when he did get home early he was tired and felt like sitting down with the evening paper, watching television or resting, rather than going out.

A more aged member, although still very active in business, said that he thought younger families with children could carry the service since they had special needs in starting their children right. They also were still full of energy and ideas. At his age he had enough places to go just to get the groceries and to tend the needed business.

One member and his wife said they had not attended for at least ten years, and so they did not know how vital the meeting was and could hardly vote to keep something they did not support. Strangely enough, they were the first to add that a church which would drop a midweek prayer meeting entirely might as well admit its deadness and write its own obituary.

Another reason a member gave for not attending prayer meeting was that his parents and grand-

parents never attended, so he never started either. Since he had just returned from the county fair, he reminded himself, jokingly, that perhaps his parents and grandparents never attended the fair or the movies either. But then, times are different today and a person has to know what the world is thinking if he is to be effective for Christ and the Church.

A somewhat opposite viewpoint was expressed by a number. Their excuse was summarised by one who said " My parents always made me go to prayer meeting as a child and so I became negative toward the whole idea. I do not feel that parents should push young people to attend church. It makes them rebellious against church."

Someone had the nerve to suggest that perhaps parents should not insist that children go to school, or to the doctor or dentist.

After seeking to look at the situation from all sides and counting the votes it looked rather discouraging. By counting those absent it was a clear vote to close; but then one person present remembered that the prayer meeting had God's vote and with His vote it could not possibly be closed. In fact, the few present with God were in the majority.

THE DAWNING OF A DECADE (*continued*)

of the food, and that is why he attained to the first three. Pentecost properly presented is God's best on this side of heaven. This new decade will demand that we excel where David's three mighty men excelled. May it never be said of any of us " Howbeit he attained not to the first three." Let us excel in evangelism and crusade as never before. Let us read, study and know our Bible as never before and let us be genuinely pentecostal so that we may attain to God's highest for us as a people during a decade which will demand our utmost if we are to make any lasting impact upon it.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 84

PLACES WHERE JESUS WENT (2)

Can you supply the missing letters?

1. C - - - - - - - m.
2. B - - - - - - - a.
3. G - - - - - - - - e.
4. N - - n.
5. J - - - - - - - m.
6. E - - - - s.
7. B - - - - - - - m.
8. C - - - - - y.
9. E - - - t.
10. B - - - - - - - e.

ANSWERS

1. Capernaum.
2. Bethsaida.
3. Gethsemane.
4. Nain.
5. Jerusalem.
6. Emmaus.
7. Bethlehem.
8. Calvary.
9. Egypt.
10. Bethphage.

WHY TONGUES? (*continued*)

decorous? Why not leave that to God? Nothing is more majestic than a child crying Hosanna in the temple, or a Miriam dancing before the Lord. I am frankly not edified by thirteen-stone ladies of sixty stumping around in a hallelujah hoppity skippity, but why should not a girl of sixteen, full of the Spirit, dance? Can you tell me a more natural thing for a child to do when happy?

How can God make a revelation to our full personality if we freeze up part of our personality? People quote " Let all things be done decently and in order," but do they mean what Paul meant? Indeed, I fear that this verse is quoted not so much by pastors trying to curb the over-zealous spirits of their congregations as by congregations who are trying to excuse their own disgusting torpor. Christians are too often like hard-shell tortoises in hibernation. Paul did not mean we had to become silent, formal, programmed, regularised, or that young people should become stuffy middle-aged folk as soon as they walk into church, as if suddenly smitten with ossification of the arteries.

I want in Pentecost today what I found in it when I came—what I came for. I do not intend to deny to any converts of mine what I enjoyed myself as a young person. Then we sang and sang. Do we now just sing, omitting verse three? Once we had a Pentecostal meeting in an upper room. Do we have a " bright gospel service " in a prim chapel today? Once we forgot the clock. Is it now to be 7.55 p.m. lights out?

If so, the extremists will flourish. For that matter they always will flourish, but at least they need not distract and disturb the normal but God-hungry people. In " keeping out the flesh " we have kept the Spirit out of the flesh, where He can reign and control. Elegance and propriety are not the attractive things that gusto and glory are, and a half-dead congregation is no proof that Jesus is alive. " We are His body, His flesh." God grant that we witness in that body to the resurrection. Look alive!

MOVING FORWARD

" Speak unto the children of Israel, that they go forward " (Exodus 15:15).

1. It was a time of inactivity.
   (a) They expected God to work a miracle.
   (b) God said they had a part to perform.
2. It was a time of testing.
   (a) How unusual was God's command!
   (b) God's way is always forward.
4. It was a time of victory.
   (a) Defeat or victory lay in their hands.
   (b) God's purpose for the Jew. Would His people fail Him?
4. It was a time of victory.
   (a) What Moses' obedience did.
   (b) Israel did march forward—to victory.

Margaret M. Ladlow's page

PROVERBIAL WISDOM



DURING the half-term break at our Bible school I was privileged to visit the beautiful city of Kumasi, the capital of the Ashanti region of Ghana. While there I made a special point of visiting the cultural centre, as I had been assured that there I would find much of interest and further evidence of the skill of the craftsmen of this area. This was certainly the case, and when we saw the beautiful carvings, the hand-painted fabrics and the gold jewellery we began to wish that we had unlimited cash to spend.

One set of carvings particularly took my fancy. Executed in whitewood, they were replicas of the carvings used to adorn the tops of the linguists' sticks. A chief of any importance always has a linguist in attendance when interviewing people or transacting business or perhaps settling disputes. There are fifty-two tribal languages in this country, and as in any one area there may be people speaking several languages it has always been of vital importance for a chief to have the services of a capable linguist. His stick is the badge of his office. The carvings used for the linguists all have meanings or illustrate proverbs, and among them I saw several very attractive ones. A man looking at a parrot on the branch of a tree meant "If you see one parrot do not throw a stone or many more parrots will come to attack you." Another carving depicted a small man, a large snail and a tortoise, and the meaning given was "If you only meet a snail and a tortoise you have no need of a gun." A third carving of delightful birds perched on branches was reminiscent of our English proverb "Birds of a feather flock together." Then there was a replica of a sad-looking man tapping the bark of a tree. However, the bowl in which the sap was to be caught was poised in the air with no visible means of support, signifying that he was alone, with no one to assist him in his work, and the meaning was explained to us as "To be alone with no one to help is to be miserable." Lastly I picked out a carving of a graceful bird, its long neck twisted looking backwards, and I was told that this bird signified "regret," its caption in the Twi language meaning "Had I only known!" What sad words, words which we have all had cause to utter at some time during our lives. We are inclined to assume that people of a differing culture from ourselves have inferior understanding and that their wisdom and perception are not as great as our own. I think it is correct to say that all nations have their proverbs, which are generally accepted as pithy sayings condensing the wisdom of experience.

When we turn to the Hebrew nation we discover that proverbs had a place in their culture. It is said that Solomon spoke 3,000 proverbs and used trees and herbs, beasts and birds, reptiles and fishes to illustrate his wise sayings (1 Kings 4:32, 33). His father David, when addressing Saul the king at Engedi, quoted from the proverb of the ancients "Wickedness proceedeth from the wicked" (1 Samuel 24:13).

In these days of confusion and tension, when so many people seem to drift through life and have no reliable guide-lines to living, the proverbs of the Bible are of supreme worth. First they show how Israel's faith affected her common life, and secondly they reveal the practical outworkings of a God-directed life. We are warned against crimes of violence, rash pledges, laziness, sexual impurity and duplicity. Wisdom from above can give lasting happiness, long life and honour. Dr. D. A. Hubbard writes that the book of Proverbs is an extended commentary on the law of love and helps to pave the way for the One in whom true love is incarnate. And did not our Lord, who came to reveal the fullness of God's love and His wisdom, sum up the whole direction of the Christian way of living in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37-39)?

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BIRTH

RICHARDSON. On November 26th, 1969, to Brian and Pamela Richardson, of Barking Elim Pentecostal Church, God's gift of a daughter, Sara Eleanor, a sister for Lois, Mark and Paul.

DEDICATION

DAVIS. On September 5th, 1969, to Campbell and Isabel Davis, a daughter, Jennifer Alice, a sister for Gillian. Dedicated on October 19th in Elim Pentecostal Church, Newtownards. Officiating minister: W. H. Holohan.

MARRIAGE

HURT—COLLINS. On December 6th, at Elim Pentecostal Church, Springbourne, Bournemouth, David Terence Hurt to Beryl Ruth Collins, both of Cardiff City Temple. Officiating minister: J. Osman.

WITH CHRIST

BARLEN. On December 8th, Thomas James Barlen, aged 84 years, deacon and oldest member of the Elim Pentecostal Church, Great Yarmouth. "Present with the Lord." Officiating minister at funeral: E. J. Smith.

CAUDELL. On November 29th, Arthur Caudell, aged 75, beloved husband of Nellie, and father of Stanley, Ruth and Joan (Rhodesia). For twenty-eight years a much-loved and respected deacon of Elim Pentecostal Church, Springbourne, Bournemouth. Now "with Christ, which is far better." Officiating minister at funeral: J. Osman, assisted by L. Wigglesworth and W. G. Hathaway.

FIDDAMAN. On November 27th, George William Fiddaman, dearly loved husband of Kathleen, passed into the presence of the Lord. Faithful member of Elim Pentecostal Church, Colchester. Officiating minister at funeral: L. V. D. Tiller.

GRAY. On October 31st, Mrs. Gray, in her 89th year, beloved sister and faithful member of the Armagh Elim Pentecostal Church since its inception, and mother of Mrs. M. Armstrong. Interred in Killylea churchyard. Buried in heaven before she died.

KERLEY. On December 3rd, as the result of a tragic road accident, Mrs. Elsie Edith Kerley, aged 57, beloved mother of Eileen and Julie. Officiating minister at funeral: T. W. Walker.

WATERHOUSE. On November 18th, Mr. B. R. Leslie Waterhouse, aged 62 years, deacon and for nineteen years Sunday school superintendent of the Langley (Birmingham) Elim Pentecostal Church, passed into the presence of his Lord. Officiating ministers at funeral: J. Nicholson, D. Dean and A. R. Smith.

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SUNSHINE CORNER

THAT OTHER RESOLUTION

IT was the first Sunday in the new year, and Ida Romore stood before the glass in the hall to take a last look at herself before going to Sunday school. Her grandmother came by and noted the self-satisfied look. She patted Ida's shoulder lovingly.

" Now don't talk too much, dear," she whispered.

" What have I been saying now ? " demanded Ida. " I've just been making good resolutions, and one was that I'd try not to say cross or unpleasant things to anybody or about anybody."

" Make one more " advised grandmother. " That you won't say too many pleasant things about yourself."

Ida stared. " I didn't know I did " she said shortly.

" Then watch yourself a bit more closely " was the answer as grandmother gave her another gentle pat and watched her go.

At first Ida was not angry, merely surprised, but as she walked on she kept thinking of what had been said. It sounded very bad by the time she reached the church, and she began to feel injured.

" The idea of grandmother saying that to me " she whispered softly as she climbed the steps. " She needs to make some resolutions herself."

But she might soon have forgotten it if a fragment of conversation had not reached her ears. Two of her class-mates had paused in the vestibule and neither noticed her approach.

" Miss Ruth said she has a lovely lesson for us " one was saying.

" We won't get to hear it unless Ida is absent," replied the other, " for she takes up so much of our time talking about herself—what she's done, what she's said and where she's been."

" Isn't it the limit! " exclaimed the first.

Ida stopped stock still while they went on in. Her first thought was to turn and fly for home, but several other members of the class swarmed in and swept her along with them.

She heard not one word of the worship programme, sang not one word of a hymn. Over and over she heard those words. At last, when the time came, she followed the others into the classroom. Miss Ruth did have a good lesson, and she was able to teach it, for Ida never once opened her lips. At its close Miss Ruth said " I must thank you all for being so good this first Sunday of the year. You must have been making resolutions."

" We have " chorused several.

Ida did not stay for the closing exercises, but hurried home and went up to her room, where she had a good cry. Then after that was over she got out her resolutions and added one. Her eyes were still red when she went down to dinner and her grandmother noticed it.

" What's the matter, dear ? " she asked.

" Nothing " said Ida. " I've been adding that other resolution.'

COMING EVENTS

GREENOCK. December 31—January 4. Elim Pentecostal Church, Belville Street. New year convention. 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.

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VACATION VENTURE GOES TO GUERNSEY



Part of the sea front and town of St. Peter Port.

FOR the fourth consecutive year many Elim young people will be using their annual summer holiday to win souls. It would be quite wrong to think that they "give up" their holiday to do this, for in actual fact the fun and fellowship are so wonderful that it is a glorious time of relaxation combined with spiritual enterprise and blessing. Some receive the baptism in the Holy Spirit, others receive a new vision for Sunday school and youth work.

Every year experience is gained, and last year in Worthing not only was the tent crusade a great thrill but the coffee bar was also a huge success. Crusaders grew bolder and bolder in witnessing.

TENT CRUSADE

The island of Guernsey has nine sandy beaches and a host of other interesting places. Our three churches on the island will be throwing their full weight into the venture this year. This is the first time that three churches with all their young people will be combining with the Venturers for a Vacation Venture. The dates this year are the best possible--August 1st to 15th.

Negotiations are now in hand for a big tent to be erected in St. Peter Port in order to make the crusade even more attractive to the unsaved.

A large church hall has been booked for the Venturers, and the upstairs and downstairs will be used to house them. Buses are being laid on to transport the young people to and from the town where the main door-to-door work will take place. There will be bus outings to almost all of the bays at no additional cost.

Already ONE-THIRD of the places are booked! Guernsey is one of the attractive holiday resorts, with a reputation of being "sunny Guernsey." We advise all young people who are interested to book up quite soon. Last year we had to refuse some applicants who left it too late. At 7½ guineas per week inclusive of all transport costs Vacation Venture offers a remarkably cheap holiday packed with pleasure and purpose—the highest of all purposes, the winning of precious souls.



EMPTY SHOES

By A. TEE

These shoes were worn by a worker,
A man who knew how to pray;
They are bent at the toes through much kneeling,
And they tramped through the heat of the day.

No more will they carry God's servant;
No more will they bend much in prayer;
For the aged devoted disciple
Has gone to his mansion up there.

These shoes are still waiting and willing
To walk and to work as before;
They need YOU to step right inside them
And tread the same paths as of yore.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, January 5th — Genesis 3:16-24

" Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them " (v. 21).

In the provision of the coats of skin for Adam and Eve we have in figure the scriptural doctrine of divine righteousness. These divinely provided coverings, which took the place of the man-made aprons, necessitated the shedding of blood. The Old Testament word for " atonement " means " a covering." Hence we have here a foreshadowing of a sacrifice which would finally atone for sin and provide for man a robe of righteousness: indeed, a picture in miniature of the whole plan of redemption through the shed blood of a substitutionary victim. Christ, the Lamb of God, gave up His life to provide a robe of righteousness for the guilty sinner (cf. Isaiah 64:6; 61:10; Romans 3:21, 22; 2 Corinthians 25:21). In this covering of divine righteousness we can approach a holy God with confidence and assurance.

Tuesday, January 6th — Genesis 4:1-16

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

The writer to the Hebrews says " Without the shedding of blood there is no remission " (9:22). Abel's sacrifice was an expression of this fact, whereas Cain's offering totally disregarded it. In this same epistle we also discover that it was " by faith that Abel offered unto God a more excellent sacrifice than Cain " (11:4). Faith always presupposes a divine revelation to which it is the response; for faith comes by hearing, and hearing by the word of God. In this case the revelation was that of the method by which God could be approached. Abel's sacrifice prefigures Christ, the Lamb of God, who takes away the sin of the world; and when we approach God we must do so trusting only in the merits of that sacrifice. Abel's offering speaks of repentance and faith, whereas Cain's speaks of pride, unbelief and self-righteousness.

Wednesday, January 7th — Gensis 4:17—5:5

" And all the days that Adam lived were . . ." (5:5).

In the fifth chapter we have the record of the sons of Adam through Seth, who substituted for the murdered Abel. We notice in the previous chapter that there is no record kept of the years of the ungodly. At the end of lives spent for self they went to the grave unwept and unhonoured as far as heaven was concerned. But in chapter 5 a careful record is preserved—the exact age of every man is faithfully recorded. The purpose of these records may we say is twofold. First, it shows that God was in the process of fulfilling His promise in Gensis 3:15. " The genealogical record," says one writer, " is like a human step-ladder in which each generation was a step, leading from the first Adam to the last Adam." Secondly, it shows that " precious in the sight of the Lord is the death of His saints " (Psalm 116:15)—and it is so still!

Thursday, January 8th — Genesis 5:6-32

" Enoch walked with God: and he was not; for God took him " (v. 24).

Enoch walked with God by faith, the first one of whom it was thus recorded. To walk with God means a calm, habitual, methodical communion with Deity, a conscious fellowship which has no relapses or backsliding. Enoch's piety made him conspicuous, for he lived in an ungodly and corrupt age. This communion ripened his spiritual perception and enabled the revelation of the coming flood to be imparted by God, as well as the coming of Christ (Jude 14, 15). Enoch's walk of faith with God terminated in the courts of heaven—" God took him." In this we see a picture of the rapture of the saints when the Lord comes again (1 Corinthians 15:50-58; 1 Thessalonians 4:13:18). As we have received Christ by faith, so we are to walk with Him by faith (Colossians 2:6-8; 2 Corinthians 5:7). Such an attitude on the part of His children is pleasing to the Lord.

Friday, January 9th — Genesis 6

" And God saw that the wickedness of man was great in the earth . . . And the Lord said, I will destroy man . . . from the face of the earth " (vv. 5, 7).

The picture drawn in this chapter is one of the most appalling descriptions. Two words sum up the conditions which obtained: corruption and violence (v. 11). It seems that this deterioration of humanity had gone so far that immediate action was necessary to prevent its total destruction. As it was, God could find only one family unaffected by the moral depravity of the age (vv. 8, 9). God waited long and patiently, but at length the hour of judgment arrived. Here, as always, there is a wondrous mingling of mercy and judgment; so when instructing Noah about the impending flood he also instructed him about the sheltering ark. Let us remind ourselves that our Lord assures us that as it was in the days of Noah so shall also the coming of the Son of man be (Matthew 24:37-42).

Saturday, January 10th — Genesis 7

" The same day . . . the windows of heaven were opened " (v. 11).

In the previous chapter the reason of the flood was given —it was a divine judgment on sin (6:12, 13). In this chapter of the first book of the Old Testament we are given details of how the flood came. There were two means: "all the fountains of the great deep were broken up, and the windows of heaven were opened " (v. 11). In addition to the uprushing of subterranean waters there was a pouring out of the waters as the floodgates of heaven were opened. In the last book of the Old Testament (Malachi) we read how that God is willing to open the windows of heaven again—not this time in judgment but in revival blessing—" to empty out [Hebrew] a blessing, that there shall not be room to receive it " (3:10). May we today be willing to meet God's conditions, that He may be able to open heaven's windows upon us in Pentecostal blessing.

Sunday, January 11th — Genesis 8

" And he sent forth a raven . . . also he sent forth a dove " (vv. 7, 8).

The raven is the first bird mentioned by name in the Bible, and it is a bird that feeds upon flesh and carrion. Here it found its resting place possibly upon some floating carcass. What a picture of the " carnal nature " that feeds upon the putrid remnants of sin, the carrion of loathsome pleasures. The dove, a clean bird unable to find a resting place for the sole of her foot, returned to the ark. There is no resting place for the true Christian in this poor world; he can only find rest in Christ—our ark of refuge. " The dove is the sweet emblem of the renewed mind which, amidst the surrounding desolation, seeks and finds its rest and portion in Christ, and furnishes the blessed proof that judgment has passed away and a new world is coming to view."

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BACK PAGE

ELIM MISSIONARY SOCIETY FEATURE

LETTER TO ANTIOCH

Acts 14:26, 27

KEVIN BROTTON
Taiwan,
January 1970.

A Syrian city, Antioch, became the hub of a Spirit-directed Christian mission to the Gentile world and in the early days of the Church became associated with adventure without the frills of fiction. The Lord Jesus Christ sent out His international workmen from there. For want of a regular form of address I shall use the title "Letter to Antioch" to communicate with the Elim Pentecostal Church, which for me constitutes the "home" communion of believers.

My letter will be informal, predominantly missionary in content and outlook, but not necessarily so. It will be forthright and constructive, I hope, in its reporting of events, thoughts and ideas that I encounter in Asian religious and secular life. Whatever our occupation is there are moments in each week when we honestly are not occupied in it. Some such moments I also hope to share.

Since June 3rd, 1968, I have been studying the Mandarin dialect of Chinese in Taipei, Taiwan, and am now in the second and final year of study. Each morning I read the sermon on the mount in my Chinese Bible and each evening some chapters from John's gospel. To read less is to court disaster, because the vast number (4,800) of Chinese characters the Bible contains must be known and progress is made only by repeatedly reading aloud sections already covered. The names for "Lord" and "pig" are the same if written in a Latin script and only the tone of the syllable at the vowel distinguishes the meaning, but fortunately the characters for these names are different. There is one Protestant missionary for 15,000 persons in Taiwan. I have two bachelor missionary friends whose names may crop up in subsequent letters. One is Dr. Heikki Tenhunen, a medical missionary from Finland; the other is Ross Paterson, M.A., who is an Anglican-trained candidate for the ministry and filled with the Holy Spirit. He was baptised in water at our Bradford Elim church. Another friend, Maurice Charman, field director of W.E.C., is now in New Zealand but will return in 1970.

My signature will be the one given to me by the Chinese Christians prior to my arrival in this island. For all reasonably educated Chinese the name is a very famous one, being once the property of an eminent poet of the highly cultured T'ang dynasty, called Pai le-tien, "white heavenly-happiness." Perhaps he could be equated with English literature's romantic poet Shelley. Everyone I meet here after being told my name quickly comments upon it. Saul became Paul, thus letting go his nominal identity with his race for one with the world beyond. For Jesus' sake and for Chinese I have exchanged Kevin for Pai le-tien, the "le-tien" being pitched a full tone higher than "Pai." That is over-simplifying it, but will give you a good approximation of what I hear many times a day. The Lord willing, more next time.

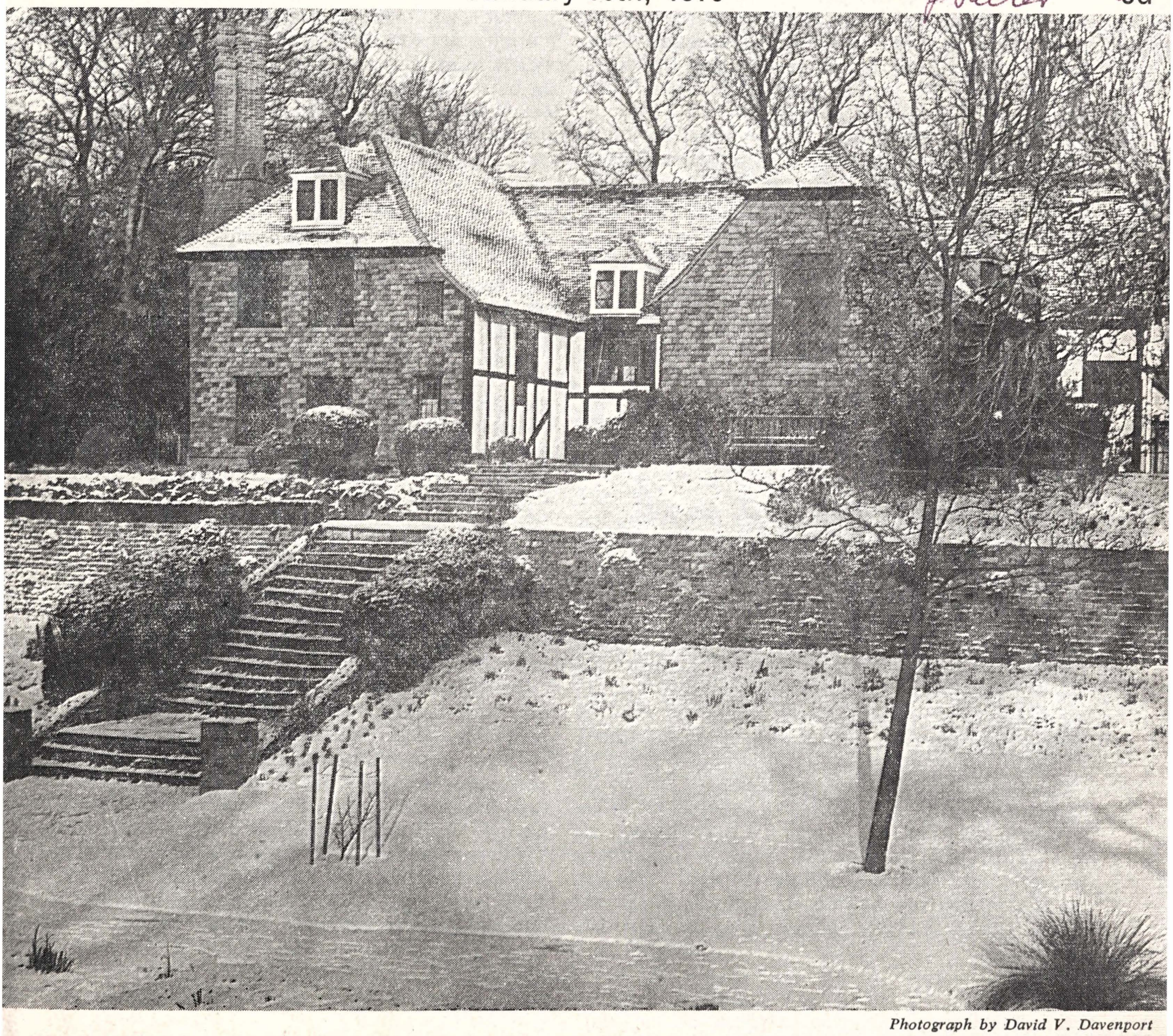
PAI LE-TIEN.

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ARDALE STR., BLACKHEATH

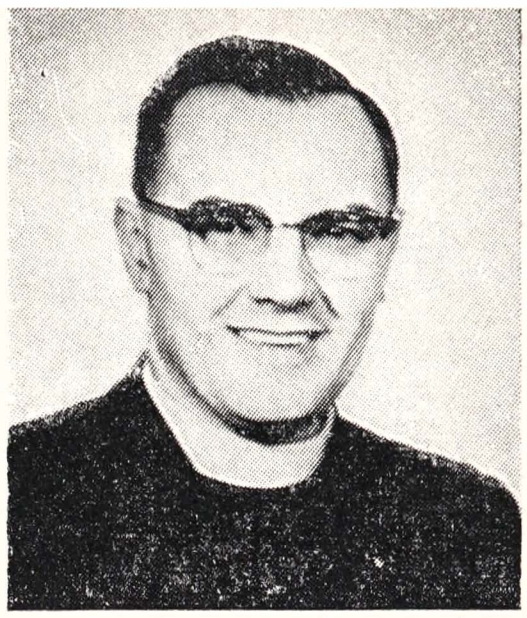
THE ELIM EVANGEL

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Photograph by David V. Davenport

SAVING FAITH



By T. W. WALKER
MINISTER OF THE SALISBURY ELIM PENTECOSTAL CHURCH AND MEMBER OF THE EXECUTIVE COUNCIL

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

BYRON, the famous poet, was unhappy and cynical. On his thirty-ninth birthday he wrote "My days are in the yellow leaf, the flower and the fruits of life are gone: the worm, the canker and the grief are mine alone." How different the comment of Adonirom Judson, who gave up all for God's service in Burma! When a veteran of hard times he wrote to a friend "I am not old, you know I am not. No man ever had more inviting prospects, brighter hopes and warmer feelings." Faith in Christ makes all the difference to a man's outlook. Without Christ he faces a future of question marks; with Christ every day is one more stage in an upward march with God. We have to admit, however, that more have not faith in the Master than possess it. How does saving faith come?

We must first assert that proclamation of the gospel is essential. As Romans 10:14 says, "How can you hear if nobody tells you?" and the strong statement develops by the emphasis that no one can truly tell if he has had no call or commission. They need to be sent by the One whom they reveal. We note how widespread the broadcasting of the good news had already been in the reference in verse 18, "their sound went into all the earth," and this by perhaps A.D. 58!

The Church's first task

The first and foremost task of the Christian Church is to declare the living Christ from the written Word in the power of the Holy Spirit. The Acts and the epistles are full of this. The love of Christ needs to be seen as an expulsive force—it constrains. Its pressure from above is so great perpendicularly that it thrusts out horizontally. So compelled is the true Christian by the awesome grace and love of God that he is impelled, he must go—for Christ put "go" into "gospel"!

Then we must show that faith is not truly an intellectual, scientific approach to find out God. We are in a different realm from the mental when we deal with the verities of the Spirit. **We cannot be educated into salvation without the vital revelation of God by the Holy Spirit as to the truth. We do not learn Christ, we see Him!** (Hebrews 2:6-10; 11:27; 12:1, 2). When we have something explained to us which has hitherto been obscure we exclaim "I see." Significantly, it is as if light has dawned within. This is why Christians talk of "seeing the light." We preach nothing less than the glorious fact that God reveals Himself to the individual heart. Romans 10:12, 13 states that there is no barrier to the proclamation of the gospel. We do not have to pick out some and shun others. "Whosoever" is the word!

Creating faith

It is quickly plain that the person who hears the message needs to understand that in order to call upon God for salvation he needs faith. How can you have faith in someone you have never heard of? Having heard, however, a responsive faith is the vehicle which brings deliverance (see verse 16). The *Abingdon Bible Commentary* rightly says "It is not true that the Jews had not had opportunity to hear the message of Christ. They had heard, but they refused to believe. The fact remains that faith follows upon hearing, and hearing upon the proclamation of the message about Christ. Is it true that Israel had not heard? Why, the whole world had heard, so great had been the number of the preachers. Is it true that Israel did not know? As far back as Moses it had been announced that God would give Israel cause for jealousy against a nation that was not His people (Deuteronomy 32:21; Isaiah 65:1; 62:2). God had all along pleaded with Israel, but in vain."

The absolute essential in saving faith is hearing. The New English Bible puts it "Faith is awakened by the message, and the message that awakens it comes through the word of Christ"; Weymouth expresses it "This proves that faith comes from a message heard and that the message comes through it having been spoken by Christ"; while Moffatt says "You see, faith must come from what is heard, and what is heard comes from Christ." The difference between hearing and not hearing can be likened to one with no ear for music and another who revels

in it and who is distressed when there is a discord unheard by the former. One can read the Word of God with no effect, another can receive illumination. My mother sometimes used to say, when she was busy and the family were nattering, "I can hear you, but I'm not listening." There are many who are hearing the voice of God, but they do not realise it because they are not listening!

It is the Word that imparts Christ, whether this means the preaching of the Word or the Word itself, for true preaching must be the communication of the Bible. As Pascal says, "We know life and death only through Jesus Christ. Apart from Him we know not what our life is, nor our death, nor God, nor ourselves. Thus, without the Scriptures, whose only object is Jesus Christ, we know nothing and can see but obscurity and confusion in the nature of God and in our own nature." The Jews had had the Scriptures for centuries (see Romans 3:1-4), but it needed Jesus, the living Word, to light them up. As you read Romans 9:30-33; 10:1-4 you see this clearly. "The testimony of Jesus is the spirit of prophecy" exults Revelation 19:10—precisely!

The mystery of it is that the faith that is produced by hearing so often develops from hearing preaching. 1 Corinthians 1:21 underlines the basic fact that the preacher cannot be replaced except to the detriment of the gospel. It must be made known that the living Christ and His finished work on Calvary are the embodiment and fulfilment of truth, and especially of the declared truth of God's Word. As the scholarly Dr. F. A. Tatford says, "Was there no benefit in being a Jew? There were many advantages. The Scriptures had been entrusted to them, but if they did not believe the Scriptures condemned

(*continued on next page*)

CHURCH REPORTS

HOLY GHOST BLESSING

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

Pastor L. W. Green paid us a visit recently which resulted in great blessing among God's people. We prayed for some time that God would send him into our midst to impart to us something of a Holy Ghost nature. God did not disappoint us, for our brother preached under the anointing of the Spirit, and in special receiving meetings quite a number were filled with the Holy Spirit in the scriptural fashion and others were brought nearer to God.

L. C. HOPPER.

RENDEZVOUS 69/70

Amid the warmth of a log fire, the flicker of coloured lights and the smell of "hot dogs" our guest beat group, the A-Men from Newbury, sang out the message of the gospel. The audience numbered over sixty, the scene being our autumn barbecue. This was the first in a series of evangelistic events under the title "Rendezvous 69/70" and was held in the village of Lane End, High Wycombe, on November 8th. Handbills were distributed around the village and estate, together with personal invitations given out by the members to friends.

E. T. CARTER.

YORK **Pastor: A. Brooks**

The thirty-sixth annual business meeting and fellowship tea brought over 100 of our members together. As I looked over the gathering I observed a number who have been members of the church since its beginning in York. How great is the Lord's keeping power, which is an inspiration to the beholder. Another inspiration was to see quite a number of children having tea. How they seemed to enjoy themselves! We sang "Happy birthday" for one little girl whose birthday was on that day.

After tea we listened to the reports of progress in the various departments. Our treasurer gave a most



encouraging report of consistent giving to the work of the Lord, making this year's financial report the best ever.

The secretary reminded us of all the events that had taken place during the year. He declared his

intention to keep the report short, having read the report given by the church's first secretary, which had been short but concise.

The trustees' secretary produced a "sandwich board" which had been used to advertise a baptismal service in 1935. Advertising methods have changed, but the gospel that we advertise remains unchanged in its power to save through the shed blood of Christ on Calvary.

ALEX LAWRENCE.

EALING **Pastor: A. S. F. Horne**

The church here is receiving much blessing under the anointed ministry of Pastor A. S. F. Horne.

It is a year now since the rebuilding of the church, and the extra room has been used to full advantage for the expanding Sunday school and other youth work. During the summer the new vestries behind the platform were built, this being the final work in connection with the rebuilding scheme. This enabled a water baptismal service to be held, when Pastor Horne immersed nine believers, including Paul, the ten-year-old son of Mr. Peter Holmes, a deacon.

We recently celebrated the second anniversary of Pastor and Mrs. Horne's arrival at Ealing. The date coincided with the harvest festival services and the occasion was made a gift day for the building fund, with the children bringing the harvest produce. The church's annual business meeting was held recently, and all departments showed progress, with the church offering up by £350.

It was a pleasure and brought blessing to have a visit from the London Crusader Choir recently.

We secured the first showing in this country of the coloured films of the Billy Graham crusade held last summer in Madison Square Garden, New York. During their showing each night for a week about fifteen decisions for Christ were made.

H. J. SILLENCE.

GRANGETOWN MISSION **Pastor: Adrian L. Hawkes**

A party of students from our Bible College visited our church on November 23rd. It was quite an occasion. The convener, singers, testimonies and speaker were all blessed of God. Many people indicated their desire to know Jesus Christ as Saviour during the appeal. One Church of England man, on his first visit to the church, said "I have never been in a service like this before, I have really enjoyed every moment of it." We hope the students will be able to visit us again in the not too distant future.

SOWERBY BRIDGE

During November we celebrated our thirty-fourth anniversary. The preacher at these meetings was Pastor J. McBurney, from Hull.

On the Saturday afternoon a fellowship tea was held, at which members of the church and local pastors enjoyed a time of informal fellowship. In the evening the convention proper started, when



Pastor McBurney preached his opening message to a capacity gathering. The Snowdens from Sheffield ministered in song and we were greatly blessed by their ministry. The services continued until the Monday evening and over the weekend, and the Lord richly blessed both the ministry of the Word and the ministry in song.

SAVING FAITH (*continued*)

them. There is no difference (Romans 3:23). Yet God made His Son the Mercy Seat. The blood of His sacrifice shows that God was righteous in overlooking the sins of the people before Calvary and, in addition, affords a basis of justification for the one who believes in Jesus."

There is a searching challenge for Christians here. If the Jews were condemned for their lack of faith even while possessing the Scriptures, then we face the same verdict unless our faith in Christ and our proclamation of the gospel are reinforced continually from the very Word we declare. The increase in the truth will improve the sensitivity of our spiritual hearing and therefore the understanding of the revelation of Christ, thus developing our faith. Rotherham translates "Faith comes out of what is heard and that which is heard through something spoken of Christ." A minister in great need of faith in a time of trial and doubt agonised in prayer. "God give me my faith back" was his burden on his knees. No faith came. Picking up his Bible, he saw Romans 10:17 and realised his mistake. Faith increases by the reading of the Word, just as it is engendered by the Holy Spirit through the hearing of the Word proclaimed by sent preachers. Men of great faith are invariably great readers of the Word.

As someone said, "Faith links impotence with omnipotence." What, then, is the faith that saves? It is outward and inward, declared by the expression of the lips, experienced by the belief in the heart, for "if thou shall 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."

I met them inside

by Douglas B. Gray

THE OLD LAG

A DISMAL November Sunday afternoon and the London Crusader Choir enter a London prison as dull and dreary as were conditions outside. In the newly decorated and brightly lit chapel, however, the large audience shows expectation and pleasure as the choir take their seats. A seventy-five-minute musical service begins with a full-throated participation of inmates and choir in an opening congregational hymn. Many of the congregation are seen to be wearing civilian clothes, which indicates that many present are those under arrest or awaiting trial.

In this company of many nationalities is an unknown man in somewhat bedraggled attire. Who could he be? An old lag? Yes, you are right. We learned later that he had spent more than a score of years inside. He, with the others, listened attentively to every word sung and every word spoken. The day of his trial arrived, but in view of the uncertainty in the case this man was discharged and returned to a cold and unfriendly world.

It was only a few days before Christmas, and he, as was his usual custom, was wandering the lonely and deserted streets near the Old Kent Road, London, on a Sunday evening. In the distance he heard singing and made his way towards it. The singing came from a small undenominational mission hall and the congregation were singing Christmas carols. The old lag decided it might be worth while to spend an hour in this little hall, which was well lighted and certainly warmer within than without. He shuffled into the back seat. Everything was so friendly yet new to him. He listened to the message preached by a lay preacher. In his own words, he said, when hearing the singing coming from the mission hall it brought to his memory the occasion inside Brixton prison of the visit of a choir which he so much enjoyed, and perhaps this could be " the same crowd " he heard when in jail. It was not, but instead the faithful flock of a mission hall congregation. He remained behind and was spoken to and helped by a band of practical Christians and in the mission hall that night he prayed and said he had accepted the Saviour. " By their fruits ye shall know them." What were the fruits of this decision ? Trailing back to the slum digs where he slept *en route* he called at a local police station, called for the station sergeant, and said he wanted to report his guilt of the crime of which he had stated at his trial he was not guilty. Consternation prevailed at the station for a time. Nevertheless his story was listened to and he was detained in a station cell for the night. Next day he returned to Brixton prison and ultimately received another five years to be spent in Dartmoor prison. This story came to us from the then prison chaplain. A strange and unusual case, but " Who is a pardoning God like Thee, and who has grace so rich and free ? " May your life and your church ever be a light in the darkness.

POINTS OF PROFIT

THE truth of keeping the eye fixed on Jesus is a very necessary one, for once we commence looking at ourselves or the world about us we shall grow discouraged. There is so much weakness in ourselves, so much of failure and so much sin and suffering in the world, that we will soon become blue and discouraged if we look at either. The only way to keep strong, to keep rejoicing, is to keep the eye on Jesus, the author and finisher of our faith.

☆ ☆ ☆

He leadeth me.
In pastures green? No, not always,
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadow be:
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would yield to sorrow and to fright
Only for this: I know He holds my hand.
So, whether led in green or desert land,
I trust, although I cannot understand.

☆ ☆ ☆

The humblest Christian may rest assured that God has a plan for his life. As we study the great figures of Biblical history we see how, unknown to them often-times, and certainly unknown to those who opposed them, an infinite Father worked out in their lives His eternal purposes. One may not be either wise or great, but he can be sure that God has a place and a purpose for him as truly as for those of His servants whose names are familiar to every Christian home. One of the supreme privileges of Christian experience is to seek to discover God's will and to bring one's life into harmony with it.

☆ ☆ ☆

Be not miserable about what may happen tomorrow. The same everlasting Father who cares for you today will care for you tomorrow and every day. Either He will shield you from suffering or He will give you unfailing strength to bear it.

THE ELIM

EVANGEL

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EDITORIAL

A FOUNDING FATHER OF ELIM CALLED HOME

ALL Elim hearts will have been saddened by the news of the sudden home call, following influenza and complications, of another of our pioneers, Pastor W. G. Hathaway. The sympathy of our readers will go out to our sister Mrs. Hathaway and their children at this sad time of bereavement. Mr. Hathaway endeared himself to scores of Elim ministers and thousands of Elim members during the nearly forty years in which he held office in various capacities at Elim Headquarters. Ministers appreciated his approachableness and fatherliness; his administrative gifts were well known.

Mr. Hathaway was among the early Pentecostals in Bournemouth working with and among them during World War I and immediately following. Eventually he settled in Kilsyth, and it was while he was there that in 1928 George Jeffreys invited him to Elim Headquarters in Clapham, London, to share in Elim's administration.

Many duties—editorial, tutorial, administrative and pastoral—fell to his hand during those formative years for Elim, but it was as Field Superintendent of an expanding organisation that his chief administrative duties lay, and particularly during the critical period of the then Secretary-General's long illness, when the burden of administration fell on Mr. Hathaway's shoulders, a burden he bore with dignity and ability.

Mr. Hathaway was a man of wide-ranging interests and conversed with ease and learning on many topics. EVANGEL readers in particular will recall his recent exuberantly written series "Windows on Jerusalem," on the Lord's second coming. If we may judge from the reactions of our readers, that series on prophecy stimulated a tremendous amount of interest. Only a few days before Mr. Hathaway's home call we received another short series on prophecy from his pen. Little did either of us realise that before they were published he would have entered into the presence of the Lord whom he loved to write about.

Beyond the confines of Pentecost Mr. Hathaway is probably best known for the series of Elim chorus books compiled by him, which have gone all over the English-speaking world. These are used wherever Christians of all denominations gather.

And now the Christian warrior has laid aside both sword and pen. We do not sorrow as those without hope, but to Mrs. Hathaway, Aubrey, David, Kenneth and Ruth and their families we extend sympathy and the assurance of our prayers.

From my diary

by T. H. STEVENSON

ACCORDING to Jehovah's Witnesses, 1975 will see the end of the world. I can vividly remember in my early boyhood the large posters saying "Millions now living will never die." At that time Jehovah's Witnesses taught that Christ had already come in about 1914. In more recent times they have told me that the Lord returned in about 1939. Each period seemed strangely to introduce decades of tribulation rather than of peace. The prophesied cataclysmic event of five years hence has rather mystified people in High Wycombe for the simple reason that in this Buckinghamshire town a new Kingdom Hall has been acquired on a ten-year mortgage!

☆ ☆ ☆

One of the most successful commercial stories of the past Christmas was the sale of special issues of fourpenny stamps with Nativity scenes. One issue was sold out several weeks before Christmas, and this despite the fact that the humanists probably refused such stamps at any post office. The 5,000-strong Humanist Society protested to the Postmaster General against these special stamps with religious scenes, but to no avail. They would outlaw Christmas stamps, and stamp out Christmas if they could. On this they would lose, however. Even the protesting voice of the Church would be drowned by the howl of the merchants and traders, whether Christian, Jew or any other name, who seem to have a merry Christmas and a happy new year with their sales—and sales.

☆ ☆ ☆

The humanists are not easily put off as long as their voice is heard. Their success far outweighs the smallness of their number, particularly in one important field: the question of religious instruction in schools. If they cannot get this "out" they will get "in." They have succeeded in this in inner London, and if the proposed new syllabus is passed in Birmingham, the second city in our country, they will have gained another victory. It is proposed to add to the syllabus instruction in other religions (with a mind on the large number of Indian and Pakistani children in particular). Humanism is an ethic, not even professedly a religion, but this also will be included in the agreed syllabus.

☆ ☆ ☆

The annual Christmas Eve midnight communion service at Worcester cathedral was cancelled in 1969 because of rowdyism at the previous year's service. The bishop said that the previous year he had to make an appeal from the pulpit for quiet and it was impossible to conduct the service because of the noise. The midnight communion services in Anglican churches, like their Easter early communion services, attract record congregations, many being those who absent themselves during the remainder of the year. Novelty, not loyalty, seems the motivation. Tragically, the cause of trouble at the midnight communion service would appear to be the wine that is drunk earlier in the evening.

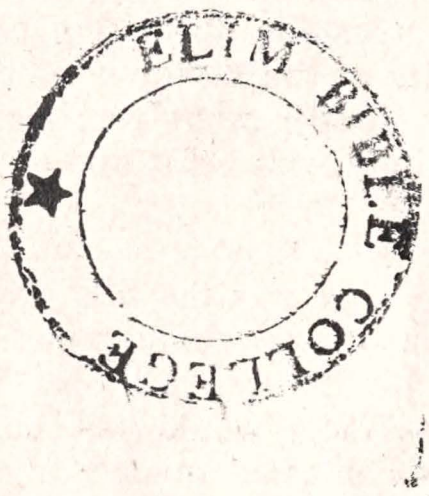
☆ ☆ ☆

A much happier picture of our local cathedral is a photograph in the evening newspaper before me. Four newly ordained ministers (three priests and one deacon in Anglican terms) are seen signing their declaration of assent to the Thirty-nine Articles, the oath of allegiance to the Queen, and the oath of canonical obedience to the bishop. The first declaration professes belief in the doctrine of the reformed faith, which many a clergyman signs with tongue in cheek more than with hand on heart. The second is acknowledgment that the established Church is subservient to a temporal monarch. The third expresses claims to apostolic succession and the superiority and authority of the bishop over the under-shepherds. One may wonder what percentage of clergymen accept in entirety with heart and mind the affirmations they make.

☆ ☆ ☆

"Three faces of Soper." That was the title given by the *Methodist Recorder* to three photographs of the Rev. Lord Soper at his Tower Hill open-air meeting. Even a few more faces would not have made that title inapt. A self-confessed amateur musician, he has recently been also called an amateur politician by Enoch Powell (in turn called an amateur theologian by Lord Soper). Listening to Lord Soper on "Any Questions," which is described as entertainment, the Methodist leader is also an amateur entertainer. On religious matters he is no amateur, but to many he might well be a "shamateur" as one reads his views and statements on important questions. Two fresh examples suffice. In a House of Lords debate Lord Soper said "If totalitarianism of papal infallibility is an obstacle, there is nothing more senseless and, in the end, more wicked than the ascription of a Biblical infallibility, for it happens you make up your mind what you believe and look up the appropriate text to prove it." Of the book *Honest Sex* Lord Soper, in his commendation of it, said "The idea that sex should be confined to marriage is ridiculous. Ideally I would support the authors' thinking about co-marital relations with single people. The difficulty I see is the very strong taboo of society." Sympathetic hearers at Tower Hill seemingly now refer to him as "the old man." They have heard him say little about the "new man."

THE JUSTIFICATION OF ABRAHAM



Samuel Gorman

IN order to realise the benefits and the varied aspects of Abraham's justification the whole record of Genesis 15 has to be taken into account. However, before considering this it is significant and relevant to point out that Abraham had already received and obeyed the call of God. There came into his life a revelation and a call, and in response to both he said goodbye to the land of heathenism for ever, and became a devoted disciple of Jehovah. In some way he had come to know God, and in the midst of such adverse conditions as obtained in Ur of the Chaldees he knew that God had spoken to him. How remarkable that God was pleased to reveal Himself to Abraham when living in Ur of the Chaldees, the city of the moon-god!

Abraham was called by effectual grace to become the founder of a great nation and, as a worshipper of the true God, to keep the truth alive in the world.

Hundreds of years later, referring to the revelation and call of God to Abraham, Stephen said "The God of glory appeared unto our father Abraham" (Acts 7:2). The word Stephen used indicates that "the God of glory" visited Abraham as He visited Saul of Tarsus on the Damascus road, with a glory outshining the sun's radiance. This was accompanied by a distinct call to follow God into the unknown. God now calls men and women to Christian discipleship through His Son and by the Holy Spirit. He is not short of means for calling out chosen men to build up His Church and to raise up lights in the dark places of the earth. Like Abraham's life, that of the believer in Christ is a separated life regulated by the God who called and justified him through his acceptance of Jesus as Saviour and Lord. Romans 8:30 states that "whom [God] called, them He also justified."

The nature of Abraham's justification

"He believed in the Lord; and He counted it to him for righteousness" (Genesis 15:6). It was his faith and belief in God that justified him. He exercised justifying faith. Regarding this, Paul wrote to the Romans that Abraham was justified by faith and not by works (4:1-5). Although he kept the moral law to some degree he was not justified by it or accounted righteous in God's sight for so doing. In fact, he had a splendid record of moral endeavour: in his attitude to Lot, in the way he refused to keep the spoils he recovered from the king of Sodom and his allies, and in his attitude to Melchizedek. Yet he was not justified by these, but was accounted righteous because of his faith in God. Neither was he justified by his strict adherence to the ceremonial law. The initial step into the covenant, with its ceremonial law, was circumcision. That is why Jews, today, think they are justified because they have been circumcised. This is not so, for Abraham was justified by the exercise of faith in God *before* he was circumcised (Romans 4:9-11). He did not owe his justification to his subsequent circumcision but to his faith in God. It is so today; men and women are saved by faith in Jesus Christ and not by adhering to a moral standard or code of ceremonial laws.

Paul, writing to the Galatians, stated: "Thus Abraham believed God, and it was reckoned to him as righteousness. So you see that it is men of faith who are the sons of Abraham" (3:6, 7). Abraham believed, and as a result of his exercise of faith he was accredited righteous—it was accounted to him for righteousness. In this way he is represented

as the father of all those who have exercised saving faith in God through the Lord Jesus.

This makes clear that the true children of Abraham are those who have accepted Jesus as Saviour and have been made righteous in Him, and not those who are born of Abraham's flesh and blood. Christians are also the sons of God by faith in a full and complete sense; they are only referred to as Abraham's children in relation to faith. He was justified by faith and so are Christians. Luther said "Men fast, pray, watch, suffer. They intend to appease the wrath of God and to deserve God's grace by their exertions. But there is no glory in it for God, because by their exertions these workers pronounce God an unmerciful slave-driver, an unfaithful and angry Judge . . . in short they pull God from His throne and perish themselves on it. Faith honours God. And because faith honours God, God counts faith for righteousness."

A striking illustration

Most of Abraham's life as a follower of God is a striking illustration of the implicit obedience of faith—his obedience to God. He went out not knowing where he was going but fully aware that God had an appointed place for him. He knew why he was going, for "he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 12:10). He went without map or programme because God told him to go—by faith he obeyed. Obedient faith trusts where it cannot trace the purposes and programme of God. It is this attitude that should characterise the life of the Christian. God will not always reveal His way to us, therefore we must implicitly trust Him, knowing that in the end all will be well, for He will guide us unerringly and triumphantly to the fulfilment of His will for us.

The basic character of Abraham's faith

On what did his faith rest? It rested on the Word of God, the promise of God to him (Genesis 15:1-6). That was the basic character of it. Actually, his faith in God's word not only embraced the promise of a son, Isaac, which will be dealt with later, but also the greater seed, Jesus, God's only begotten son. The Master said "Abraham rejoiced to see My day" (John 8:56). Paul puts forth the same truth: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as one, And to thy seed, which is Christ" (Galatians 3:16). Resting his faith upon the word of God to him, Abraham believed in the supernatural. He believed that a son would be born to him of Sarah even though she was too old for child-bearing. He believed that the laws of nature would be superseded in the case of Sarah, so strong was his faith in the word of God promised to him. Sarah gave birth to Isaac, and Abraham's faith in God's word to him was justified. Belief in the testimony of the Word of God to the Lord Jesus, and the exercise of faith in Him as Saviour, justifies men and women today.

Recounting some of the history of Israel, and emphasising the confidence of Abraham's faith in the word of God, Stephen stated concerning Abraham: "Then he came out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:4, 5).

To the end of his days Abraham did not see the entire fulfilment of God's promise concerning his seed. However, confident that God would keep His promise. Abraham's faith remained absolute to the end.

(*continued on next page*)

Make a note in your diary for

EASTER MONDAY 1970

THREE GREAT MEETINGS

11 a.m. : Open-air witness in Trafalgar Square

3 and 6.30 p.m. : Youth and evangelism

in the

ROYAL ALBERT HALL

Watch for further particulars

Ultimately the chosen race did enter the promised land, God's word was fulfilled and Abraham's faith was rewarded. Writing to the Romans, Paul said of Abraham's confident faith "He staggered not . . . through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able to perform" (4:20, 21). Staggering suggests lack of control, a condition of confusion and uncertainty. Concerning the fulfilment of the promise of God to him there was no uncertainty; his faith was confident, steadfast and under control. Christians must remember that their lives are governed by God, therefore they should confidently trust Him under all circumstances and conditions.

Further, it is possible for the Christian to hear and know the voice of God as Abraham did on the foregoing and other occasions. Convinced that God had spoken to him, he left Ur of the Chaldees and followed Him. Jesus taught that the Christian could hear and know His voice (John 10:3, 4, 14). The Christian can draw near to God in prayer, confident in the knowledge that God hears what he has to say and that he in turn can hear God speaking to him as he waits quietly in His presence.

Next week: The illumination of Abraham's faith

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From **Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

D.1970

Prayer and praise

By F. H. COLEMAN

A CALL TO PRAYER

I HAVE heard sermons and read articles in religious magazines on a call to this, that or the other: "Back to the Bible," "Evangelise or fossilise," and so forth. We need a call to intense, earnest and fervent prayer, rather than to a long-drawn-out siege of heaven; we need to pray through for the great Church of Jesus Christ, and for local churches of which we are members and their various branches and activities.

Some people may ask why we should pray for such matters as I have suggested; would it not be better to pray as they felt led? Unfortunately this tends to prayer for so many things that little time is given for one specific thing, or they pray for their pet subjects only.

This week let us pray for our Sunday schools and their teachers. This is a most important work, though it has many discouragements. Only in heaven will the Sunday school teacher see the results of faithful teaching of the Word of God Sunday by Sunday.

I remember when on holiday attending an evangelistic campaign night after night. The pastor of the local church was overjoyed to see the girls who had attended his late wife's Bible class coming to the meetings and one by one accepting Christ. His dear wife, who has died of cancer, had not been permitted to see the results of her labours on earth, but what a joy when she meets those women in heaven.

Pray for the spiritual life of the Sunday school. Remember the superintendent and each teacher. Ask God to work in such a way that young people will be changed and go on to be Christlike. Pray for the teachers' training sessions if such be held in your church. How vital it is to be able to bring the truth to boys and girls!

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D.1066E

Margaret M. Ladlow's page



THE HARMATTAN

" A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, a wind too full for this comes for me" (Jeremiah 4:11, R.S.V.).

USING this dramatic and descriptive metaphor the prophet Jeremiah foretells the invasion of Judah by the armies of the Babylonians and the consequent destruction of Jerusalem. He announces that this calamity is permitted as a judgment from God. The aptness of this illustration has been brought home to me during the past few days when, without apparent warning, the harmattan season has commenced here in Ghana. The harmattan is a hot, dry wind which comes from the north, sweeping across the great wastes of the Sahara desert, and at this time of the year brings clouds of red dust over the countries of West Africa.

In the early morning there is a thick pall of dust obliterating the sun. The hills are also hidden and as the day progresses the heat intensifies as the sun penetrates the dust clouds. There is a continual film of dust on everything in the house, and cracks appear in the wood as the furniture dries out in the heat. The atmosphere is hot and dry. Sometimes one's lips crack, the mouth is parched and there is a burning sensation in the throat, and when driving it is easy to be affected by the symptoms of hay fever. At ten p.m. this week the temperature was eighty-one degrees Fahrenheit and we longed for a cooling breeze. Fortunately, during the night as the dust clouds gather the temperature falls and by West African standards becomes really cool, and we smile as we hear people talk about these " cold winter nights "! In 1968, by a strange freak of nature, the harmattan swept north and affected the countries of south-west Europe and even the south of England. You may recall the panic reported in the newspapers when in some areas people finding their cars covered in a " red deposit " feared that it was some kind of atomic fall-out.

Yes, one could imagine the dire consequences if the harmattan increased in intensity and duration. The drought, the scorched earth and subsequent desolation would well fit the destruction of Jerusalem as foretold by Jeremiah. But in the merciful providence of God the wind from the Sahara is here for only a short time, and as it is preceded by the rainy season the harmattan does little serious damage to crops and vegetation. All this leads me to give thanks to God that He is the controller of the universe; the winds and the waves obey His will. Well wrote the psalmist (Psalm 135:5-7) " For I know the Lord is great . . . He bringeth the wind out of His treasuries."

During World War II we were appointed to the Elim church in Portsmouth and well remember the night when the disastrous raid on Dieppe took place. One of our church members, brother Welch, a retired naval man, realising that there had been much troop activity, went on the following day to the small section of the sea-front which was open to civilians. It was a perfect day, with a cloudless sky and brilliant sunshine, so lovely in fact that my husband and I had gone with friends on a picnic to the River Hamble. Little did we know that the raid by our troops had been a failure and that enemy planes were dropping death from the sky on to the defeated remnant of the encounter as they sailed up the Channel towards harbour. Our Portsmouth friend stood and gazed out to sea, and behold, a mist came up apparently from nowhere. He told us afterwards that this sea mist provided effective covering for the boats that were limping home. Without this divine intervention our brother said that he doubted if any survivors would have reached port, so devastating was the enemy attack, and he felt that there on the sea-front he had witnessed an act of God.

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ITINERARIES

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D. L. Mills (Ghana):
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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.

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YOUTH PAGE

CRUSADER PROGRAMME POSSIBILITIES

By the National Youth Director

NO Crusader branch of any age group can run successfully without careful programme planning. A hand-to-mouth procedure is a sure way of ruining a Crusader branch. From time to time lists of ideas, books of suggestions and the like have been prepared. A number of these are available at Headquarters and a Crusader manual is currently being prepared by the Youth Committee. However, in order to help those who may feel they have an immediate need here is yet another list of ideas which are practical; they come with a knowledge that some will be unsuitable for some situations yet helpful for others. We ask you to "eat the fish and leave the bones." Use your imagination in order to pack the programmes with interest and participation. Behind the scenes pray as well as plan, for the battle is the Lord's and yet we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This evil hour is diverting our generation away from standards of purity and spirituality. It is our privilege to stand firm for the faith of our fathers. A high spiritual standard is imperative in all our youth work and we want to uphold this at every level. Tear this page out and keep it for reference.

Bible study: Focus on the future
(Bible studies on prophecy)
Focus on folk
(Bible studies on Bible characters)
Focus on facts
(Bible studies on doctrine)

Bonfire evangelism.

Church history: interesting characters, persecutions, etc.

Courtship, marriage and divorce.

Creative ideas.

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Cycling band: village evangelism and literature distribution.

Debates: e.g. conscientious objection, etc.

Devotional: communion service; prayer meetings for specific objectives.

Electioneering: three speakers on "What I would like to see in this branch," e.g. more prayer, evangelism, unity.

Evangelistic outreach.

Five keys to Christian success.

Focus on intermediates: invite them to present a programme.

From Egypt to Canaan.

Give an opinion, e.g. (1) How can we really evangelise a housing area?
(2) How can I make spiritual progress?
(3) Bad manners in church, e.g. noise before a service begins.

Great soul-winners: D. L. Moody, Jonathan Edwards, Charles Finney, etc.

Highway code to heaven.

Interviews.

Learn to lead.

Miracles of healing: written testimonies.

Missionary journeys of St. Paul (with maps, etc.).

Missionary projects.

O.A.P. help.

One-step-forward crusade: apply to Headquarters for details.

Opinion poll religious survey: prepare five questions and go out with them. Send to Headquarters for a sample.

Panels.

Pentecost: discuss the baptism in the Holy Spirit and ask the pastor to conduct a receiving service.

Preparing for evangelistic projects.

Preparing tapes for shut-ins.

Prepare a special programme for a Sunday evening.

Problem corner: invite problem verses and other problems to be discussed.

Reformation: personalities and truths.

Scripted programmes.

Social evenings.

Stewardship.

Testimony time.

The beginnings of Elim, the Salvation Army, etc.

The trial of a sinner (Revelation 20:11-15); Christian (Matthew 25:14-28); backslider (1 Corinthians 3:11-15; Hebrews 10:26-32).

Train to teach. Filmstrips available from Headquarters.

(*continued on page 31*)

SUNSHINE CORNER



A FOOLISH LITTLE FELLOW GETS CAUGHT

IT was dark, very dark. Most people had gone to bed: boys and girls were sound asleep; but two folk—mother and son—were out for a walk.

"Mother," said the little fellow, "look at that fine house; look at those windows, and the door. Look, mother, the door is wide open. Let's go in."

"No," replied mother, "you must never go into that place. Only last week your uncle lost his life there."

So the two went on their way.

Time passed by, and the little chap grew up. Once again it was night; but now his mother was not with him; he was out alone. He arrived at the same splendid house, looked through the window, and came right up to the wide-open door.

"Wouldn't I like to peep into that house," he thought. "But mother said I must never enter that place. Mother is not with me now, and nobody would know if I were just to go in and have a look round and hurry out again, would they? Oh, that appetising piece of cheese; it does smell good: I must have it for my supper. But mother said no. Shall I go and get it or not?"

So the battle went on. Regardless of warnings, he thought he was old enough to do as he pleased, so he carefully entered and walked up to the cheese. But no sooner had he touched it than there was a bang. He was caught, and would never be able to get free again unless someone stronger than the strongest mouse was good enough to open the trap and set him free.

Traps are tempting to little mice, and traps are tempting to little people; and so we warn you to look out or you will be caught. You know the names of the traps—bad temper, untruthfulness, cheating and selfishness. Perhaps you are thinking "It is all very well to warn me, but I have been trapped already. How can I get free from the trap in which I have been caught?"

Someone stronger than any of us, Someone who was never caught in the trap of sin, allowed Himself to be bound and nailed to the cross, where He died instead of you; but now He lives, and if you ask Him He will break the power of sin and set you free. What is the name of that Someone? Do you know?

L.W.G.

DANGEROUS FUN

Fun is all right—if it does not hurt you or anybody else. We should never have fun in ways that are hurtful and dangerous to others.

Listen to this. A motor-car was rushing down a steep hill at Dalston, North London. There was no driver in it. It plunged from side to side. Men and women, boys and girls were scattered right and left. But on the driverless motor plunged. More and more had to rush out of the way. They were knocked down and hurt very much. Six had to go to hospital for treatment; then they were allowed to go home. But one man was hurt so badly that he had to stay in hospital.

How did this accident occur? It was through some boys. The motor was in a side street. Some boys—just for fun—started it. It ran on from side to side until it plunged into the main road. No doubt the boys were very sorry and frightened afterwards. It should teach us to keep away from dangerous fun.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 85 THE GENEALOGY OF CHRIST

Are the following mentioned in the genealogy of Christ as recorded in Matthew 1?

1. David
2. Elijah
3. Jacob
4. Asa
5. Abraham
6. Jonah
7. Daniel
8. Samuel
9. Isaac
10. Solomon
11. Aminadab
12. Gideon
13. Samson
14. Obed
15. Josaphat
16. Amos
17. Salmon
18. Hosea
19. Moses
20. Jesse

ANSWERS

1. Yes
2. No
3. Yes
4. Yes
5. Yes
6. No
7. No
8. No
9. Yes
10. Yes
11. Yes
12. No
13. No
14. Yes
15. Yes
16. No
17. Yes
18. No
19. No
20. Yes

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, January 12th — Genesis 9:1-17

" I do set my bow in the cloud " (v. 13).

Let every rainbow remind us of God's promise that there will never again be such a flood as occurred in Noah's day (v. 12). God chose a natural phenomenon as a sign of His covenant with Noah. What an appropriate sign! Appearing to unite heaven and earth, it is a messenger of grace from God to men. It arches the whole horizon, exhibiting the all-embracing universality of the promise. The rainbow is an index that the sky is not wholly overcast, since the sun is shining through the shower. The sun-ray is beautified in passing through the rain and is diffused into the sevenfold colours of the rainbow. The believer may look for a bow on the cloud of every threatening storm, and thus appreciate the sun all the more. " The cloud of mystery is arched with the bow of providence, the cloud of sorrow with the bow of comfort, and the dark cloud of death with the bow of hope."

Tuesday, January 13th — Genesis 9:18-29

" And he [Noah] drank of the wine, and was drunken; and he was uncovered within his tent " (v. 21).

Different from so much other literature, the Bible makes no attempt to whitewash its saints. Turn over the pages almost where you will and you will find that the Scriptures bear their common witness to the sad fact that the saintliest of men have their Achilles heel. Today's portion reminds us that the best of men are but men at the best. Although Noah passed through experiences of both mercy and judgment, built an ark and sustained a constant witness for God for 120 years during times of adversity, when times of prosperity came he tampered unduly with the wine-cup and brought a stain upon his otherwise blameless name. The apostle Paul says " Let him that thinketh he standeth take heed lest he fall " (1 Corinthians 10:12). Let us keep constant watch over our souls against the assaults of the tempter.

Wednesday, January 14th — Genesis 11:1-9

" Let us build us a city and a tower . . . lest we be scattered abroad " (v. 4).

The Babel-builders put themselves to much foolish expense. It was man's attempt to defeat the great purpose of God. There are words in the preceding chapter which clearly indicate that the purpose of God was that the sons of Noah should disperse over the face of the earth, but in this chapter we read of an organised attempt to frustrate that purpose. They sought to establish a confederacy without God which would have resulted in a confederacy against God. God effectively checked their evil plans. If man will not let God in by permission He will come in by His providence; but often He lets fools run themselves out of breath before He intervenes. It would appear that mankind is fast returning to the idea of world federation without God. How far will God permit this to develop? Read Psalm 2.

Thursday, January 15th — Genesis 11:27—12:9

" The Lord had said unto Abram, Get thee out of thy country . . . unto a land that I will show thee " (12:1).

God's biddings are His enablings. This was no leap in the dark for Abram, for God made great promises to his faith and assured him that the divine presence would be with him at all times. His faith was a response to a revelation, " and the God of glory appeared to our father Abraham " (Acts 7:2, 3). Abram's response was threefold: he built an altar to the Lord (v. 7), thus testifying that he was a worshipper of the true God; he pitched his tent (v. 8), thus declaring that he had no continuing city; he called upon the name of the Lord (v. 8). These three things—worship, pilgrimage and prayer—are the distinctive marks of all who, like Abram, look for a " city which hath foundations, whose builder and maker is God " (Hebrews 11:10).

Friday, January 16th — Genesis 12:10-20

" And there was a famine in the land: and Abram went down into Egypt to sojourn there " (v. 10).

It seems clear that the ties of nature hindered Abram at first from entering into the land (cf. Acts 7, Isaiah 51:2). Now we see that the pangs of hunger drove him out of it: Abram journeyed " down into Egypt " to avoid a famine. In this his first serious trial it does not appear that he asked or received counsel from God. We may expect to be soon tested after our Bethel experiences (cf. v. 8). Bethel means " house of God." It might have been better to have stayed in Canaan and trusted God who led him there. Better to suffer hard times in God's path than live in luxury in Egypt. The fact that we are exempt from hardship is no real sign of God's approval. One may get leanness of soul out of times of great prosperity.

Saturday, January 17th — Genesis 13

" And he went . . . even to Bethel, unto the place where his tent had been at the beginning " (v. 3).

Egypt was no place for Abram. The atmosphere there had stifled faith, and glad indeed must he have been on the day when he turned his back upon it. No peace could be his until he got back to Bethel, the last place where he had held communion with God (v. 4). If a child of God gets entangled in Egypt—which speaks of bondage and worldliness —God must bring him back to the point where his spiritual progress left off. What a relief it is to get back to our Bethels—back to the scenes where one has had real experiences with God! This incident in Abram's journey reminds us that all time spent out of fellowship with God is lost time and that a backslider gets right exactly at the place where he went wrong.

Sunday, January 18th — Genesis 14:8-24

" And when Abram heard that his brother was taken captive, he armed his trained servants . . . and pursued them unto Dan " (v. 14).

Genuine faith will not wrap itself in a cosy fleece while a brother, even though backslidden, shivers in the cold. Abram, leaving Hebron where he had enjoyed days of fellowship with God (cf. 13:18), proved himself a man of action as well as a worshipper of God. The invading forces were thrown into utter confusion and we see Abram returning from the conflict crowned with success (vv. 15, 16). Overlooking Lot's faults, he took the role of a patriot and true friend. This effort brought Abram face to face with the devices of Satan (v. 21). Often after some victory the believer encounters subtle temptations. But so anxious was Abram that God should have all the glory for the victory that he refused to put himself under the obligation to the heathen king of Sodom (vv. 22-24). If the possessions of " heaven and earth " fill the vision the goods of Sodom can have no attraction.

YOUTH PAGE (*continued*)

Visuals: films or filmstrips.
Vocations: invite a Christian almoner, probation officer, etc.
Water baptism: Why? When? How?
Where the Bible came from.

BACK PAGE

ELIM EVANGELISTIC COMMITTEE FEATURE

YOUR CHURCH AN EVANGELISTIC CENTRE

By A. A. BIDDLE (PORTSMOUTH)

THE two major reasons for assembly life are those of worship and soul-winning. These should be the commanding priorities in all our church life. Even in the Old Testament this had emphasis, for we are well aware of the fact that the first four of the ten commandments are connected with the worship of God, while the remaining six are focused on our neighbour. The first words of our Lord to His new-found followers were "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17). Discipleship first and then reaching out to catch men who were living in the great sea of sin. The day of Pentecost is also significant in this respect. In Acts 2 we see that the great day began with a symphony of praise and worship—magnifying God in other tongues. This was followed by Peter's sermon and a soul-winning appeal which added about 3,000 to the church. A worshipping church will be a soul-winning church. Why? Because a vision of God is not only an absolute necessity to knowing God as to His person but is the compelling force to convey and translate that very vision of God into the flesh and blood of everyday life. Take note of Moses in Exodus 3:1-10, Isaiah in chapter 6 of his book, Saul of Tarsus in Acts 9. There were many more, but one cannot fail to see that from those experiences onwards they were so possessed by God's passion that it became the very propelling force of their life and work. What is more, despite all the forces arrayed against them they just could not be put off the task of winning through to a triumphant conclusion. Once the torch was lit in their hearts it set light to the message on their lips and this penetrated so far into the gloom of sin that many saw it and were lightened. The conclusion I have reached is that if a church is to become evangelistic it must have a vision, an appropriation, a revelation of God and His power in the midst. You can have clever administration, good ideas, plenty of cash and many talented workers, but, as Paul reminds us in 1 Corinthians 2:1-4, there is no substitute for the Holy Spirit's power working in and through men whatever their abilities may be. Having made that point I would lead you forward to one or two practical points. We are well versed in the analogy between sheep bringing forth lambs and its application to the believer seeking to increase the flock by soul-winning. But please remember that you do not rear lambs in a pig-sty, and so I ask if there is anything that can be done at all to improve your church property. Is it easy of access, up-to-date and clear in its presentation of you on the notice board? Is it well lit, clean and tidy? Is it open in good time, with an usher ready to give a warm welcome and a decent hymn-book to all and sundry? What about starting to time and what about keeping alive the distinctive reasons for our very being here at all? Gear all the programme to evangelism. Have a full programme with something on the drawing board all the time. Get all the departments involved, ever remembering that an active church is a happy one. The easiest thing in the world is to get in a rut and do nothing about it. Burying your talent is to disregard its potential. Get out and do something, really get moving and grasp your opportunities. Make your church a launching pad to set off on this great adventure of reaching the world for Christ. Doubtless you will come again rejoicing.

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THE ELIM EVANGEL

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Photograph by courtesy of Middlesbrough *Evening Gazette*.

Grangetown Elim Pentecostal church. See page 45 for report.

"A PASTOR'S HEART"

A sermon preached at the Elim Pentecostal church, Bolton, by the minister

"BECAUSE I have you in my heart" is a phrase that has lived with me all the week. They were Paul's words to the Philippian believers, echoing his pastor's heart; and what a superb example he is to every servant of Jesus Christ!

Notice that he did not say "on my mind," for the church was not a business proposition; they were not numbers, or statistics, or graphs and charts; they were people, and people matter most of all. It is the hireling who looks on the people of God impersonally; the servant of God knows his people intimately and personally, they are in his heart. Neither did Paul say "on my conscience," for these would be the words of an unfaithful servant of the Lord, and Paul's faithfulness to the Lord and His people is self-evident.

"You have a very special place in my heart" is one translation, and what a privilege and responsibility it is to say this. The ministry is the most rewarding yet the most exacting vocation one could enter. Since taking up market research interviewing I have been made very conscious of class distinction. For research purposes society is divided into several grades; for example the professional classes are A and B (ministers are in the B stream!), clerical workers are in a separate class, then come the skilled tradesmen, with the labourers and others following.

Tell me, into which stratum of society can you place the ministry? It is in a class on its own, for Prince Philip may represent the Queen but I am an ambassador of the King of kings, praise God! You see, as Paul claimed, "I magnify not myself, I magnify mine office," for I, as a man among men, have little in the way of talent, wealth, class or any attribute to make me great in the eyes of men, but the ministry brings great privilege yet an almost unbearable burden and responsibility at times. One cries with Paul "Who is sufficient for these things?" and re-echoes the words "Our sufficiency is of God." Why "a pastor's heart"? What is the significance of Paul's words in our relationship as pastor and people?

THE HEART IS THE PLACE OF EMOTION

It is a question of personal relationship between you and me, for ours is a friendship and a fellowship based on a common faith. There may be little else in common between some of us, for we are all so different in attitude, temperament and tastes, yet "in Christ" all can find real fellowship. Paul goes on, as one translation puts it, to add "we have shared together the blessings of God"; and have we not done just that for the last four years or more? The blessing of God has kept us together through the stress and strain of assembly life, and the Lord has brought us into a "large place," praise God.

Sharing the blessings of God together, as pastor and people, is a wonderful experience, for "it maketh rich, and addeth no sorrow with it." Every pastor shares the joys and sorrows of his people; it is part of the ministry he gives. "My pastor," "my people." What an intimate, personal relationship this is, for one can understand a bank manager leaving his post for another or a policeman moving to another station without a pang, but how different with a minister. I still have people in my heart over nearly twenty years in Lancashire and the Midlands, in Wales and in Burton, and, should the Lord spare us, if we move elsewhere you will have a place in my heart. I hope I do not have to write from prison as Paul did to tell you, but one never knows!

"My pastor," one whom I can follow, trust and respect, for Paul could write "Be ye followers of me, even as I am of Christ." What a tremendous claim to make! I remember how the teacher at school wrote a little sentence in my copy book and I had to follow her example, and Paul meant just that; he so represented the Master whom he loved and served that he could say this. I wonder how many ministers can make this claim, for it comes as a rebuke and a challenge to me.

"My people." A church member should be one upon whom I can depend for support in every way. Remember the words of commendation the Master gave to the woman in the Scriptures: "She hath done what she could." Can He say that of us in our church fellowship? Is this true of you? He cannot and does not expect the impossible—that can be left to Him—but He does expect us to do what is possible.

We are emotional beings; we have feeling as well

as faith, for this is what distinguishes our fellowship from a secular society. We are not like the Freemasons or the Oddfellows—though some may think we are very odd folk, "peculiar people," in the right sense of the word, of course! Nor are we a philatelic society, or a philosophical group—we are part of a living organism, the body of Christ, and emotion plays a tremendous part in the pastor-people relationship. Which leads to another thought.

THE HEART IS THE PLACE OF AFFECTION

How Paul loved the people of God! And the older I grow in the Christian ministry the more I realise that people know if you love them. "A special place," "a warm place," helps us to get the picture Paul gives of his love for the Lord's people. Of course, Paul rebuked them sharply, but he loved them none the less. Read his second Corinthian epistle to see this. It is only when your heart is in it that you will endure the trials of the ministry. Paul endured so much because of his love for God's people. I have come to realise that to love your people is more important than eloquent preaching, and only God can bestow that love, for His love must be "shed abroad in our hearts by the Holy Ghost." There are times when, in the natural, I would think that someone is not worth bothering about, then, in spite of my own feelings, I try again; it is the pastor's heart. Only His love gives grace to do it.

The New English Bible gives another rendering:

(*continued on page 41*)

Church reports

BATH **Pastor: Douglas O. Ward**

"Ten thousand thanks to Jesus" as sung by Pastor and Mrs. Ward and their family gave true expression of us all at the pastor's fourth anniversary service.

The church secretary gave an appreciation of the pastor's ministry since coming to Bath and testimony to many evidences of the Lord's blessing on the church.

The weekly prayer meeting is well attended and the pastor's faithful exposition of the Scriptures and the preaching of the gospel have brought blessing and salvation.

New members are to be received into fellowship in the near future.

There was an added recognition to this anniversary service, for it also marked the pastor's twenty-five years in the ministry. As a tribute to this occasion the secretary presented him with a scripture text book on behalf of the deacons, members and friends.

Mrs. Mary Ward was presented with a floral tribute by Miss Barwick. Mrs. Ward, with her family, has given prayerful and practical support to the church and ministry.

Mrs. Ward, by special request, was the speaker at the anniversary service, and the challenge of the message was emphasised by her choice of the closing hymn: "All for Jesus."

FREDERICK C. SMITH.

PORTSMOUTH **Pastor: A. A. Biddle**

Prophecy is always an inspiring subject despite the controversial views it arouses. For the second time in two years Pastor R. D. Bradley came to us to speak on this subject. The interest aroused in our church was seen by the excellent attendances, the lovely sound of the pages of the Word being turned as passage upon passage was dealt with and the fact that the people stayed for an open forum after every meeting. Mr. Bradley found a large place in our hearts by his clear exposition and untiring effort by charts and diagrams to make the coming of the Lord not only interesting but a challenge to our Christian experience. I am persuaded that more churches should avail themselves of this ministry.

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

Our Sisterhood weekend was a real highlight in our church year. Mrs. Cole, of Birmingham, was our speaker. Her truly anointed ministry rejoiced the hearts of the Sisterhood members, the brethren and the young people.

Sunday evening was but a foretaste of the good things to come, and Monday afternoon's rally was enjoyed by about 150 ladies from all denominations in the city. Mrs. Cave from Exeter was greatly appreciated as our soloist and our own ladies' choir also played a special part in the rally.

On Monday evening all branches of the church took part and Mrs. Cole thrilled us all with her anointed exposition of the verse in Nahum "The Lord is good, a strong hold in the day of trouble."

U. C. STANNARD.

SCOTTISH PRESBYTERY MISSIONARY CONFERENCE

Saturday, December 6th, saw the holding of a missionary conference in Glasgow of ministers, lay representatives, missionary officers and workers, arranged and convened by A. P. Thomas, the presbytery missionary secretary. L. Wigglesworth, the Missionary Society secretary, stirred our hearts with his down-to-earth message on "The price to be paid." Then David Mills, from Ghana, spoke

of the work of God in that land, especially in relation to "teaching the nationals," and we had an excellent insight into the work, especially in the Bible school and correspondence courses. These talks were followed by questions and discussion.

The evening missionary rally proved to be a meeting to be remembered, with Mrs. M. Mills telling of her life for the Lord in Ghana and her husband speaking from Luke 15 on "Giving and sacrificing" and telling how it was impossible to "out-give" the Ghanaian. L. Wigglesworth was the concluding speaker, with a dynamic message on the power of Pentecost available to us in combating the forces of evil.

B. J. HAYES.

LEIGH-ON-SEA **Pastor: P. Stormont**

Leigh-on-Sea has its own youth room, where the Bible class and Crusaders are finding blessing each week. It is an "upper room" extension over the minor hall, and was completed some ten years ago. The primary uses the minor hall on Sunday afternoons, and the problem of floor covering to deaden the noise from upstairs had to be solved. It was either no money or no suitable material available. Recently both were to hand. The young people on their own did a magnificent job of redecorating, and the new floor covering was the finishing touch.

HASTINGS ELIM PENTECOSTAL CHURCH

The annual church meeting held recently was a time for expressing our gratitude to the Lord for His wonderful undertaking throughout another year. Our hearts rejoiced as we were reminded of all that has been accomplished. By the efforts of members and friends our main hall has been completely redecorated; what seemed an impossible task is now a reality. New "strip" lighting and an amplifying system have been installed and appreciated, and offerings and gifts have been more than enough to meet the needs. In these difficult days the work has been steadily maintained. Our recent crusade was a time of great blessing and uplift to the church. Pastor L. Lambert ministered the Word nightly to splendid congregations. Souls were saved, lives were rededicated and the name of our God was magnified.

MRS. L. CRIPPS.

Evangelistic Committee feature

PERSONAL EVANGELISM



By Joseph Smith

GOD'S people are not likely to talk very much to people about Christ unless they believe what is written in the Bible and secondly have the love of Christ in their hearts.

Do we believe what is written in the Bible about living and dying without Christ? Do we actually believe that apart from Christ men are now lost, and that it is only a matter of time until they are eternally lost, unless they repent?

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:9-11). Jesus said in Matthew 18:3: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46). I could quote a host of such scriptures, but space forbids.

Paul prayed for the Ephesian Christians that they might comprehend the breadth, length, depth and height, and know the love of Christ, and that they might be filled with all the fullness of God. How this love enlarges our hearts, increases our capacity for more of God, and makes the perfect channel for the Holy Spirit to flow through to others! John Wesley said:

"The love of Christ doth me constrain
To seek the wandering souls of men,
With cries and 'treaties, tears to save,
And snatch them from a gaping grave."

It was love that moved the mighty God to send Jesus Christ into the world to die on the cross in order that sinners might be saved. Have we got this love? If not, why not pray for it, and seek to give expression to it as you have opportunity?

According to Ezekiel 3:18, 19 and 33:8, 9, it is

a serious thing for us to fail to warn the wicked. God says that He will require their blood at our hand if we fail to give them warning. Paul asks us in 1 Corinthians 6:2 "Do ye not know that the saints shall judge the world?" What will we say to our ungodly friends and neighbours when they stand before us on the great judgment day? Or what will they say to us? I heard of a minister in Belfast who, one night, had a fearful dream. He dreamt that he was being shown through hell, and there he met with several of his own parishioners, who one after the other pointed the finger of scorn at him with the words "You never told us about this place, you never warned us." He awoke in a terrible state of distress and anguish. His wife sent for another minister to comfort and help him, and then she sent for the doctor—but, alas, he did not survive this dreadful experience.

Another very important part of this work for the Master is that we must pray earnestly for the Lord to help us, to accompany us, to open doors for us, to go before us and open the hearts of people to receive the message. I have done a great deal of this kind of work, and I know the difference it makes when the way has been prepared by sincere prayer.

It is not sufficient to speak to people about the Lord. You must also speak to them about the necessity of being saved, and the danger of putting off a decision. If you perceive that the one to whom you are speaking is receiving the Word you should press the matter still further for an immediate decision for Christ.

In open-air meetings, in house-to-house work, in hospital wards or when travelling by train I have not only spoken to people about the Lord and the necessity of salvation but have put the question "Why not now accept Jesus Christ as your personal Saviour? If you are willing I would be very happy to pray with you. Will you here and now take Jesus Christ as your personal Saviour?" God has been pleased on several such occasions to save these dear people.

Please read this article over again, because the eternal destiny of men for glory or despair is at stake (Acts 26:16-18.)

AN APPRECIATION

Springbourne church has lost one of its most respected and beloved members by the death of Mr. Arthur Caudell. He was a founder member of the church and one of the first deacons. For approximately twenty-eight years he continued in office, working during all these years additionally as a Sunday school worker and Bible class leader, till ill-health forced him to resign. A sincere and zealous follower of the Lord Jesus Christ, he believed that deacons should attend all meetings, and practised his belief. On December 31st last year he and Mrs. Caudell were to have celebrated their golden wedding. We at Springbourne had planned to celebrate the occasion, and were delighted to learn that his daughter Joan, our missionary at Inyanga, Rhodesia, would be returning home to be with her parents at that happy event. God, however, saw fit to take him home before that day came. To Mrs. Caudell, Stanley, Joan and Ruth we extend our sincere sympathy, and know that they have already known the comfort that comes from the God of all grace and comfort.

Footnote. Joan was able to return in time for the funeral, a fortnight earlier than she had originally planned. This was made possible by the extreme kindness of Pastor and Mrs. Warren, Assemblies of God, Umtali. It was not possible to get into immediate touch with Inyanga with the sad news of Mr. Caudell's death. A cable was sent to the Evangelical Alliance Mission, Salisbury, which passed the news on to Olive Garbutt at Penhalonga. She rang Mr. and Mrs. Warren, who on the Sunday travelled the 150 miles to Inyanga to let Joan know. She travelled the same night back with them to Umtali. On Monday, after a few hours rest, they drove the 265 miles to Salisbury to enable Joan to catch a plane to England. So, willingly, these dear people travelled in all well over 800 miles.

EASTER MONDAY 1970

THREE GREAT MEETINGS

11 a.m. : open-air witness in Trafalgar Square

3 and 6.30 p.m. : youth and evangelism
in the

ROYAL ALBERT HALL

Watch for further particulars

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.

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EDITORIAL

"EVOLUTIONARY principle contradicted." So runs a caption in *The Times* biology report on December 16th, 1969, in its feature "Science Survey." The following quotation is taken not from an anti-evolutionist pamphlet written fifty years ago but from *Nature,* December 13th, 1969. The principle referred to in the caption is that popularly known as the "survival of the fittest." Put technically it is "that individuals that are best suited to their environment are the most likely to survive to the point where they can confer their genetic characteristics on a future generation."

The doctrine of the "survival of the fittest" was exploded a century ago (though it still tenaciously survives among out-of-date biology teachers) when Weismann's germ plasm theory was put forward as a substitute, only to be in turn superseded by the De Vriesian mutation theory.

The evolutionary principle referred to in our first paragraph, which has been one of the "rules of thumb" used in predicting the course of evolution, has been contradicted by a series of experiments carried out at the Rockefeller University, New York, by Dr. Francisco Ayala. After asking whether this apparent disproof is an accidental property of the insects—fruit flies—experimented on or whether it has a more general significance, the *Nature-Times* News Service reporter goes on: "*In any case there is no suggestion that the fundamental principles of evolution are in any way eroded*" (our italic). Why the anxiety to make the statement we have put in italic? Why the anxiety about maintaining the evolution theory apparently at any cost, including that of sacrificing scientific integrity? And how can it be stated that "the fundamental principles of evolution are in no way eroded" when one of the basic principles has been CONTRADICTED?

Scientists are not being governed by the disciplines of their profession—observation, experimentation and verification, with only one end in view: to get at the facts—when they jump to the conclusion "In any case . . ." The disciplines of their profession should ensure that biologists pursue their observations, etc., without prejudice, so that they get at the facts whatever they may be and however much they contradict their theories.

But why in the matter of evolution do we repeatedly find that prejudice obscures or depreciates the importance of discoveries that contradict evolutionary theory?

Commenting on the explanations that the experiments at Rockefeller University call for, the *Nature-Times* reporter naïvely adds "but this of course implies that *the principle of competitive exclusion* ["survival of the fittest" to you and me] *cannot be taken as a general guide for the prediction of the course of evolution.* **THIS IS WHAT A GREAT MANY BIOLOGISTS HAVE BEEN SAYING FOR A LONG TIME."**

Why do we not hear more frequently in biology lessons over the radio and in our schools that a great many biologists now recognise the "survival of the fittest" theory to be excluded as a workable theory of evolution?

COMMENT, OPINION AND REVIEW

Martians on survey ! U.F.O. over Cheltenham !

MYSTERY OBJECT SIGHTED OVER SHURDINGTON

An unidentified flying object was last night seen over Shurdington for more than an hour by Mr. Tsakarisianos, of the social centre, Shurdington.

He says that the object, which he watched from 6.15 to 7.25 before it disappeared towards Cheltenham, was often as low as 150 feet from the ground. At that distance it seemed no larger than a fist.

Sometimes moving quite rapidly, it was quite bright, looking like a yellow flame.

Gloucestershire Echo, 29.12.69.

And the explanation : flying wellingtons !

JUST FLYING A KITE . . .

Shurdington's worries are over. Men from outer space have *not* surveyed the area—the unidentified flying object seen in the village was a kite!

Mr. Peter Powell, of 2 Kingshead Cottages, Shurdington, has owned up to flying the kite, with hurricane lamp attached, which accounts for the bright yellow flame seen by a resident.

He made the kite himself, and often attaches objects to it—including a wellington boot!

Gloucestershire Echo, 30.12.69.

Expedition will seek Noah's ark

Explorers will climb Mount Ararat in Turkey next spring to retrieve from an icy prison what they believe may be the remains of Noah's ark, reports A.P. from Denver, Colorado.

Harry Crawford, 35, director of field operations for the Washington-based Search Foundation Inc., said yesterday that his party would attempt to remove from an ice pack above 13,000 feet an "ark object" that casts a ship-like shadow when surface snow is melted.

Pilots have persistently reported seeing the shadow, shaped like a ship, and he said he and another explorer saw it from a cliff above the site. The object appeared to be about 450 feet long.

Two complaints are as to the style of writing and the poor sub-editing. The preface has two errors and uses the strange expression "Spirit-guided imagination" on its first page. The defence of the Authorised Version on page 89 seems peculiar when the next page refers to the Revised Version in support of opinions.

The compliment to Elim on page 39 is a little back-handed, as the name is given wrongly and it is inferred that we are not in Pentecost.

This is a book to keep by you as a study aid, not one to scan or to dig into haphazardly.

T. W. WALKER.

☆ ☆ ☆

Book reviews

God's Ultimate, by W. Myrddin Lewis. Published by Prophetic Witness Publishing House. Available from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, GL50 3ED (price 12/6 plus postage).

Another book on the plan of God for the ages is more than welcome. The approach to truth can be fragmentary; this book seeks to deal with the whole, climaxing in the new earth. The general approach is that of the futurist, with, for instance, a seven-year great tribulation and a personal Anti-Christ. The beast and the false prophet are Communism and Romanism. The best two chapters are on the millennium and the new earth. You may find interpretations with which you differ, but there are many thought-provoking suggestions. One would wish for a fuller treatment of some items.

REVIEW OF THREE "BILL SPEED" BOOKS

by J. B. Donovan

The author presents his policeman hero as his name suggests. "They said at central office that Bill Speed ate, drank and dreamed crime." He attained the rank of inspector at thirty years of age and now seeks to combine crime detection with his Christian faith—"a police whistle in one hand and a Bible in the other." These books simply unravel the details of the plot and are not intended to be evangelistic appeals, i.e. the conversion of the law breakers. However, God, who is referred to as the Ultimate or the Absolute in all things, wins the verbal battles with the ringleaders of crime. Bill Speed is God's hero.

The Laughing Horses. The title gives the clue in detecting the master mind behind a gang assisting escaped convicts to the Continent. Bill Speed spurns a quick solution when his integrity is at stake.

Bill Speed on Hot Ice. All boys will enjoy this story of simple robbery but not such a simple solution, especially when it comes to avoiding poisoned darts.

Bill Speed—Special Squad. A brief and exciting excursion into the work of the Special Branch. God's man is equal to all occasions. T. W. JACOBS.

FORGIVENESS

FACT OR FANCY?

By L. V. DARLINGTON TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

IT was a memorable occasion to hear Gipsy Smith sing "The world says I'm dreaming, but I know 'tis Jesus; my sins are gone, so if I'm dreaming let me dream on." Is forgiveness fancy or fact? The sweetest music of heaven heard on earth is in the words of Jesus, "Thy sins be forgiven thee." Not David's or Peter's but "*thy* sins be forgiven *thee*." This is the heart of the gospel. Forgiveness of sins *is* the good news. In the New Testament redemption is the theme and forgiveness the great announcement.

It was to make this possible that Jesus became incarnate. He came to deal with sin, not to enlighten, educate or teach, but to forgive our sins, recreate our life in God and bring it to its fullness. For this reason the gospel of the crucified Christ is the only gospel for a world of sin; it alone meets the world's deepest need, which is not poverty or ignorance but sin. **"Without the doctrine of the forgiveness of sins there is no good news for a sinful world,** but with it," says John Clifford, "you have possibilities of service, the upsurging of altruism, the conquest of self, the enthronement of Christ and the advancement of humanity after the likeness of Christ Jesus." We declare forgiveness to be fact, not fancy; not promises merely, but an actual realised blessing. A sinner conscious of sin knows the difference when forgiveness comes.

One can understand, and to some extent sympathise with, our permissive society, for in this age of space exploration and nuclear power it is falsely supposed that immutable physical law reigns supreme in the universe, and if in his blundering "evolutionary advance" the human microbe inadvertently breaks the final law self-annihilation is inevitable, for "law knows no mercy." But the truth is that we are moral beings living not in a world of rigid, soulless law but in a world governed by a living God.

"Sin can be defined in only one way, and that is in its relationship to God. Sin is not only a violation of our own nature, . . . not the breaking of an abstract law, . . . we thwart, resist and disobey the will of the personal and living God" (Denney). The psalmist reaches the root of the matter when he confesses "Against thee, thee only have I sinned." To realise that sin is an offence against such a God, with whom we can hold personal and direct relations, at once makes the truth of forgiveness possible and alters the whole complex attitude to life.

We need forgiveness because of sin. As no one word can describe the many aspects of sin's horror, several variants are employed, as "'missing the mark,' 'failure,' 'defeat' and 'disaster'; it is 'being lawless,' 'acting contrary to the divine law engraved on human conscience,' so that it becomes 'a trespass,' 'a transgression'; from the standpoint of prudence it is stigmatised as 'folly'—the most stupendous and senseless of all follies—'to barter away an immortal soul for something transient and worthless'; relative to God it is 'disobedience or debt'" (Jones).

LIABLE TO GOD

Dr. Morrison says "When we sin there is something in our act for which we become liable to God. Formerly He had a claim on us, now He has a claim against us." Thus our sins are "an unpaid debt," something "we owe to God and cannot pay," which includes respectable as well as flagrant sins. Debt is a terrible word to a true and honest person, though in our easy economy it has lost much of its meaning and its shame.

This debt cannot be expressed or paid in earthly coinage. Man can never pay. This is where the good news comes in: sin is man's, forgiveness is God's; debt is man's, the mercy is God's; Jesus paid it all (2 Corinthians 5:21).

Forgiveness is free but not cheap; it costs us nothing, but it cost God everything. God does not sell; God gives. **The ground of forgiveness is not in ourselves but in the boundless love filling the heart of God and finding expression through the cross.** It is not bestowed upon us with the regal smile and waving hand of a God who treats sin lightly and

considers forgiveness a mere act of leniency; it comes by the agony, the bloody sweat, the cross and passion of the Son of God.

Forgiveness is the restoration of love and fellowship with God. David's attitude to Absalom after his rebellion illustrates man's conception of forgiveness. David made two mistakes: he forgave without demanding discharge of the penalty and he restored his sinful son without his making confession and repenting. God cannot do this. Sin must be dealt with and in the process of forgiveness there must be some power to change the heart. God would not be God if He exercised mercy at the expense of righteousness and justice as David did. It cost David nothing to forgive Absalom. For Absalom it was forgiveness without either reconciliation (2 Samuel 14:24) or regeneration; there was no change in his character. With us both essentials are manifest.

Saints still sin. Are we sufficiently concerned that our fellowship with God depends upon His forgiving us, and our likewise forgiving others? Strong language, but, as C. S. Lewis said, "we did not invent Christianity and its standards; we only proclaim it."

"Forgive us as we forgive . . ."—with not the slightest suggestion that we are offered forgiveness on any other terms. It is perfectly clear and simply stated that if we do not forgive we are not forgiven. Have we grudges; do we cherish roots of bitterness remaining; do we bear ill-will towards anyone? "If you will not forgive men their trespasses, neither will your father forgive your trespasses." Would we like God to forgive us the way we forgive others—half-heartedly and with reservations? Such precepts as Mark 11:25, Luke 17:4, Ephesians 4:32 and Colossians 3:13 demand serious consideration lest at the Bema our disregard of the principles of forgiveness results in forfeiture of reward.

"A PASTOR'S HEART" (*continued*)

"You hold me in such affection." You see, it was a mutual affection, for he was in their hearts too. How they must have loved Paul for his sacrifices on their behalf, for they owed everything to him.

I hope I have a place in your hearts, for you have a big place in mine. One of the joys of the Christian ministry is to know that up and down the land there are those to whom one has ministered, and there is a bond of friendship between us which will go on right into eternity, praise God. I covet a place in your hearts, as the people of God. Finally

THE HEART IS THE PLACE OF DEVOTION

Only if your heart is in it will you be devoted to any cause, and a minister must be devoted to his congregation; they are his first concern, for they are "God's heritage." They were Paul's first concern, for he had devoted his life to them.

Look at his utter devotion to the Corinthian believers as he writes to them of his trials. And who would have pastored folk like them without the love of God in his heart? We know little of the problems he faced there: "troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . So then death worketh in us, but life in you."

Such is the paradox of the Christian ministry, and one discovers that the more conscientiously one seeks to serve the more intense the paradox becomes. Read his list of trials again in the eleventh chapter. He was shipwrecked, stoned, starved, beaten and humiliated, and in addition he had the constant care of all the churches. He was their shepherd, nurse, father in God and leader, for they owed him so much. For years I had a "built-in" resistance to any form of secular employment, for I was called to the ministry, and it was the example of the apostle that showed me the way. If Paul could work with his hands as a tentmaker should not I do the same? He who argued for a maintained ministry was prepared to maintain himself that he might be "chargeable to no man." Brethren who labour in the secular world that their ministry may be freely given are worthy of "double honour," and the time may yet come when many more in the Christian ministry will, by necessity, have to follow Paul's example. "Night and day" he laboured among the people of God in a life of dedication and service, and his testimony proves this true. Paul was dedicated to his ministry, and even his tent-making was no sideline to feather his nest or provide security for the future, but a necessary expedient to meet his day-to-day needs, for his devotion was practical as well as spiritual. "I have you in my heart" must be true of every servant of Jesus Christ.

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The justification of Abraham

(concluded from last week)

by Samuel Gorman

The illumination of Abraham's faith

It was illuminated to visualise the glory of his inheritance (Genesis 15:7-21). The Lord enlightened Abraham concerning the nature and extent of the inheritance to be entered into, and as a result his faith was strengthened. He saw the fullness of the provision God had made for him. In a concise, simple and significant way the divine record states: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." The time-feature of the declaration is most revealing and illuminating, for it was *after* Abraham had rescued Lot and others from their enemies and had refused the gifts, the reward of victory, from the king of Sodom. Prior to that Lot had chosen the fertile plains, trusting to what the eye could see, while Abraham had gone forth relying on the guidance and goodness of the Lord.

How significant then that "after these things, the word of the Lord came unto Abram in a vision," promising Himself to be his "exceeding great reward." The Lord Himself was to be Abraham's portion, therefore He counselled "Fear not, Abram." In this way he was encouraged and assured, and his faith was strengthened. The Christian can be satisfied that when he forfeits legitimate material gain in the interests of the kingdom of God he is by no means the loser, for in Christ he has wealth untold—the Lord is his exceeding great reward. Knowing this, the Christian should give God the pre-eminent place in his life and service.

Abraham was also made to see the importance of the blood-sacrifices in relation to the covenant. He learned that there was a real meeting with and acceptance by God on the ground of shed blood. He was commanded by God to kill a three-year heifer, a she-goat and a ram both three years old, a turtle dove and a young pigeon, all creatures ordained for sacrifice by God. Abraham killed and divided them, except the birds, as instructed, and stood in the midst of them until the going down of the sun, when he slept and the horror of a great darkness came upon him. Later, in the darkness, he saw a smoking furnace and a burning lamp pass between the pieces, and there and then God made a covenant with him. It was entered into amid the sacrifice and on the ground of the shed blood. God encouraged and inspired the faith of Abraham by the great and far-reaching covenant promises. He revealed Himself as the God who is able to perform great things on Abraham's behalf: "I will make My covenant between Me and thee, and will multiply thee exceedingly. . . . I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. . . . I will establish My covenant between Me and thee. . . . and I will give unto thee, and to thy seed after thee . . . the land of Canaan for an everlasting possession; and I will be their God" (Genesis 17:2-8).

What a picture! Abraham on his face before God in an attitude of communion, and God talking to him of the way He would undertake for him. Thus was Abraham inspired and strengthened to walk and trust in the Lord.

The Christian, justified by faith, has entered into a covenant with God on the ground of the shed blood of the Lord Jesus. The Christian who makes it the practice of his daily life continually to draw near to God in prayer will receive inspiration, encouragement and divine enabling to live a holy life before God and men. If all Christians lived in this way the influence of the Christian Church would be felt by the nations of the world.

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D.2010



Margaret M. Ladlow's page

"WE SHALL REAP IF WE FAINT NOT"

(Galatians 6:9)

SITTING at the window of my room I can gaze out upon a field of sweet corn. The stalks must be at least six feet tall and they look quite ornamental with their long, bright green leaves gracefully curving outwards, like sickles shining in the sun. The corn cobs are visible, jutting out from the stalk of each plant, their red-brown tassels making a contrast amid the greenery. Four months ago the farmer who works this field was to be seen working very hard cutting down the weeds with his cutlass and leaving them to wither in the sun and act as humus on his land; then early one morning I saw him busily sowing the seed. There was no need for digging or ploughing; first he made a small hole with the sharp point of his cutlass and carefully dropped two seeds, and only two seeds, into each little hollow.

Thinking over this method of sowing a field I can well imagine that our Ghanaian friends would consider the Bible description of sowing the seed to be extremely wasteful. Reading the record again in Matthew 13 of the wholesale broadcasting of precious seed it would appear that it was the customary method in the days when our Lord Jesus Christ was upon earth. In this very detailed parable Jesus tells the listening crowds of the sower apparently scattering the seed indiscriminately, for some fell on the path, some on rocky ground and some among thorns, and all this seed perished miserably or was unproductive. Pondering over the two methods of seed sowing I feel constrained to suggest that we should employ both of them in broadcasting the Word of God. We thank God for the wholesale scattering of the seed through the media of evangelistic crusades, radio work and literature distribution, but in these days, particularly in the western world, it would appear that people easily allow the evil one to snatch away the seed, or they make a joyful profession of faith but fall away in the face of persecution or trouble. Certainly the worldly cares and the pleasures of an affluent society cause many to reject the teaching of the Word, no matter how earnestly taught. Can it be that today we must use the Ghanaian method more and with dogged perseverance plant the seed in individual hearts? This may seem a tedious task, but it will surely bear fruit in due season.

The Lord, as always, is our perfect example. He was and is the master sower. Whenever the crowds gathered around Him He gave them the word of God, sowing the seed of the kingdom generously no matter how the people pressed upon Him and remained with Him hour after hour. Yet he deliberately went out of His way to plant one seed in the heart of a wayward woman at Sychar's well. And what a wonderful harvest resulted, for as the citizens of Sychar came out to see Him as the result of her testimony Jesus said "Lift up your eyes and see how the fields are already white for harvest" (John 4:35, R.S.V.). Praise the Lord, we can sow in confidence, relying on the promise given to us in Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Christians down the centuries have taken up the task and soberly, even timidly, have ventured forth to sow, and months or even years later have reaped with radiant joy. Not until we gather in heaven shall we see the full results of our sowing, but then what rejoicing there will be at the great harvest home.

"Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few; I fear the precious yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have will tell;
It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

CHRISTINA ROSSETTI.

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WANTED. Christian cook for Christian guest house, plain cooking for thirty-six. Apply warden (Pentecostal), 82 Queen's Promenade, Blackpool. C.2019

ITINERARIES

London Crusader Choir:
January 18, Kensington Temple; 31, Walthamstow.

D. L. Mills (Ghana):
January 17, 18, Barnsley; 19, Dewsbury; 20, Bradford; 21, Leeds; 22, Sowerby Bridge; 24, Halifax; 25, Huddersfield; 27, Wrenthorpe; 28, Goldthorpe; 29, Knottingley.

BIRTHS

HODGE. On November 30th, to Peter and Dulcie, Paignton, God's gracious gift of a son, Perry.

PORTER. On October 20th, to Jim and Valerie, Elim Crusaders, Sheffield, God's gracious gift of a daughter, Megan Elizabeth, a sister for Stephen.

DEDICATIONS

COMPTON. On December 7th, at Elim Pentecostal Church, Hayes Road, Clacton-on-Sea, Timothy Charles, the son of Russell and Rosemary.

ELLIOTT. On December 25th, at Springbourne Elim Church, Lisa Marie, infant daughter of Paul and Julia (*née* Wakeham). Officiating minister: J. Osman.

ENGAGEMENT

GLASS—TAYLOR. Rev. and Mrs. J. T. Glass have pleasure in announcing the engagement of their eldest daughter, Alison Margaret, to Steven P. Taylor. Congratulations from parents and church.

MARRIAGE

BRINDLE—GILPIN. On January 5th, at St. John the Baptist Church, Capel, David Brindle, F.R.C.O., to Christine Gilpin, B.A. (Hons.), daughter of Rev. and Mrs. G. W. Gilpin. Officiating ministers: T. McCabe and G. W. Gilpin.

WITH CHRIST

CHAPPELL. On December 16th, Evelyn, aged 73, dearly loved wife of Horace Chappell. Officiating minister at funeral: H. Burton-Haynes.

HATHAWAY. On December 25th, Rev. William George, aged 77. Beloved husband and father and, since retirement, esteemed member of Springbourne Elim Church. Went to be with the Lord he loved so fervently and served so faithfully. " There is a prince and a great man fallen this day in Israel." Officiating ministers at funeral: J. Osman, H. W. Greenway, G. W. Gilpin, R. B. Chapman, J. Smith, E. Dando (A.O.G.) and P. J. Brooke (U.A.F.C.).

MARSH. On December 30th, at the Royal National Hospital, Bournemouth, Nellie (formerly Gee), aged 78 years. Beloved wife of William, and member of Springbourne Elim Church. A sweet Christian soul. Officiating minister at funeral: J. Osman.

PORTER. On December 8th, 1969, James, dearly loved son of Daniel and Jean and brother of David and Joyce, following a road accident, aged 16 years. Faithful Crusader and youth worker of Elim Pentecostal Church, Paisley. " In His presence." Officiating ministers at funeral: John Marriott and W. Kelly.

RICKETTS. On December 7th, John William, A.R.I.C., in Selly Oak Hospital. Beloved father of Pastor J. D. Ricketts, of Holyhead. In his 72nd year. Funeral December 11th at Calvary Temple, Birmingham. Officiating ministers: Fred Weaver and E. Smith.

WEEDON. On December 11th, Mrs. Marion Weedon, aged 102 years. Member of the Elim Pentecostal Church, Kingston. Officiating minister at funeral: H. Palliser.

WESTWOOD. On December 7th, Maud, dearly loved wife of Sid, after much suffering patiently borne. Member of Elim Pentecostal Church, Rowley Regis. " With Christ, which is far better." Officiating ministers at funeral: W. Patterson and L. P. Cowdery, from Plymouth.

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COFFEE BAR IS A BIG HIT

GRANGETOWN **Pastor: Adrian L. Hawkes**

The response from young people in the Grangetown area to the religious coffee evenings organised by the new Pentecostal mission minister, Mr. Adrian Hawkes, pictured on the front page with a group of youngsters, has been "absolutely fantastic."

On the first night just over a week ago about thirty teenagers attended what Mr. Hawkes calls his "contact coffee bar." By Saturday the number had swollen to more than 100.

"We have done nothing but preach to them, but surprisingly they have come back night after night," he said.

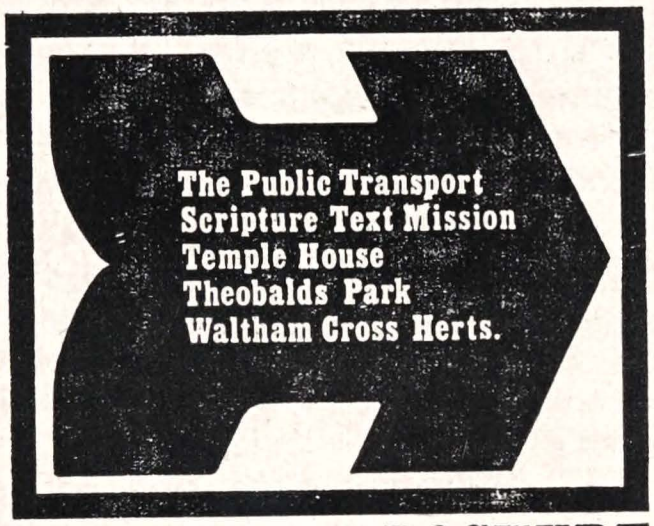
The youngsters can get a cup of coffee for fourpence, and while they drink it they can listen to groups singing gospel music.

"It started as an experiment," Mr. Hawkes said. "We hoped that some of the young people would come to church on Sunday, but we did not push it too much. In fact between forty and fifty turned up and our congregation was about seventy—double the usual number."

Mr. Hawkes is a newcomer to the Grangetown area, and he has been surprised by the response. "Of course, I realise that there is not a lot for young people to do in a township like this," he says.

Having made contact with the young people of the area he hopes to keep in touch with them, both in church and by organising other activities for them.

LET OTHERS SEE



WRITE FOR BROCHURE

COMING EVENTS

LONDON. Saturday, January 24, at 6.30 p.m. Kensington Temple (Notting Hill underground). Great European rally. Ministry by J. J. Zbinden and J. P. Wildrianne. Music too. Chairman: Eldin R. Corsie. Afternoon holiday conference reunion at 3.30. Conducted by Bernard Porter and Ray Jeff. Inquiries to European Evangelistic Society, 16 St. Catherines, Lincoln.

PAISLEY. January 31. Elim Pentecostal Church, Wellmeadow Street. Light and Life film: "Without Onion" (seventy-minute colour-sound). Commencing at 7.30 p.m.

WESTCLIFF-ON-SEA. January 24, 25. Elim Pentecostal Church, Electric Avenue. Anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. W. Greenway.



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YOUTH PAGE

"Heroes of the Christian Church" series

John Stam

By GRAHAM R. KNIGHT
MINISTER OF ELIM PENTECOSTAL CHURCH, DEWSBURY

"A PRINCE among men" was how an intimate friend described John Stam. He had a passion for souls born out of a deep personal relationship with his Lord and Saviour Jesus Christ.

It was with the mission field in view that John, a young American of Dutch parentage, entered the Moody Bible Institute. He could well have depended upon his father, a successful business man, for financial support during his years of training, but John, knowing that he would have to trust the Lord for his needs on the field, determined to do so now! He did well at the institute, impressing his teachers and fellow students as a young man of unusual Christian character. Betty Scott, another missionary candidate, was particularly impressed.

Mr. Stam senior had always hoped that John would return to work in the family mission and was somewhat disappointed when John announced his call to China. At this time, June 1930, Communist armies were active and conditions in China were undoubtedly serious. Accepted by the C.I.M., John sailed for China in the summer of 1932. After a short stay in Shanghai, where he and Betty became engaged, John joined the language school at Anking. He applied himself diligently to studying the difficult language and was full of praise to God when after five months he was able to preach his first message in Chinese.

John's first appointment was to Süancheng, where he was to help Mr. and Mrs. Birch while continuing his study of the language. The senior missionaries were at this time going to the coast to escape the great summer heat, but John chose to spend his time in his new district and familiarise himself with the people. This was typical of his selfless devotion.

A year after his arrival in China John and Betty were married. They were eventually to move to Tsingteh, a beautiful mountainous area sixty miles to the south-west of Süancheng, but for the present they returned to Süancheng. In the new year they made a complete tour of the region which was to be their special concern and where so soon they were to lay down their lives for Christ's sake. They met on this trip Mr. and Mrs. Wang, a fine Christian couple, and evangelist Lo, with whom they would be working.

Before moving to Tsingteh Helen, whom God was wonderfully to preserve, was born. Anxious to get on with the work, John left his wife and baby daughter and returned to Tsingteh with a fellow missionary on a fact-finding tour. Communist forces had been dislodged from their strongholds in a neighbouring province and there were real fears of their possible movement into the area. Being officially assured that the area was free of Communist infiltration, the Stams joyfully moved to their new home. Both John and Betty loved the Chinese people and thanked God for the opportunity of making Christ known among them.

It was early on December 6th, 1934, only a matter of days after their arrival, that the Communist soldiers, having skirted the government forces, quickly took the city of Tsingteh. There was little warning and no time to escape. The Stam household was kneeling calmly in prayer when the Reds thundered on their door for admittance. Through the terrible hours that followed their capture the young missionaries showed no fear, although fully aware of their probable fate. In a brief note to mission headquarters John wrote "May God be glorified, whether by life or by death."

The following day the Reds abandoned Tsingteh, taking all their captives with them to the little town of Miaosheo, the home of the Wangs and evangelist Lo. God in His wisdom and mercy spared these dear saints, but for John and Betty, still in their twenties, the hour of triumph was near. Bound with ropes, the two young missionaries were led up a little hill outside the town. There, surrounded by jeering Reds and unwilling, horror-stricken onlookers, first John and then Betty was commanded to kneel. A sword flashed once, twice, and they were united in eternity. In response to the inevitable question Mr. Birch commented "We expect much fruit from the triumphant death and faithful testimony of these two shining ones." At their graveside people not normally given to tears wept, and from all over the world souls moved by this sacrifice surrendered their all to the Lord. God makes no mistakes.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, January 19th — Genesis 15

" Fear not, Abram: I am thy shield, and thy exceeding great reward " (v. 1).

What comfort God's " Fear not " would be to Abram, for he had no doubt felt that he had made the mightiest kings his enemies. When these should get their forces organised he might suspect trouble from their direction—hence God's word of encouragement. Then Jehovah also promised to be Abram's " exceeding great reward." Abram had refused to accept even as much as a shoe-lace from the king of Sodom, so now God promised to be his reward. God Himself becomes the believer's portion and inheritance (cf. Psalm 16:5). " The exhortation ' Fear not, Abram: I am thy shield ' was God's gracious way of hushing any fears of reprisal which might arise in His servant's heart; the assurance ' I am thy exceeding great reward ' was heaven's infinite compensation to him for his refusal to be enriched at the hands of ungodly man."

Tuesday, January 20th — Genesis 16

" And Sarai said unto Abram . . . go in unto my maid. . . . And Abram hearkened to the voice of Sarai " (v. 2).

God held Abram in long suspense. Years had gone by and still Abram had no son. It is clear that Abram possessed faith, but he evidently lacked patience. He believed God, but could not wait God's time. That impatience led to a disaster the effects of which abide to this day. To Ishmael the Arabs proudly trace their ancestry. It is one thing to believe the promises of God, but another thing to wait patiently for their accomplishment (Hebrews 6:12). We have here also a spiritual warning, that though things may be difficult and we may have our testing times we ought never to resort to methods that God cannot honour to find a way out of the difficult circumstances.

" O mortal man, of one false step beware,
For one false step may bring an age of care."

Wednesday, January 21st — Genesis 17:1-21

" And Abraham said unto God, O that Ishmael might live before thee ! " (v. 18).

In spite of all his past faith in the promises of God we discover from this chapter that Abraham shrinks from the details now they are revealed. In the demands of the moment he has a suggestion for God and asks that Ishmael shall stand in the direct line of promise. But Ishmael had never been God's choice, and we cannot ask God to accept our man when He has His own ready. God had a plan for Ishmael, but not the supreme plan which He had for Isaac. God could not take up an Ishmael at this stage and set aside His own plan. May we remember that God has His man at every stage of His purpose, and let us not be guilty of asking Him to change His plans for our convenience or to accommodate our own mistakes.

Thursday, January 22nd — Genesis 18:1-15

" And the Lord appeared unto him . . . and he sat in the tent door " (v. 1).

According to the habit of the orientals, Abraham sat in the door of his tent to catch the cooling breeze when the Lord appeared to him. How often God gives us a revelation of Himself before a revelation of His purpose. The three angelic visitors came to reveal to Sarah what had already been told to Abraham in the previous chapter. What a tremendous message was brought to the unbelieving Sarah—" Is anything too hard for the Lord ? " (v. 14). Maybe this is the Lord's question to you today. Has He been revealing His purpose to you and you cannot see how it can all be fulfilled ? What He plans He has power to fulfil, " for with God nothing shall be impossible."

Friday, January 23rd — Genesis 18:16-33

" And the Lord said, Shall I hide from Abraham that thing which I do . . . ? For I know him " (vv. 17, 19).

The Lord entrusted His secret regarding Sodom to Abraham, as He entrusted secrets to Joseph about the famine. Can the Lord trust us with His secrets? The Lord speaks of His servants as those who stand in His counsels (cf. Jeremiah 22:18; Amos 3:7; Psalm 25:14; John 15:15). The unfolding of the solemn purpose led Abraham to the place of intercessory prayer and the prayer recorded in verses 23-33 reveals the extent to which faith can go when laying hold upon God. Those who stand " before the Lord " (v. 22) are in a position to intercede for those who are mixed up with Sodom's defilements. Six times Abraham repeated his intercession for Sodom, and each time asked for increasing mercy. His perseverance was remarkable, and the patience of God more so ! Just as Abraham engaged in the ministry of intercession on behalf of Lot and his family, so today may we know the privilege of drawing near to God to intercede on behalf of others.

Saturday, January 24th — Genesis 19:1-14

" Lot sat in the gate of Sodom " (v. 1).

Lot's selfish choice of the rich plain of Jordan led him down step by step till at last he was entrapped in the wickedness of Sodom. The stages by which he reached the position in which the angels found him are clearly marked: (1) he pitched his tent towards Sodom (13:12); (2) he dwelt in Sodom (14:12); (3) he became a chief citizen of Sodom (19:1). Someone has said that " as a rule men do not plunge into iniquity, they glide into it." The descent into worldliness is like the freezing of ice on a pond—an almost unperceived process. In forsaking the paths of obedience and rectitude Lot had lost his testimony, so that when he pleaded with his sons-in-law to arise from the place he seemed to them as one who mocked (v. 14). What he had gained in worldly influence he had lost in spiritual power. Let us remember that the world outside will not heed our testimony if we compromise and do not live as we speak.

Sunday, January 25th — Genesis 19:15-38

" Then the Lord . . . overthrew those cities " (vv. 24, 25).

In the presence of the appalling wickedness that the messengers of God found we feel instinctively that in overwhelming these cities with swift and irretrievable disaster God did that which was right (18:25). God did not, however, destroy Sodom until He had given full warning to all, and the opportunity to escape. The inhabitants of Sodom did not wish to leave; thus they chose their own destiny. The Lord is always just, and those who are judged for their sin are without excuse before Him. He has provided a way of escape for sinful men in Christ, but many refuse to accept the salvation offered and thus remain under condemnation (John 3:16-18). Men who are lost finally will be lost because they have refused to take the remedy.

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BACK PAGE

LETTERS FROM THE U.S.S.R.

Jack Koziol, of the Slavic Missionary Association, the Russian speaker who broadcasts daily in the Russian language over Radio HLKX from Seoul, Korea, a 50,000-watt station that beams the gospel 3,000 miles on to the U.S.S.R., translated these letters.

Greetings from Siberia !

1 Corinthians 1 : 2 To the church of Christ in Korea

Dear brothers and sisters in the Lord,—We never cease to thank God for you as you preach salvation of our Lord Jesus Christ to the unsaved people. Dear brother and sister who are working with you in His vineyard please read our letter to you from 1 Corinthians 1 : 5-10. This is the Word of the Lord which was written by the apostle Paul for us to you. Although we have not seen one another because of the great distance which separates us we are united together by His precious blood. We are even closer than those born of the same mother, for we have been born of God our heavenly Father and of the Holy Spirit, which is far greater than our physical parents.

Many rejoice over the radio programmes which we can hear daily three times if we so wish. When we hear you we rejoice greatly, for there is no difference in our understanding of the Scriptures and of the hymns you sing. We thank God for your labours and your great care for our souls, both for believers and unbelievers.

It is pleasing to us to hear you ask us to write to you and for the literature you offer to us. We ask you brother Jacob F. to send us one Russian Bible and a New Testament with large print, a Gooslee and Pilgrim's Progress. Please inform us when you mail them.

I would like to share a little about our personal life here in Siberia. We have been living here since 1925. Since 1931 we have lived in this mine town and our family consists of eight children, my wife and I and at the present time all are alive. I served in the mine for twenty-five years and now am pensioned and I am sixty years of age and have lived on a pension for ten years which is substantial. We have a comfortable home and pleasant surroundings and our coldest temperature is forty degrees. Children all attend school and live independently and hold specialized positions. Products are plentiful and purchases may be made freely. Rich supplies of coal have been discovered here and thus fuel is inexpensive so Siberia is not so frightening.

There are many believers in our city. Accept greetings and we wish you good health, unity, peace and love in life. Please send us these four hymns as you have been sending them to others.

May God be with you until we meet.

Peace be unto you brethren and sisters in Christ Jesus.

Greeting to your dear brother Jacob Fredrick from your brother in Christ ——. I listen to your sermons and my heart greatly rejoices when I hear your voice over the radio. Your sermons bring me much joy.

Dear brother Jacob Fredrick, in general at this time we live very good and we are happy. We are very thankful to our government at this time that we as Christians have this liberty to listen to the messages of grace over the radio.

Dear Brother Jacob F., I am your brother and I need a Bible. If it is at all possible please send me one or a New Testament. There are no believers in this village and I cannot get one to read. The only opportunity I have to hear the Word of God is through your station.

Dear brother Jacob F., I was a believer in the Word of God, was a member of a church in 1919 for five years. I fell away and wandered for forty years. Since I have been listening to you preach from the Word of God from your station I have come back to God. The Word of God is now preached in my home and my heart greatly rejoices.

Please send me the following hymns [ten hymns were listed].

Dear brother Jacob Fredrick, I am closing my letter. Please greet your wife and son and all brothers and sisters in your church. We shall meet at Jesus' feet.

I am enclosing a photo of myself.

This letter is from the province ——, village of ——, and from your brother in Christ HS, who is a member of the congregation in the city. This membership is over four hundred in number.

Jacob Fredrick, we greet you with the love of our Lord Jesus Christ. We thank our Lord Jesus Christ for giving you the strength to give forth the Word of God. Also we thank all who serve with you in the vineyard of our Lord.

As it is written in the Word of God that the gospel of the kingdom shall be preached, that through this gospel He will give the kingdom to the believers, I ask you brother Jacob Fredrick to send me a Bible please.

Taken from The Evidence, *official organ of World Outreach, by kind permission.*

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THE ELIM EVANGEL

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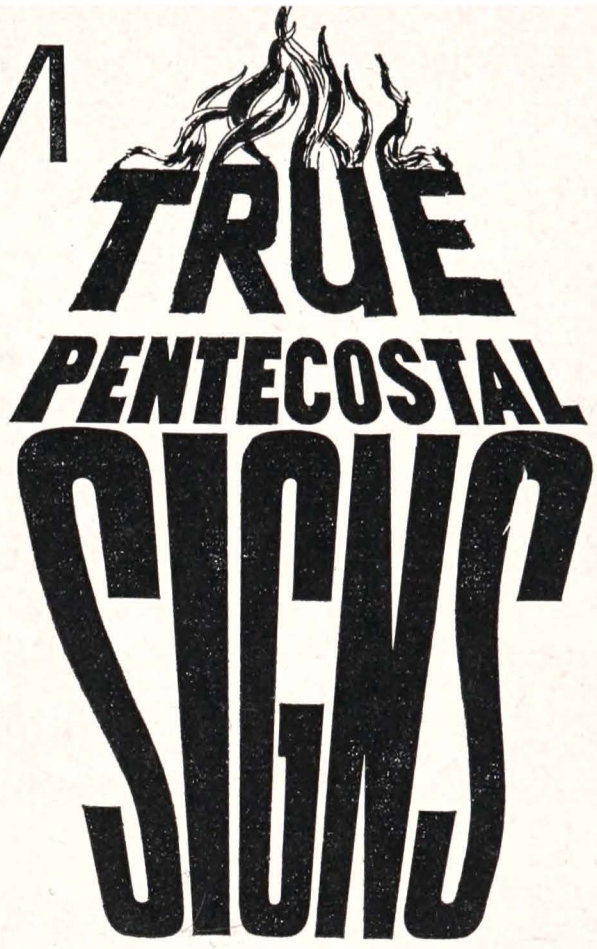


Photograph by E. G. Moore, Beeston

"SEEING EYE TO EYE"

THE BAPTISM WITH THE HOLY GHOST

by Charles G. Finney



I WAS born on August 29th, 1792, and in 1818 went to Adams to study law, being almost as ignorant of religion (which is obedience to God) as a heathen. In studying elementary law I found the old authors frequently quoted the Scriptures, so I purchased my first Bible.

CONVICTION

As I read my Bible I became very restless, and a little consideration convinced me that I was by no means in a state of mind to go to heaven if I should die. I read that God is more willing to give His Holy Spirit to those who ask Him than earthly parents are to give good gifts to their children. So on a sabbath evening in the autumn of 1821 I made up my mind that I would settle the question of my soul's salvation at once, and if it were possible would make my peace with God.

Then the whole question of gospel salvation opened to my mind in a matter most marvellous. I saw clearly the reality and fullness of the atonement of Christ. I saw that His work was a finished work and that, instead of having or needing any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Salvation, instead of being a thing to be wrought out by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented Himself as my God and my Saviour.

CONVERSION

After this distinct revelation the question seemed to be "Will you accept it now, today?" I replied "Yes, I will accept it today or I will die in the attempt." Another passage of Scripture then dropped into my mind with a flood of light: "And ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jeremiah 29:12, 13).

I instantly seized hold of this with my heart. I had intellectually believed the Bible before, but never had the truth been in mind that faith was a voluntary trust instead of an intellectual state. I was conscious, as I was of my existence, of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, though I do not think I had ever read it. I cried "Lord, I take Thee at Thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee, and Thou hast promised to hear me."

All sense of sin, all consciousness of present sin or guilt, departed from me. I was so quiet and peaceful. The repose of my mind was unspeakably great. I can never describe it in words. The thought of God was sweet to my mind, and the most profound spiritual tranquillity had taken full possession of me. I rushed into the room behind the front office to pray.

A VISION OF CHRIST

There was no fire and no light in this room; nevertheless, it appeared as if it were perfectly light. As I went in and shut the door it seemed as if I met the Lord Jesus Christ face to face. It seemed that I saw Him as I would see any other man. He said nothing, but looked at me in such a manner as to cause me to fall right down at His feet. It seemed that He stood before me, and I fell down

at His feet and poured out my soul to Him. I wept like a child and made such confessions as I could with my choked utterance.

BAPTISM WITH THE HOLY GHOST

As soon as my mind became calm I returned to the front office and was about to take a seat when I received the mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard this experience mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; I literally shouted the unutterable gushings of my heart. The waves came over me, and over me, and over me, one after another, until I cried out "I shall die if these waves continue to pass over me." I said "Lord, I cannot bear any more"; yet I had no fear of death.

It was late when a member of the choir came to see me, found me in this state of loud weeping, and said "Mr. Finney, what ails you?" I could make him no answer for some time. He then said "Are you in pain?" I gathered myself up and replied "No, but so happy that I cannot live."

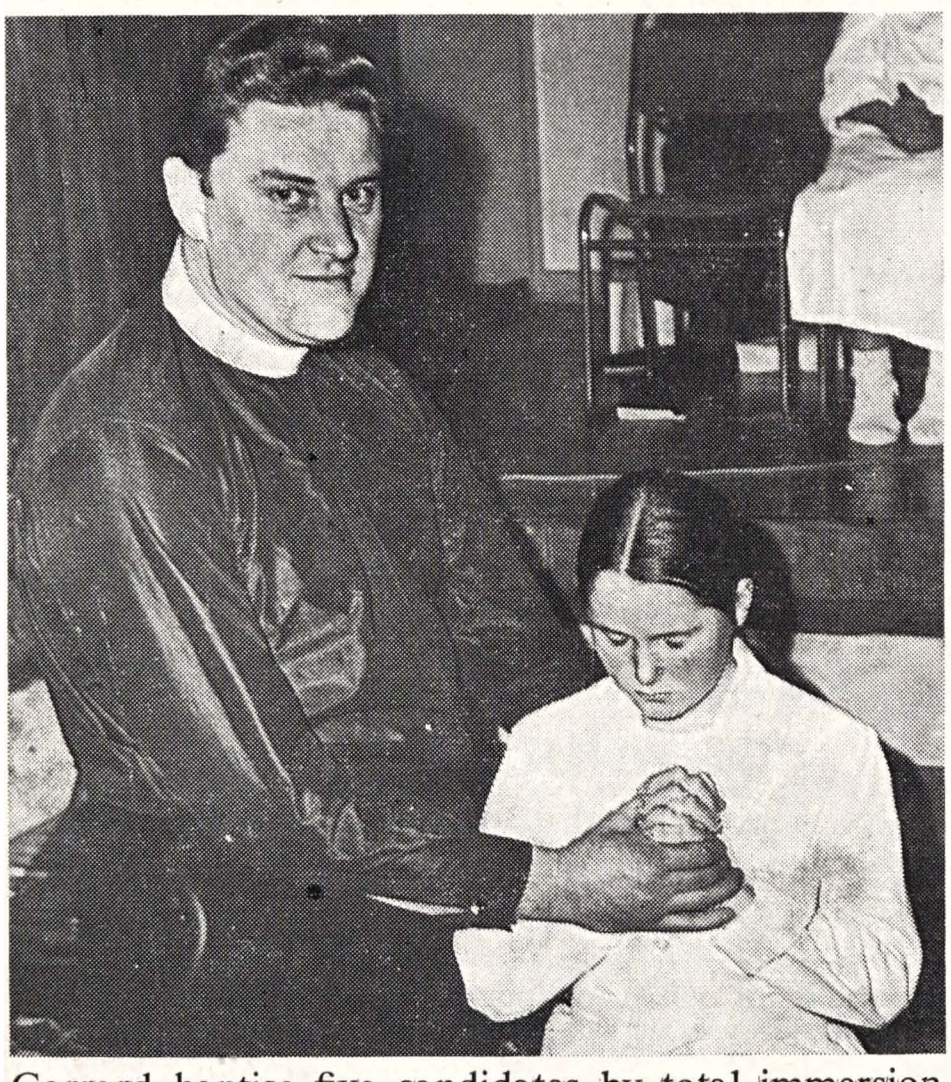
When I awoke the next morning the sun had risen and was pouring a clear light into my room. Words cannot express the impression that the sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose to my knees in the bed and wept aloud with joy, and I remained for some time too much overwhelmed with the baptism of

(*continued on page 58*)

CHURCH REPORTS

HIGH WYCOMBE **Pastor B. R. J. Garrard**

Snow, rain, mist and cold did not deter either the candidates or the congregation at High Wycombe Elim Pentecostal church on Sunday, when nearly eighty people gathered to watch the Rev. Brian



Garrard baptise five candidates by total immersion.

Our picture shows fourteen-year-old Katrina Smith, of 103 Hatters Lane, High Wycombe, who was the first to be baptised.

On the previous Sunday 170 adults and children had attended the annual Sunday school prizegiving, when eighty scholars received prizes for attendance during the year.

Next Sunday evening the church welcomes as a guest preacher Rev. Wallace Reid, from Chicago, U.S.A., who is on his way to India.

The Elim church recently celebrated the fourth anniversary of the opening of the church on the new site at Micklefield, High Wycombe, where congregations have more than doubled.

MOSBOROUGH (SHEFFIELD) **Pastor P. Bunting**



Sword drill.

Our recent children's campaign by Uncles Francis and David, was richly blessed. Beginning with about ninety children, the number grew until the church was packed to capacity. The Sunday school superintendent, his wife and the Sunday school teachers assisted throughout the campaign. Uncle Francis, with his talking doll Tommy, the talking blackboard and the flannelgraphs made tremendous impact upon



Packed to the doors.

the children. Between thirty-five and forty decisions for Christ were made during the campaign.

The campaign continued four nights longer than was planned. Our Sunday school has increased considerably. GEO. COOKE.

PRESBYTERY HONOURS RETIRED MINISTER

A very happy gathering, with a wonderful atmosphere, was the occasion in a presbytery rally held in the Wigan church. Pastor Jack Tetchner was surrounded with fellow pastors and their wives, with the congregation, who gave him a standing ovation after he had replied to the presentation of a canteen of cutlery and a cheque by our present divisional superintendent, Pastor E. Thomas, as a token of our gratitude, respect and esteem of Pastor Tetchner's faithful service to the presbytery as D.S. (an office he held for many years in the Lancashire Presbytery and in quite a number of other presbyteries).

Although a retired minister, he is pastoring a church and is still a prompt and responsive visitor whenever there is sickness. To quote Mrs. Tetchner's words about her husband, "he is stopping slowly." A counsellor to younger and older ministers alike, ever ready to help in preaching or in pastoral work, truly "a brother beloved." As indeed the speaker (Pastor Derek Ricketts, of Holyhead) spoke on Psalm 1 of the "Blessed Man," an unexpected confirmation of our rejoicing and knowing of a worthy brother. What fellowship! What wholehearted preaching, praising and singing! Long may it continue among us! PASTOR L. KNIPE.

NORTHAMPTON **Pastor John M. Cuthbert**

Nearly 200 were present at a recent "guest night" service, when a new Hammond organ was ably demonstrated by Roland Friday, of Sharon Organ Studios. A special offering towards the purchase of our own organ totalled £178. Musical items were rendered by the church choir, the Good News Singers and Miss Judith Venton. We look back on another year of progress and consolidation in the work of the Lord. DICK MURRAY.

POINTS FOR PREACHERS

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

SUPERABUNDANT BLESSING

Malachi 3 : 8-10

Something to bring : "All the tithes." Bad enough to withhold offerings, but the tithe is the Lord's. Embezzlement is an ugly word!

Someone to prove : "Me." God *is* demonstrable.

Somewhat to receive : "Not room." Exceeding abundant above all we ask or think!

A POEM

VANITY

Once, in saintly passion, I cried with desperate grief,
"O Lord, my heart is black with guile, of sinners I'm the chief."
Then stooped my guardian angel, and whispered from behind,
"Vanity, my little man, you're nothing of the kind."

AN INCIDENT

A WASTED LIFE

When David Livingtone's body, brought from Africa, was being laid to rest in Westminster Abbey. a man sat weeping outside. Asked why, he replied, "David and I were boys in the same village. We played together, went to the same school together, attended the same church together. But he went his way, and I went mine." One lived to the glory of God and for the good of men, the other a wasted life.

A QUOTATION

CONTINUOUS REVIVAL

The great revivalist Charles Grandison Finney said "I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it until I saw one of his members get up in a prayer meeting and make a confession. 'Brethren,' he said, 'I have been long in the habit of praying every Saturday night till after midnight for the descent of the Holy Spirit upon us. And now, brethren,' and he began to weep, 'I confess that I have neglected it for two or three weeks.' The secret was out. The minister had a praying church."

WILLIAM G. HATHAWAY

SUMMONED HOME

Summoned home : the call has sounded,
Bidding a servant his warfare cease ;
And the song of angels resounded
Welcomes a warrior to eternal peace.

An appreciation by DOUGLAS B. GRAY

THE sudden and unexpected news at Christmas of the passing of our beloved colleague, Pastor W. G. Hathaway, was received with deep emotion and sorrow, coming at a time when countless numbers were thinking rather of birth than death. Immediately my thoughts flew back to those immortal words of a remarkable Christian, Thomas à Kempis, who put it this way: " Man sees the deed, but God knows the intention."

Today it is a privilege on behalf of so many to pay tribute to the dear one whose passing has enriched the heavenly city even while it seems to have impoverished our earthly community and not least of all the Elim fellowship. Our sympathy goes out to Mrs. Hathaway and family at this time, praying that fortitude and strength will be given them to carry on at a time which must touch the deepest chords within all of us.

For more than three decades I, with others, worked very closely together with Mr. Hathaway at headquarters. My initial meeting with Mr. and Mrs. Hathaway goes back some forty years. I well remember that at that time a new chorus was girdling the country, specially written by our brother during the great Glasgow campaign. Incidentally, only a few days prior to the home-call, when conducting a service with the London Crusader Choir, someone in the congregation requested we sing the chorus referred to:

" Tell the world that you have found a precious Saviour,
Tell the world that there is healing in His name.
Let them know that He can fill them with His Spirit,
But best of all that He is coming back again."

This is but one of those many stirring and heart-searching compositions given us during the years from Mr. Hathaway's gifted pen. His gifts were many and his qualities as a founding father of the movement have counselled, encouraged and shaped more lives than can be imagined during his near half-century devotion and vocation to the kingdom of God and the work and witness of Elim. Few men in the movement have filled so many responsible positions. To serve on the many committees as we have with our brother soon disclosed his ability and wise counsel in the handling of responsible matters in administration and spiritual leadership. Elim in the 1970s can ill-afford the loss of such brethren with experience, maturity and spiritual insight. It was always an uplifting experience to travel with Mr. Hathaway as I did on many occasions, both at home and abroad. His conversations and knowledge on so many subjects and not least of all his somewhat subtle sense of humour were traits of the real man as he was. What an example was set by Mr. Hathaway in his continuing ministry even when past the three-score and ten years. To the close of his ministry with us here his contribution on the missionary council was of inestimable value as was his vision and drive for the ever-increasing ministry of the printed page, where he served as chairman of the board of directors of Victory Press. This warrior of the gospel was on duty to the very last. Praying, planning and ever reminding us by preaching, by writing, by music and song of the message of the day—the coming again of the Lord Jesus Christ.

Just a few weeks prior to Mr. Hathaway's home-call he sent to me a new composition (both words and music). The piece is entitled " Cross of gold." Incidentally, this lovely number was sung with great feeling at the funeral service by Pastor and Mrs. J. Osman. We are so glad that we have been able to include this devotional song in the new *Elim Festival Songster,* No. 10, now available. We shall be blessed too as we hear the great Elim choir singing the same piece at this year's Easter meetings in the Royal Albert Hall.

There is nothing radiant or sunny about physical death when it comes to one who is " in Christ," who is loved and loving, useful and needed. It is to us all a sombre and disturbing experience. We can, however, say God be thanked that since our Lord Jesus Christ came and lived and died and walked through the valley of the shadow of death we too can have the assurance of the Shepherd's presence through the shadowed valley into the sunlight and green pastures Pastor W. G. Hathaway knew were beyond.

So today we think of one who was granted length of days, and who walked with the Lord for many fruitful years. How many could rise up and call him blessed. He would bid us not mourn but rejoice, that after a long day's work and service, he has entered through the gate of death, his hand is in the hand of his Saviour, into the eternal presence. How right the psalmist when he says " Precious in the sight of the Lord is the death of His saints."

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EDITORIAL

FOR 6,000,000,000 years, according to our scientists, the earth has pursued its steady course, the elements in its constitution on land, in the oceans and atmosphere balanced and, interacting with sun and moon and planetary system, to make a home for the living entity to be climaxed in man. For 2,000,000,000 years, according to our scientists, life has been on earth, gradually developing into man. During the whole of this period the solid earth, the oceans, the atmosphere, the sun, moon and solar system have provided a balanced system to make our earth a home for living things.

It would seem that man, having achieved intelligence, was on the verge of a break-through to make his world a paradise, a home fit for humans to live in! Since Roger Bacon (1214-1294) science has been sure that by a concerted effort to discover nature's secrets, to exploit its resources, to use its sources of power, man would make a heaven on earth.

Taking the scientists' own evaluation of the situation, how come that *in less than fifty years* out of this long period of 6,000,000,000 years in which the earth developed harmoniously, man has wrecked his environment beyond recovery? He has corrupted the atmosphere, the land, the oceans and himself in fifty years in a manner that "nature" (!) has not done in 6,000,000,000 years. Again, how come?

God speaks to man in many ways, not the least of which is that the consequence of man's failure is a message from Him that somewhere he has missed the way. A few, and not necessarily all Christians, are already alerted to this message and are seeking the way of return. In our judgment and in the judgment of some scientists the world has reached the point of no return, though individuals everywhere can still return. God's message in His last book, Revelation, "Behold, I make all things new," takes on new relevance in that man, and man alone, has corrupted his environment beyond hope of recovery. How come that nature (!) did not do in 6,000,000,000 years (!) what man, having achieved greater control of his environment than ever before, has done in probably the last twenty years?

Since our writing the above Max Nicholson's *The Environmental Revolution,* published by Hodder and Stoughton at 84/-, has come on the market. Max Nicholson draws attention to the self-supporting character of the biosphere—the world of living organisms—the absorption and processing of sunshine and of cosmic rays, and of moisture and nutrients from the soil, to build, in turn, the plant and animal world; the biosphere, *a self-contained, permanently balanced system, organised to provide all its own needs* **and to break down, disseminate and re-use its waste materials through subtle processes of dissolution and decay.** On this system man depends, from it he extracts his needs; until the 1940s he shared almost imperceptibly and passively in this ecological cycle, but since the 1940s he has tossed into this balanced system, into the oceans, atmosphere and land—and the moon!—and into living creatures his poisonous, and almost indestructible in some cases, waste products. Curious that nature for 2,000,000,000 years (*vide* our scientists) has developed and maintained this self-regulating system for man to wreck in twenty years. Well may Max Nicholson state, ". . . man himself may wonder if he should not be added to the list of threatened species on earth." Well, he has been added; "sudden destruction shall come upon them . . . and they shall not escape. But ye brethren . . ." The Christ acceptor escapes the sudden destruction.

From my diary

by T. H. STEVENSON

THE "Booksellers" annual list for 1969 reminds one of Solomon's words "Of making many books there is no end," though one is also reminded of Daniel's pronouncement of the last days that "Knowledge shall increase." Last year British publishers set up a new record in printing 23,287 new titles, though theological writings decreased by 172 on the previous year. Perhaps the latter is not to be too much lamented since much modern theological writings could well come under one of Shakespeare's titles, "Much ado about nothing." Having quoted Solomon, I observe that Dr. Moffatt translates Ecclesiastes 12:12 "There is no end to the buying of books." The publishers record seems to prove this, though ministers, who are expected of their congregations to follow Paul's injunction "Give thyself to reading" often come to an abrupt end in buying books. They cannot refer the matter to the Prices and Incomes Board, though it is just a matter of these practical things: prices, incomes and board—but not bored, despite the completion of Solomon's words that "Much study is a weariness of the flesh."

☆ ☆ ☆

Touching upon such a mundane thing as a minister's income, it is worth noting another 1969 report, that of the Anglican Church Commissioners. Recent years have seen this body of astute laymen looked upon as among the shrewdest in investment matters. Last year, interest on their funds was £23,000,000; fabulous compared with the shoe-string finances of most denominations. Even more interesting is the use and spending of such a sum. To make 325 vicarages more manageable cost £1,500,000, while 113 new parsonages were built averaging £11,803 each. Of every pound received in interest 12/2 was spent on clergy stipends, 2/4 on clergy and widows' pensions, and 1/1 of each pound added to the capital fund. By Act of Parliament none of the huge fund or profit can be used for parochial local expenses or the work of the church overseas. No one seems to shed tears over these restrictions, though it is just as well that the local congregation is left with some responsibility. With such assets, and wastage on ancient, almost empty, rarely used buildings, we are not surprised that many Anglicans have a conscience about such things. I wonder what the Lord thinks as He sits by the treasury or listens to religious leaders urging the government to give a percentage of the national income to under-privileged countries. Here the Church should lead, not plead.

☆ ☆ ☆

It had to come—the words "Common market" are now being applied to the Churches of Europe as well as the countries of Europe. "Unity move in common market of churches" is the description given by the churches correspondent of the unsensational *Daily Telegraph*. British churches are to take action during 1970 on the question of joining the European "common market" of churches, the Conference of European Churches. Already included are the Church of Scotland, the Church in Wales, and the Baptist Union. The Church of England is expected to join because of "the growth of British identification with Europe." Established in John Calvin's Geneva, it seems ironical and cannot like the political association be called a "Treaty of Rome." But it must be quite a treat to Rome; an appetizer.

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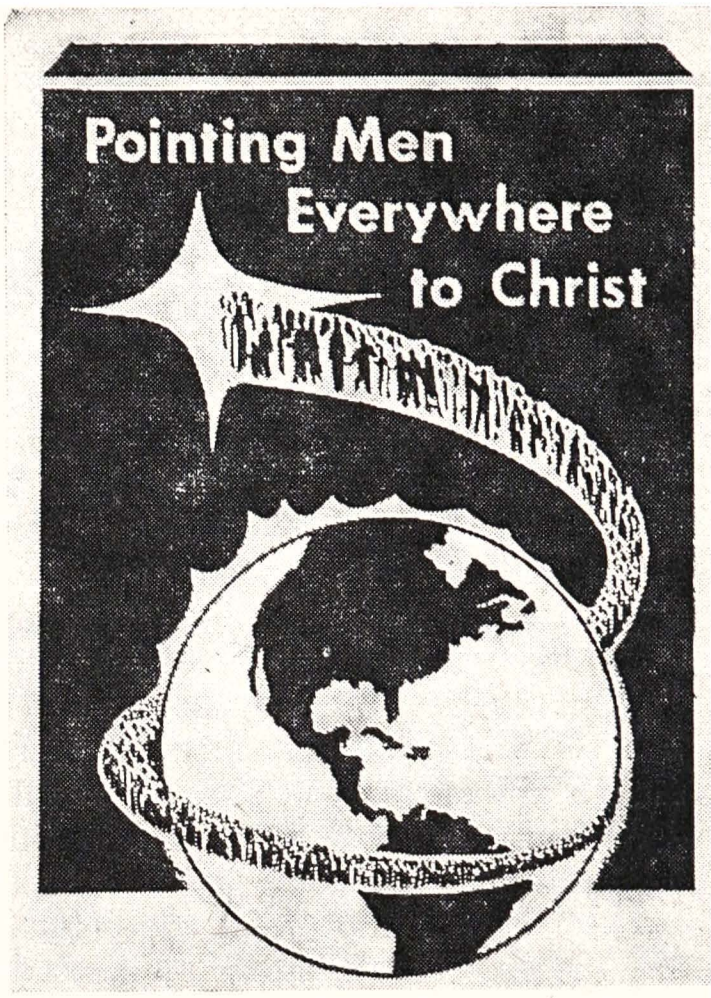
Elim members must feel great interest in the appointment of our former Youth Director, the Rev. J. H. Davies, as British director of the Martin Luther King Foundation. I was impressed by his ability when interviewed by the B.B.C. following their announcement of this appointment. None could miss the issue that will arise, and which lay behind Mr. Davies's remark about the young black Englishmen of a future day; those born among us. I recollected standing by a small group of coloured men heatedly debating among themselves in Hyde Park. One young black man proudly beat his breast, saying "I am an Englishman, born in London." The others were in opposition, and one young educated African said "Leave him alone, he can do no harm." That same night I listened to an African quote from a rostrum the words of the Song of Solomon, "I am black but comely." It was his way of proudly claiming for the dignity and attractiveness of his race. Many are black *and* comely, which is not only different but opposite in meaning to the word of the Song of Songs. There the comeliness was despite the blackness, and the blackness was not a natural pigment but the kind that thousands of Britishers will seek as sun-bathers in their summer holidays. Not that the bride-to-be of Solomon's song was black by sunbathing any more than by heredity. She was really sun-baked by enforced hard labour in others vineyards.

☆ ☆ ☆

"I myself find the monotony of morning and evening prayer increasingly intolerable." Only a small part of an article by the well-known Anglican evangelical vicar, the Rev. John Stott, of All Souls', Langham Place, London, the words nevertheless seem to convey the true sentiment and feeling of many other faithful Anglicans also. Monotony, however, is something to be guarded against even where there is seemingly no liturgy or seeming ritual. When

(*continued on page 58*)

OUR MARCHING ORDERS



"That at the name of Jesus [the human name] every knee should bow"

BEFORE the mighty work of Calvary had been accomplished, before even His ministry had begun, our Lord stood on a high mountain and was shown by Satan all the kingdoms of the world and the glory of them and was offered universal empire if He would fall down and worship the evil spirit. The whole drama of the salvation of humanity is now over, and our Lord stands again (Matthew 28:16) on a mountain and looks out over the kingdoms of the world; and God, not Satan, now says (Psalm 2:8) "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." What a gulf yawns between these two visions of the world!

Speaking, possibly, to the 500 disciples who saw Him ascend, our Lord first uncovers the vast background of the Church. "All power," He says, "is given unto Me in heaven and on earth." It is because of the mighty work accomplished between the two mountain visions that He is thus empowered: *wherefore* God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus [the human name] every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9). Therefore in the background of the Church of all ages is the omnipotent Christ. All power in heaven—to send down the Holy Ghost, to marshal our angel guardians who minister, to enter names in the Lamb's book of life. All power on earth—to master all governments and to control all nations, to save any sinner, to open or shut any door of service. There is not an angel but does Christ's bidding, not a devil that is not within the grasp of His power, no earthquake or hurricane but is under His control, no typhoid germ or gangster's bullet, and no prison cell or concentration camp: all power!

ALL PURE GRACE

But now it is intensely characteristic of the day of grace that while our Lord's power is the omnipotence of judgment as well as the omnipotence of grace in the world view of the ascension it is all pure grace. "All power is given unto Me. . . . Go ye therefore, and make disciples of all nations." It is solemn to remember that nineteen centuries later something like 2,200,000,000 are still Christless. It is marvellous to take the view of the globe which lay beneath our Lord at the moment. In the south His eye rested on the desolate temple and the ruined worship of Jehovah; away in the east sat enthroned the Satanisms of 3,000 years; in the north rose the colossus of a cæsar-worshipping empire of universal power; on the west, far below the horizon, stretched continents of which no mortal knew. What a love to embrace such a world!

Next we observe that our Lord makes no exceptions among those whom He addresses when He sets the Church in motion. "Go ye." An ancient philosopher once said "Give me a fulcrum outside the earth and, with but a slight lever, I will move the globe": Christ takes a frail lever of uneducated men, and resting that lever against the fulcrum of His omnipotence moves the world. "Go ye [not necessarily across the oceans, but at least across your threshold], and make disciples." "Have you been ordained?" a Christian teacher was once asked. "No," he replied, "but I have been *fore*-ordained."

The winning of a convert is the ordination of the winner, therefore every believer can say "Christ, the Son of God, hath sent me through the midnight lands; mine the mighty ordination of the piercèd hands." "Go ye": the Church is to be for ever in motion, unresting, unceasing, always penetrating, everywhere present; we are to stop only with the limits of the globe.

THREE PERSONS—ONE NAME

Moreover, our Lord gives the whole Christian faith, which is to be carried all over the world, packed into a single phrase: the baptised are to be baptised "in the name of the Father, and of the Son, and of the Holy Ghost." The Holy Trinity is the core of our teaching, the condition of our catholicity, the bond of our union and the irremovable foundation of our faith. The divine Persons, but one name; the equal Persons, but one name; it is impossible for anyone to accept the Trinity as Scripture states it without his being saved: the Father, the fount of Deity and the background of all things; the Son, the buyer-back of a lost humanity; the Holy Spirit, the utterer of all Scripture and the Godhead now on the earth.

So the commission unfolds itself. "Make disciples of all nations, baptising them . . . teaching them": gospel facts for all; baptism for those who accept the facts; and fuller instruction for the baptised. Bishop Pearson, in *On the Creed,* rightly says "From this sacred form of baptism did the Church derive the rule of faith, requiring the profession of belief in the Father, Son and Holy Ghost before they could be baptised in the name." The Lord Jesus made it still clearer elsewhere. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised [for the Scripture knows no other order] shall be saved; but he that believeth not [baptism is now omitted, for it is not essential to salvation] shall be damned (Mark 16:15). "*In* the name": the whole of sanctification is here implied, for it is the burial of the entire man in God. It is immersion even in Arctic regions. "I have never known a case," says Baron Uiskiull, "in which the Lord's children have been injured by baptism, even in the rigours of a Russian winter." So baptism is as perpetual as the gospel, and can end only with the second advent of Christ.

A fact of critical importance in modern controversy among evangelicals now springs to light. The body of instruction for the Church, our Lord says, is summarised for all time in His own utterances. "Teaching them [the converts of all nations throughout the Christian ages] to observe all things whatsoever [no expression could be more comprehensive] I have commanded you": not to learn, or to admire, or even to master, but *to do*. Nothing that ever fell from our Saviour's lips can ever become obsolete; nothing in those utterances was erroneous, or temporary, or an "accommodation" to error; nothing in them belongs to a pre-Church dispensation or is reserved for a dispensation yet to come. Such commands as "Lay not up for yourselves treasures upon the earth," "Resist not him that is evil," "Watch and pray that ye may be accounted worthy to escape," and a hundred more, are not lovely ideals for somebody else but actual commands received by the men to whom our Lord was speaking, and to be transmitted by us all down all the Christian ages, for absolute obedience.

So now our Lord concludes with an utterance equally pregnant and catholic: "and lo [look hard at the golden fact], "I am with you alway" [literally, all the days: dark days and bright days, days of worship or ministry, and equally days in the factory or the office, travelling days, resting days, dying days] even unto the end of the world"—when the invisible presence passes into the visible. It is a revelation that makes the Church imperishable. Be we few or many, victorious or defeated, praised or censured, loved or hated, honoured or martyred, Christ is always alongside us; Immanuel, God with us. All power—the dynamic; all nations—the goal; all commands—the commission; always—the guarantee. The charge begins with our Lord's omnipotence and it ends with His omnipresence: the whole Church is to give the whole truth to the whole world throughout the whole dispensation.

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THE BAPTISM WITH THE HOLY GHOST

(*continued*)

the Spirit to do anything but pour out my soul to God.

It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me "Will you doubt? Will you doubt?" I cried "No, I will not doubt; I cannot doubt." He then cleared the subject up so much to my mind that it was, in fact, impossible for me to doubt that the Spirit of God had taken possession of my soul. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I had never sinned.

I went down to the office, but even there I was still having the renewal of these mighty waves of love and salvation flowing over me; so I soon sallied forth to converse with those whom I should meet about their souls. I had the impression, which has never left my mind, that God wanted me to preach the gospel, and that I must begin immediately. After these baptisms of the Spirit I was quite willing to preach the gospel. Nay, I found that I was unwilling to do anything else. My whole mind was taken up with Jesus and His salvation, and the world seemed to me to be of very little consequence.

My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oft-times a word dropped without my remembering it would fasten conviction and often result in almost immediate conversion.

But sometimes I would find myself in a great measure empty of this power. I would go out and visit and find that I made no saving impression. I would then set apart a day for private fasting and prayer, fearing this power had departed from me, and I would inquire of God as to the reason of this apparent emptiness. After I would humble myself and cry for help the power would return upon me with all its freshness. This has been the experience of my life.

POWER FROM ON HIGH

This power is a great marvel. Many times I have seen people unable to endure the Word. The simplest and most ordinary statements would cut men off from their seats as with a sword, and would take their bodily strength and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice or say anything in prayer or exhortation, except in the mildest manner, without those present being entirely overcome. This was not because I was preaching terror to the people; even the sweetest sounds of the gospel would overcome them.

This power, it seems, sometimes pervades 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 and it seems that the very atmosphere of the whole place is charged with it; and if anyone should pass through the place he would instantly be smitten with conviction of sin and in many instances be converted to Christ.

When Christians humble themselves, consecrate their all afresh to Christ and seek His power they will often receive such a baptism that they will be instrumental in converting more souls in a day than in all their lifetime before. While Christians remain humble enough to retain this power the work of conversion will go on until whole communities and regions of the country are converted to Christ.

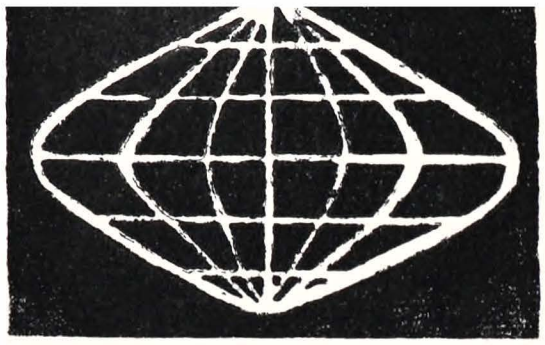
THE GLORY OF GOD

I began the habit of rising early and spending a season of prayer alone in the meeting house. Then a considerable number of brethren used to meet me there in the morning for prayer meeting, generally before it was light enough to see to read. One morning all at once the glory of God shone round me in a manner which was most marvellous. The day was just beginning to dawn; but all at once a light, perfectly ineffable, shone in my soul and almost prostrated me to the ground. In this light it seemed as if I could see that all nature, except man, praised and worshipped God. It was too intense for the eyes. I recollect breaking into a flood of tears in view of the fact that mankind did not praise God. I think I knew something then, by actual experience, of that light which prostrated Paul on the way to Damascus. It was surely a light such as I could not have endured long. I could not endure to think of the manner in which He was treated by men. I wept it out, and the vision passed away and left my mind calm.

Church of God Evangel.

FROM MY DIARY (*continued*)

the Rev. H. M. Carson, of the Baptist Church, Bangor, Northern Ireland, wrote "Farewell to Anglicanism," an Anglican vicar who formerly had been a member of that same Baptist church, answered Mr. Carson's criticism of the Anglican liturgy by describing the form of service which he supposed still continued in the said Baptist church: four/five hymns, prayer, a Bible reading, a sermon, and a short "breaking of bread" tagged on at the end. "This generally," wrote the Rev. G. Storey, "will be in the form of 'liturgical worship' every Sunday throughout the year in the Baptist Church and most other churches, halls and sects." Yes, even in Pentecostal churches a determined lack of form could become a form of lack.



Elim Missionary Society feature

INYANGA, RHODESIA

by DR. R. C. BRIEN

ON Christmas Eve we listened to the six o'clock news and then the usual commentary was announced but, to our joy, it was not anything like the usual one. Instead the Word of God was beautifully read, without any apology or explanation, of that first Christmas night and we could picture the folk going to their respective towns to be taxed and on to the birth of the Lamb of God and the joy of those who realised to some extent what had happened that night in the city of Bethlehem.

Christmas Day began on a sad note. Sarah, one of our former scholars, lost her second child at the hospital in the early hours of the morning. All day she waited for her teacher husband to arrive from Katerere School, but it was next day when he did so, blaming his delay, rightly or wrongly, on swollen rivers. These two were backsliders, but on the 24th the mother came back to the Lord. We committed the sick baby to the Saviour and really expected He would heal it, but no. Now what would Sarah do? Our joy was full when after the burial she witnessed to her husband and asked him to do the same. He, I heard later, tried to put it off, but the wife held on and that night he prayed what one felt was an honest prayer, openly confessing his sins and asking the Lord to take him back and give him the strength along with his wife to witness for Him in that very hard heathen area.

Edgar, one of our former schoolboys and now for some years a tutor at the Evangelistic Bible School, took the service on Christmas Day and then spoke on Boxing Day night to a large company of Christians and heathen at the meeting place at the hospital. After the challenging meeting two women from Nyagwara village asked for prayer, for some time previously they had returned to the Lord and had come specially now for prayer that they might witness faithfully in their village.

Saturday afternoon saw two faithful village women over at the church which had been cleaned before Christmas but there they were back redoing it for Sunday. I sat down on one of the benches and as they finished in a few minutes they joined me and their faces were shining as they talked of the goodness of the Lord. One was saying that this year her eldest son's wife had come to live at the family home with her small child. The first time she took the child on to her knee she noticed a heathen fetish tied round its neck. On asking what it was for the young mother replied that it was to safeguard its life from evil. The mother-in-law slowly but deliberately unloosened it, handed it back to her daughter-in-law saying, "In this home we trust the Lord for that and you must not put it on the child while here." Shortly after the child became ill and the mother frantically accused her of causing this, but Agnes quietly spoke to the Saviour about it all and soon the patient was quite better. A few months ago the news was received that the soldier son and father of this child was in an airlift. The plane crashed but he had escaped with a severe leg injury. On her return from a visit to him, Rosie, the young wife, told her mother-in-law that she really wanted to repent and mother Agnes's joy was full when she saw that fetish being burnt at the church by her. She then added with a laugh, "There is one person who is not too happy and that is my husband. When I wouldn't brew beer for him he saw visions of the new daughter-in-law doing it for him but now he sees no hope of that." The other faithful woman praised God that recently when she lost a milk cow and was told by the government vet that three more would die, that was not the case for no more died and what is more the dry cows began to give milk again, and that widow's only means of livelihood is from the sale of milk to a few of the missionaries. I had been wondering just how she would find the school fees, uniforms, books, etc., for her children at the beginning of next term but she had no doubts. "He has never failed me in all these years and He never will, my Jesus."

Saturday evening Edgar again gave the Lord's message to the company gathered at the hospital and after it a young woman came over and said that she wanted to be saved. So in the hospital that night as my husband sutured a bad leg wound received at a beer drink, Paul, a Bible school boy and former student of Emmanuel Secondary School, and the resident lady schoolteacher prayed for this new convert. Next day after a very difficult first confinement she was wonderfully helped in childbearing by the Lord.

We had a blessed Sunday service and later a time of praise and prayer at the Lord's table. At night again Edgar challenged us about handing every key over to the Lord and having no reserves but instead putting all in His hands. As the three of us stood looking into the lighted church after the last people

(*continued on page 63*)

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ITINERARIES

The President:
February 7, Kensington Temple; 8 Becontree (a.m.), Kensington Temple (p.m.); 9, Letchworth; 10, High Wycombe; 11, Rochester; 12, Romford; 13, Woolwich; 14, Islington; 15, Luton (a.m.), Reading (p.m.).

London Crusader Choir:
January 31, Walthamstow.

D. L. Mills (Ghana):
January 24, Halifax; 25, Huddersfield; 27, Wrenthorpe; 28, Goldthorpe; 29 Knottingley.

MARRIAGE

SANGER—MEECH. On December 17th, at Winton Elim Pentecostal Church, Michael Roland Sanger to Gillian Elizabeth Meech (Elim Crusaders). Officiating minister: George Backhouse.

We regret the inadvertent omission from our greetings feature in the Christmas ELIM EVANGEL of greetings from Miss O. M. Jarvis and Miss C. M. Paint, of Dehri on Sone, India, to all Elim friends and E.W.M.A. members.

THE EDITOR.

COMING EVENTS

BIRMINGHAM, Graham Street. February 8. Elim Pentecostal Church, Graham Street and Newhall Hill. Students' witness services at 11 and 6.30. Preacher: Dr. Verna Wright, M.R.C.P. (Leeds University).

BIRMINGHAM, Kingstanding. February 1. Elim Pentecostal Church, Warren Road. Minister's nineteenth anniversary. Services at 11 and 6.30. Preacher: A. Polden (Bath).

PAISLEY. January 31. Elim Pentecostal Church, Wellmeadow Street. Light and Life film: "Without Onion" (seventy-minute colour-sound). Commencing at 7.30 p.m.

WESTCLIFF-ON-SEA. January 24, 25. Elim Pentecostal Church, Electric Avenue. Anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. W. Greenway.

NORTH LONDON DISTRICT PRESBYTERY

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in the Palmer's Green Elim Pentecostal Church,
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SATURDAY, JANUARY 31st, at 7 p.m.
Preacher : A. R. WILLIAMS (Birmingham)

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THE CHALLENGE OF CHANGE

by A. TEE

BY the time a medical doctor has taken his degree many of the medicines he studied at the beginning of his lectures have become obsolete. This means every medical doctor has got to keep abreast of the situation by reading the medical journals.

New teaching methods are constantly being introduced so that headmasters and teachers must keep in touch with the latest approaches to educational procedure. The same goes for other professions.

The last decade has been revolutionary in a number of ways. Protests and strikes have reached a new dimension. Sin and moral slackness, especially among teenagers, are causing alarm. The situation around us is changing, and changing for the worse.

As a youth movement we must be alive to the situation and be willing to face the challenge of change in the seventies.

OUR MESSAGE

We are soldiers with a commission. The commission has come from the General Himself. No contemporary crises will ever change Christ's commission to His church, therefore under no circumstances will we compromise or water down our message. Ours is the privilege to present a living Christ who is able to save, to keep and to satisfy young people. We are proud of the Foursquare Gospel! Let no soldier in the ranks of E.Y.M. lower the flag or lower the standards we love to uphold.

OUR METHOD

We must be very careful how we present the precious gospel message. Certain methods are acceptable to some which are obnoxious to others. Copying show-biz and worldly "stars" can be highly dangerous. An anointed presentation of the gospel, whether in sermon or in song, has something about it which is always acceptable to pentecostal believers. Coffee bar evangelism was scarcely heard of twenty years ago but experience has shown us that this is a definite field for evangelism. After watching very carefully all sorts of ideas for the "Gospel coffee bar" it has become apparent that when the gospel is being presented there must be attention given by all who are present and the presentation must ever exalt Christ and convict of sin. Our work is not to copy the world but to convert it! This does not imply that a Victorian presentation of the gospel is necessary, neither does it imply that we need to go with the ways of the world before we can give an acceptable presentation of the gospel we all love so dearly.

Let us seek to be anointed by the blessed Holy Spirit in all our Christian service.

SUNDAY SCHOOL APPROACH

Our Sunday schools are a very important part of our youth work. Methods of communication are more interesting than they used to be, these can be used to great advantage. Problems have arisen with affluence which take families off to various places of pleasure on a Sunday afternoon. Must we sit and watch our Sunday schools dwindle down to a fragment of their former strength and refuse to face the challenge of change? Morning schools commencing one hour before the morning service have provided an answer to this problem in churches. There is much to commend a morning Sunday school. One important thing is that it makes it easier to bring our young people into our morning service where they learn to worship the Lord in a Pentecostal atmosphere.

It also paves the way for a monthly "parents' service" when unsaved parents attend. Many unsaved parents are concerned about their children, being aware of the terrible evil of today, and they are willing to attend church with their children from time to time. We must be alive to this trend and capitalise on it. Accept it as a challenge of change and give them ample opportunity to come with their family to church.

Again in our youth work during the week, there is a trend of wanting to belong to some youth organisation among all ages. Young people must be catered for if we are to hold them for Christ. Avenues of active service abound and we must do all in our power to accommodate every age group. It is for this reason that we now have Primary Crusaders, Junior Crusaders, Intermediate Crusaders and Senior Crusaders. A missing link in any chain is unfortunate. One way to make a small church grow into a big one is to have a healthy youth work covering all ages. This change in our crusader work is to meet the challenge of the seventies.

In closing might I mention one or two things which must never change. Our love and devotion to Christ must ever remain red-hot and unswerving. Our standards of personal holiness in a world of evil must remain uncompromising. Our zeal to win the lost must be like that of Paul when he wrote "Woe is me if I preach not the gospel."

SUNSHINE CORNER



SAVED FROM THE STORM

WHAT a terrific storm this must have been! For fourteen days they were driven about without any hope of being saved. Danger beset them from the wind that seemed bent on beating their corn ship to pieces. Ahead was more trouble if they were caught in such a storm on the north coast of Africa. It is obvious also that the ship was in danger of sinking because of the seams opening, springing a leak, and foundering. To prevent this the sailors, beginning at the bow and working down to amidships, fastened ropes round and round the vessel, and made them tight so that the planks might be held in place. Then they took down the sail, and the next day threw overboard whatever heavy tackling was unnecessary in order to lighten the ship. Even so hope was not restored; it seemed to have gone overboard as well, and they must have been a poor crowd — wet, hungry and without any hope, just waiting for the sea to finish playing with them and for the end.

In the midst of such a crowd it is very easy to become as one of the others, but not so Paul. He knew his Master was sending him to Rome, and so he began to share his good spirits with others. He told of his vision and the promise, and in the end managed by example to get them to eat and be of good cheer. It cannot have been an easy thing, but by the grace of God Paul did it. When leadership, seamanship and manhood were in danger of being lost in a panic Paul was able to take command of a forlorn hope and bring success out of failure.

Have you boys never played in a team that seemed to lose heart because a few goals have been scored or a few points been lost? Have you girls never met all your friends looking glum and dispirited? Have father or mother or your brothers and sisters been worried so that gloom seems to sit round the table? Has the Sunday school teacher never been away from school and the others looked downhearted because your class were inclined to give trouble? What crowd are you to be found in then, the doubters or the shouters? That is the time to be what Paul was on this wreck. In games, in school, at home or in time of want believe God and be the brightest Christian boy or girl that can be found.

P.N.C.

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Speaker : Adrian Hawkes (Grangetown)

D.2029

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 86 THE "I AMS" OF CHRIST

1. I am the b - - - - of - - - -
2. I am from a - - - -
3. I am the l - - - - - - - - - - - - - -
4. I am the d - - -
5. I am the S - - - - - - -
6. I am the r - - - - - - - - - - -, - - - - - - - - - -
7. I am the w - -, - - - - - - - -, - - - - - - - - - -
8. I am the t - - - - - - - -
9. I am A - - - - - - - - - - - -
10. I am the f - - - - - - - - - - - - - -

ANSWERS

1. I am the bread of life (John 6:35)
2. I am from above (John 8:23)
3. I am the light of the world (John 9:5)
4. I am the door (John 10:7)
5. I am the Son of God (John 10:36)
6. I am the resurrection, and the life (John 11:25)
7. I am the way, the truth, and the life (John 14:6)
8. I am the true vine (John 15:1)
9. I am Alpha and Omega (Revelation 1:8)
10. I am the first and the last (Revelation 1:17)

THE FAMILY ALTAR

Monday, January 26th 1 John 1:1-10

" That which was from the beginning . . . (v. 1).

This declaration of the Son's eternal duration reveals the Jesus of the Jehovah's Witnesses not to be the Jesus of the Bible. Their Jesus, being a created being, came after the beginning; the Jesus of the Bible was from the beginning. This same verse also refutes the error that Christ could dwell in a human being but could not be a human being. An error prevalent in John's day was that the Divine Christ indwelt the human Jesus at Jesus' baptism and left Him before He died on the cross. Note how carefully John words his declaration about Christ: " That which was from the beginning . . . the Word of life," Him we have heard, seen and looked upon, and we have even handled—in other words the Eternal One did not dwell in a human being, he became one.

Tuesday, January 27th 1 John 2:1-11

" We have an advocate . . . Jesus Christ the righteous " (v. 1).

What comforting, hope-inspiring words are these ! They are preceded by the exhortation, " . . . that ye sin not." Alas, how we should have despaired had the Holy Spirit caused John to stop writing just there: we know our hearts only too well. And so we come to the words " And if any man sin." " Ah," we say, " and I am that person; what now ? " We have One whose blood cleanses (1:7, 9), whose Person is the propitiation for the whole world, and who pleads with the Father on our behalf. Thus parallel with John's call to holiness of life, " that ye sin not," we have his assurance of the advocacy of Jesus Christ the Righteous One, when the accuser of the saints would use our sin to make a case against us (see Zechariah 3:1-5; Luke 22:31-34; Revelation 12:9-11).

Wednesday, January 28th 1 John 2:12-20

" Love not the world " (v. 15).

The world—that system the spirit, motives and conduct of which are contrary to the Spirit of God; neither are we to love the things that belong to that system. Love of the world and love for God cannot both find a place in the same heart—" if any man love the world the love of the Father is not in him." The world by its insidious methods insinuates itself subtly into the hearts and homes of God's children and into the Church of Jesus Christ. " Marvel not," said Jesus, " if the world hate you." Our Lord's relationship to the world is our guide to our relationship thereto.

Thursday, January 29th 1 John 2:21-29

" Ye also shall continue in the Son and in the Father " (v. 24).

The reciprocal indwelling of the Trinity in the believer and the believer in the Trinity, a theme referred to constantly in the New Testament ! Baptised in the Spirit, and filled with the Spirit; Christ in you the hope of glory, and " ye are in Him "; " and my Father will come, and we will make or abode in him," and " ye shall continue in the Father."

" Is there on earth a closer bond than this
That my Beloved's mine and I am His ? "

Meditation on our union with Christ and His union with us deepens the recognition of its reality.

Friday, January 30th 1 John 3:1-12

" It doth not yet appear what we shall be " (v. 2).

The hope set before the faithful child of God is always one of undimmed splendour. We think of Paul's " eternal weight of glory," or of the Baptism of the Spirit, as " the earnest of our inheritance," or " when Christ . . . shall appear, then shall ye also appear with Him in glory." All the most ecstatic experiences of the saints, experiences that have frequently been beyond description, are but the foreshadowings of what the children of God will know when Christ will appear.

" We shall be like Him ": in His love, His purity, His grace, His glory. What matter the physical conformity? The conformity will be that of character and inclination.

Saturday, January 31st 1 John 3:13-24

" Let us love . . . in deed and in truth " (v. 18).

All the devotional, intimately spiritual teaching of this epistle is accompanied by quite extraordinary exhortations to Christian action. We notice the strong statements made by so gentle a writer. Two from our passage illustrate our theme: " He that loveth not his brother abideth in death " (v. 14). " Whosoever hateth his brother is a murderer " (v. 15).

And now we learn that if we neglect to help a needy brother there is a doubt whether the love of God dwells in us (v. 17). In this we know whether we are of the truth (v. 19).

Sunday, February 1st 1 John 4:1-12

" Beloved, let us love one another " (v. 7).

Love, for Jesus' sake, solves every problem of human relationships, for " love never faileth " (1 Corinthians 13:8). An aspect of the Holy Spirit's baptism is that the love of God is shed abroad in our hearts by the Holy Ghost." We can stifle that love by selfishness, arrogance, so John reminds us that an onus is upon us to practise love. We can choose to love as we choose any attitude if we have a mind so to do.

Pastor James F. Hardman's notes terminated last week. We would express to Mr. Hardman our own appreciation as well as that of our readers for his series. In two weeks' time Pastor L. Wigglesworth, our Missionary Society secretary, will begin contributing to this series.

INYANGA, RHODESIA *(continued)*

had filed out, a young married woman came to us saying, " I want to accept the Lord as my personal Saviour." She was a baptised Roman Catholic from a distant area.

Christmas has been a blessed time and we have not been disappointed for during the last months God has been saving souls in quite an outstanding way at the hospital, not so much heathen people as previously, but Roman and Anglo-Catholics and then a few Methodists and one Church of Christ. To Him be all the praise. Please continue to pray for the witnesses, the new converts, and for those still lost.

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BACK PAGE

"I AIN'T BIN A BAD GUY"

by H. W. GREENWAY

HE came back into the ward shuffling with slow movement and obviously in great pain. His face bore the pallor of death, and the sweat smeared his skin with a greasy gloss. Unshaven, with dull eyes and a haunted look, his very movements seemed to hint that the terminus of his earthly existence was but a few days ahead. The sister who had come to visit and console with her brother sat in the corner, distressed by his condition. She had already told us of the malignant cancer eating out her brother's life: his days were literally numbered. The pastor and I who were visiting in the Veterans' Hospital in Washington at the request of an interested member of the family could feel the tenseness of the atmosphere. We moved aside as the ward orderly manœuvred his patient to the side of the bed. The man slowly reached out an unsteady hand: "Will you pour me out a drink?" He lifted it to his mouth with some difficulty and sipped the cool ice water. He licked his lips and swallowed with some effort.

Again and again he tried to soothe the heated beat of his heart. Sympathetically we began the conversation, opening up to him the story of hope he so sorely needed. He nodded, spoke with a sad voice, and gradually responded by admitting his need. He was afraid—didn't want to grovel before God now he was licked! He didn't go to church, didn't pray. What would God think of him now? But when we reminded him that he needed the forgiveness of sins and to be born again, he said, "I ain't bin a bad guy." We saw the deadly defence mechanism of Satan coming into action to prevent this poor sinner from coming to the Saviour in his hour of greatest peril. He was on the brink of eternity, and he was being fooled into believing that God would favour his tattered respectability. He did not realise that he was dead in trespasses and sins. He was scared yet deluded by the old lie that has been responsible for the damnation of thousands of men and women throughout the ages. It is a cause for rejoicing that this man was able to hear the Word of God as we pleaded with him to acknowledge his guilt and get right with God. Humbly he bowed with us to seek the Saviour, and there, with feet and body trembling before the final vail he found peace through Christ.

His fears banished like the mist before the summer sun. How important it is for us to realise that all have sinned and come short of the glory of God. A pat on the back from the enemy of souls is no compensation for eternal banishment from God. If we are to be saved by our own good works this excuse would have some validity. But the Bible makes it clear that we can only be saved by the redemptive work of the Lord Jesus Christ. What so many people overlook is that man is already a lost soul, dead in trespasses and sins. Stepping over the precipice to destruction cannot be avoided by adopting moral decency, it requires a change of direction. The man who is spiritually dead must have life, and that life is offered by the Lord Jesus Christ, indeed, He came into the world to bring life to those in peril of eternal loss. "I am come that they might have life," He said, "and that they might have it more abundantly." We must act in order to be saved, and ask the Lord Jesus Christ to forgive our sin and take possession of our hearts. Without this we remain under condemnation of eternal death.

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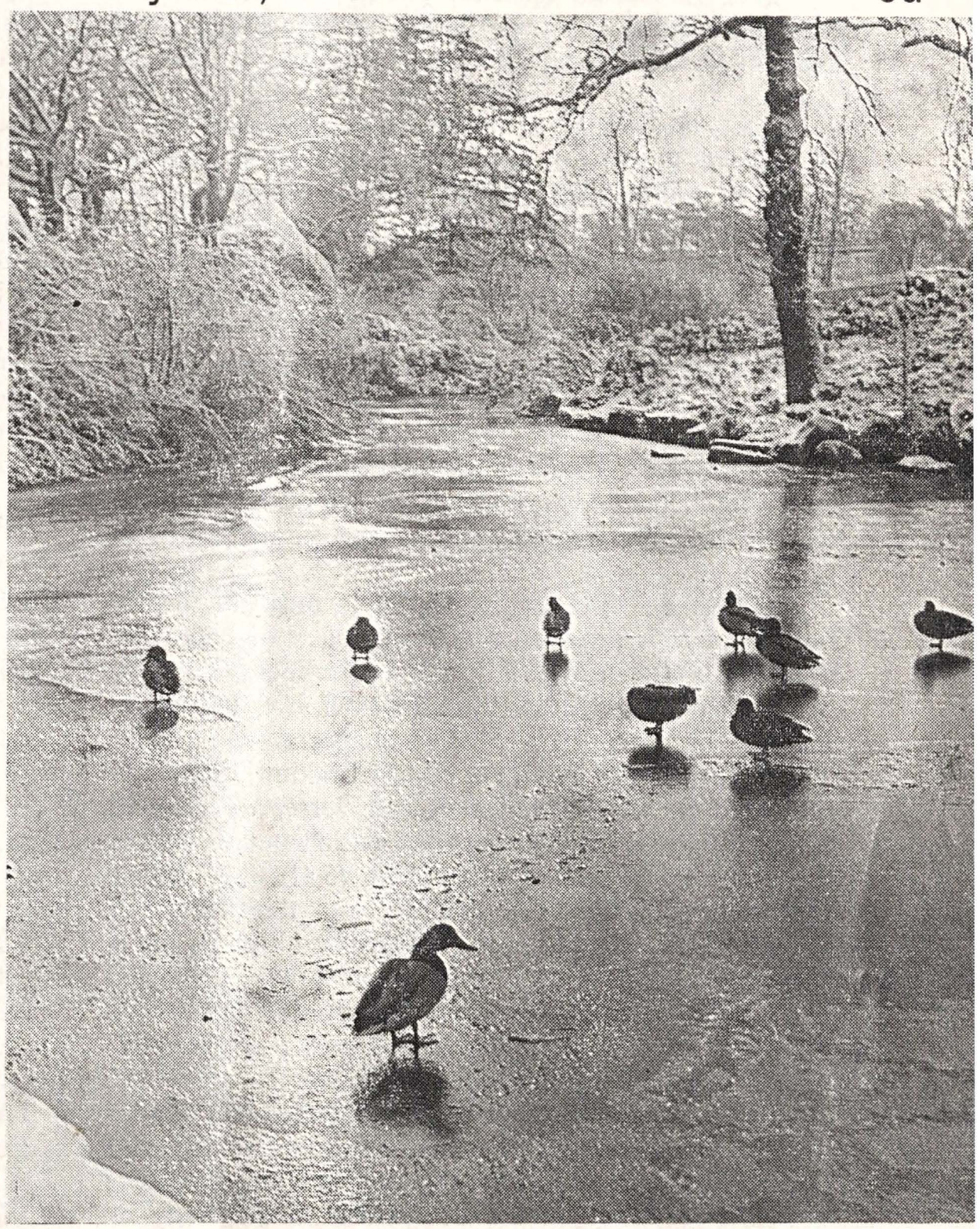
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FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



Photograph by Mrs. Jane J. Miller.

Ducks out of water in Crystal Palace Park, London

Executive Council members write on the deepening of the spiritual life

CONSECRATION

Romans 12: 1, 3

by J. C. Kennedy

MINISTER OF SOUTHAMPTON ELIM PENTECOSTAL CHURCH

PAUL was a great logician; he had a lawyer-like mind. For eleven chapters, in his letter to the Romans, he builds up an unanswerable argument; and then comes the inevitable conclusion: "I beseech you therefore, brethren, by the mercies of God . . ."

Those eleven chapters indicate the amazing mercy of God to sinful humanity: the first three chapters prove that Jew and Gentile, the whole world, are guilty before God, "For there is no difference; for all have sinned and come short of the glory of God" (Romans 3: 22, 23). Then the following five chapters reveal the sovereign grace of God in the doctrine of Salvation, and how that the sinner, through the redemption that is in Christ Jesus, can be, by faith in the Redeemer, brought from condemnation—indictment before God as a sinner—to the amazing place of being "justified"—cleared of all guilt—in other words, of being treated as if he had never sinned at all.

Justification by faith in Christ is only the beginning of God's purpose for the sinner; the continuance of that purpose is a life of holiness, lived by the power of the indwelling Holy Spirit. How that life can be lived is revealed in chapters six to eight. The fundamental conditions of Christian living are indicated in these two profound verses of chapter 12: 1, 2. The word "therefore," which occurs at the three critical points in the epistle (5: 1, 8: 1, 12: 1), should be marked. The first is the "therefore" of Salvation, the second is the "therefore" of Sanctification, and the third is the "therefore" of Consecration or service, for there is no true service where there is not Sanctification, and there is no Sanctification where there is not Salvation.

In these two verses we are taught that the fundamental conditions of Christian living relate to what is outward and to what is inward in our life: the outward condition is the dedication of the body or personality; the inward condition is the renewal of the mind.

It takes three words to describe Consecration: separation, dedication and consecration. This must, of necessity, precede any act of dedication. "You must not let sin have your members for the service of vice. You must dedicate yourselves to God, as men who have been brought from death to life. Dedicate your members to God for the service of righteousness . . . as you before dedicated your members to the service of vice and lawlessness, so now dedicate them to the service of righteousness" (Romans 6: 13-19, Moffatt).

The dedication of the body, which is the outward condition of Christian living, is to be a definite and solemn act. The renewal of the mind, which is the inward condition of Christian living, is profoundly impressive. In only twenty-seven words a *programme* is presented, a *process* is unfolded and a *purpose* is revealed.

A PROGRAMME PRESENTED

"Present your bodies a living sacrifice . . ." First of all let us look at the meaning of consecration. Conversion and consecration are not the same thing. Conversion is your act of turning to God from sin and putting your trust in Jesus Christ as your personal Saviour, and thereby receiving salvation; consecration is the surrender of your life to Christ as Lord, which makes possible Sanctification. In conversion the Lord Jesus enters; in consecration the Lord Jesus centres. In conversion you take Him as Saviour; in consecration you make Him your Sovereign, and there is no reason why consecration should not take place at conversion.

We are generally so slow at taking everything at once. You see how possible it is for one to be "only saved" and move no farther forward!

There are two things we should know about consecration.

It is a complete act of surrender to Christ as Lord of all that we are and all that we have.

"Sanctify the Lord God in your hearts" (1 Peter 3: 15).

Set Him apart as the Lord, Master and King in

your hearts. It is the act of dethroning self and enthroning Christ. It means that the deepest purpose of your heart from now onwards is to be only and wholly His; that Christ shall have sovereign sway over every department of your life.

Before the last war the Fascists had a slogan: "Everything within the State; nothing outside the State; nothing against the State." In the act of surrender to Christ as Sovereign you are saying to Him, "Lord Jesus, I want from now onward everything in my life to come within Thy will, nothing to be outside Thy will, nothing to be against Thy will."

Consecration is more than an act, it is an attitude.

I have said it is a complete act of surrender to Christ as Lord; it is also a continuous attitude of surrender and obedience to this enthroned Lord. Paul said "I die daily." And in Psalm 118:27 we read "Bind the sacrifice with cords." Consecration is a continuous experience and a process; your surrender is followed by daily obedience: daily you discover yourself; daily you discover His will.

Now let us look at:

The measure of consecration. "Present your bodies . . ." Body means more than the physical frame, it includes the whole of the personality. We must first of all present the physical faculties.

The whole man, which includes the physical frame, has been redeemed. This body is very precious in God's sight. Paul states "Ye are bought with a price, therefore glorify God in your bodies . . . which are His." Our body is the temple of the Holy Ghost. A consecrated soul in an unconsecrated body is a contradiction in terms. The question arises: has Christ all your physical powers and faculties? Is any part of your body given over to sin? Our bodies are our

(*continued on page 73*)

ELIM AT HOME AND OVERSEAS

Farewell services to Elim missionaries

VALEDICTORY AT CLAPHAM

A valedictory service for Pastor and Mrs. Don Norton and family was held at the Clapham church on the last Saturday of 1969. Considering the date was so near to the Christmas festivities, quite a good number from north and south London gathered for the occasion. The Field Superintendent, Pastor R. Chapman, was in the chair, deputising for Pastor Wigglesworth, who was in Canada.

The minister of the Clapham church, I. R. Moore, led the congregation in prayer to begin the service, and Andrew Norton read the lesson for the evening. It was a joy to hear this lad read so well. Mr. E. Dainton sang and both the missionaries had a word for us. The platform party gathered round the missionaries and their children and Pastor W. J. Maybin commended them to the Lord in prayer.

On Sunday Thornton Heath and Croydon churches shared in the fellowship of these dear friends, and our prayer is that God will richly bless them as they return to the Transvaal.

MISS SYLVIA BEARDWELL

ELIM MISSIONARY TO INDIA

A farewell service for our missionary, Miss Sylvia Beardwell was held at the Brighton church on December 13th, just two days before our sister was due to return to India and the people and work she loves so much.

In her message of farewell she said that although saddened at the thought of parting from so many old and new-found friends she knew she would not be going alone, but that her greatest Friend, and ours—He who has promised never to leave or forsake us—would be with her and she could confidently leave the future in His hands.

The Brighton church will miss the ministry of our sister and times of fellowship enjoyed during her furlough, and our continual prayer is that the Lord will richly bless, guide and protect her in the days that lie ahead.

L. AYLING.

LONGTON **Pastor: A. O. Johnson**

With the aim of holding our 11-14-age group we hit on the idea of a local young people's camp. We approached a Christian farmer for permission to use his land. However, he had a much better idea: he offered to let us use a large untenanted farmhouse which he owned, with all cooking, lighting and heating facilities. This was wonderful confirmation of our plan. Thus with a staff of ten and thirty young people we spent five days in the beautiful Manifold Valley of Derbyshire.

With spiritual aims foremost, nineteen young people made decisions for Christ in the morning meetings, in which the young people themselves took part. Every evening there were barn meetings conducted by Christian youth from Bakewell and the surrounding farms. Some of the parents visited us and were greatly impressed.

Our young people loved the informal barn meetings of testimony, group and community singing. They are looking forward now to next year, when (D.V.) we hope to do it on a bigger scale.

We feel a real work of grace was done in the lives of some of these boys and girls. We are following it up.

This report may prompt other churches to start a local annual camp, although they may not be as privileged as we were in having a farm put at their disposal!

S. GALLOWAY.

CAERPHILLY **Pastor: John G. Cooper**

Our church has just completed its coming-of-age celebrations. They began in October with a convention fortnight, with R. Jones (Bristol), A. Harries (Neath), L. W. Green (Pontypridd), L. Reeves (Norwich) and Don Evans, of Cardiff, as preachers. The convention was climaxed by a banquet attended by nearly 190 people, including all but one of the church's previous ministers. The founder of the church, P. S. Brewster, encouraged the church to go on to greater things. The convention was followed by a choir weekend with R. Rees (Llanelli) as preacher. The church has been well attended over the period with over 220 at one service. The celebrations ended with a combined Sunday school and choir Sunday led by Mr. A. Bowring, when the church was packed.

Heroes of the Christian Church

David Brainerd

by A. O. JOHNSON

MINISTER OF THE LONGTON ELIM PENTECOSTAL CHURCH

DAVID BRAINERD, who gave his life for the North American Indians, was born in 1718 in the state of Connecticut. If any believer deserves the title "Saint" he would be the man. He died before he was thirty years of age; yet in spite of great physical weakness he accomplished more than most men who lived to be eighty. His body rests at Northampton, Massachusetts, America, and by his side lies the body of Jonathan Edwards's daughter whom he intended to marry, and beside her lies her famous father. These men sought God for revival and God met in them in scenes of never-to-be-forgotten power.

David Brainerd did his greatest work by prayer. The forest was his prayer chamber. Why did he pray? He knew that he could not reach the red man; he did not understand their language; if he wanted to speak to them at all he must find somebody that could interpret his thought. Therefore he knew that anything he might do must be absolutely dependent upon the power of God. So he spent whole days praying simply that the Holy Ghost might come upon him so unmistakably that these people might not be able to stand before him.

What was God's answer? Once Brainerd preached through a drunken interpreter, a man so intoxicated that he could hardly stand. That was the best he could do, yet scores were converted through that sermon. The only way to account for it was the tremendous power of God behind him.

The marvellous missionary revival of the nineteenth century is due as much to David Brainerd's prayers as to any other factor. After Brainerd's death, William Carey read his life and went to India, Robert Murray McCheyne read his diary and went to the Jews, and Henry Martyn read his journal and followed Carey to India. No man had ever a greater compassion for souls. Fellow believer, if you hunger for a fresh manifestation of the power of God a study of the life and intercession of Brainerd will show you the way.

Often the hardest man to get saved is the good man. Brainerd lived an abstemious, moral life from his early childhood. He says, "I had a secret, latent hope of recommending myself to God by my religious duties." He added every good work he knew. He set aside days for fasting and prayer. He says, "But still I trusted in all my duties; though there was no manner of goodness in them. Yet God was pleased to make my endeavours a means to show me my helplessness." Brainerd longed with consuming passion to be reconciled to God. He knew the agonies of conviction.

In this period when he sought Bible-salvation he records, "One night when I was walking solitarily abroad, I had opened to me such a view of my sin that I feared the ground would cleave asunder under my feet, and become my grave, and send my soul quickly into hell before I got home."

It is surprising how much stubbornness we find in our hearts toward God. Brainerd says, "I found myself in contest with the Almighty, finding fault with His ways of dealing with mankind. I found great fault with the imputation of Adam's sin to his seed, and my wicked heart often wished for some other way of salvation than by Jesus Christ."

But little by little these things became apparent to Brainerd as they did to Luther and Wesley:

1. Try as he would he could not answer the demands of the divine law. He made resolutions and broke them.

2. He found that faith alone was the condition of salvation; that God would not promise salvation upon prayers and endeavours.

Like Luther and Wesley he came face to face with Mark 16:16: "He that believeth not shall be damned." It cut off every other avenue. He dis-

covered also that faith is the sovereign gift of God —that no one can bestow it upon himself.

God reaches out toward you. Brainerd says, "I could not bear that all I had done should stand for mere nothing. I had been very conscientious in duty. I had been extremely religious. I thought I had done much more than many others who had obtained mercy."

But the Spirit of God was powerfully at work with Brainerd. Slowly but surely he was led to an utter dependence upon God. There came the moment when he saw he was unfit in any way to deliver himself, he was "dead in trespasses and sins." Brainerd came to the end of his pleas.

The power of intercession

Then just before he enrolled at Yale University, salvation came on Sunday, July 12th, 1739. God revealed Himself to him.

This was the man who was to say over and over again in the few years that remained to him "I longed that God would get to Himself a name among the heathen." The salvation that had come to him he longed to bring to others.

His diary had this entry, April 19th, 1742: "I felt the power of intercession for immortal souls, for the advancement of the kingdom of my Lord and Saviour in the world—God was with me. He enabled me to agonise in prayer that I was quite wet with sweat, though the wind was cold. My soul was drawn out very much for the world. I gasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God, though I felt I could spend my life in cries for them both."

Many a time Brainerd lost his way in the wilderness and wandered over mountains, through swamps and dangerous places, exposed to the elements, a sick man with the tuberculosis already attacking him that was to lead to his early death. His diary records, "I have frequently lain out the whole night, but God has preserved me. Such hardships serve to wean me from earth and will make heaven sweeter."

Brainerd's one desire was for God to come on the scene. He records, "I got alone among the bushes and cried to God—was in anguish that I could not address souls with more compassion."

In 1745 revival came. It must always be so. "They that sow in tears shall reap in joy."

After suffering as few have suffered, after toiling day and night, after countless hours spent in prayer and fasting, preaching and testifying, at last the break came, the fire fell. Brainerd, that man of prayer, was answered. He says of this ingathering "Many were in great distress for their souls, some could neither go nor stand, but lay flat on the ground as if pierced at heart, crying incessantly for mercy." And again, "The power of God seemed to descend upon the assembly like a mighty rushing wind and with astonishing energy bore down all before it."

Brainerd says of these occasions, "I stood amazed at the influence, which seized the people almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent, that with its insupportable weight and pressure sweeps all before it, whatever comes in its way. Persons of all ages were bowed down with concern together. Drunken wretches for many years, and little children appeared in distress for their souls."

Under the date May 22nd, 1746, his diary records "If ever my soul presented itself to God for His service, without reserve, it did so now. The language of my soul was 'Here I am, Lord, send me to the ends of the earth, to the rough savage pagans of the wilderness, from all that is called earthly comfort, even to death itself if it be but in Thy service. I'll spend my life, to my latest moments in caves and dens of earth, if the kingdom of Christ may thereby be advanced.'"

On his deathbed David Brainerd said, "My heaven is to please God and glorify Him, and give all to Him and be wholly devoted to His glory. That is the heaven I long for, that is my religion, that is my happiness, and all those that are of that religion shall meet me in heaven."

Another Year of Song concludes the fortieth year of the London Crusader Choir

Maidstone, Pentonville and Wormwood Scrubs prisons and one of London's great hospitals were visited during the advent season, where the eternal message of God's love was ministered to hundreds of men and women. The choir's first visit to the Elim church at Crawley was also an occasion of thanksgiving and rejoicing for the blessings upon this centre of work and witness. The great annual Symphony of Praise again attracted large crowds to Croydon's magnificent concert hall. In the absence, because of B.B.C. duties, of Ronald Allison, Air Vice-Marshal Ivor Gordon Broom, C.B.E., D.S.O., D.F.C., A.F.C. (nephew of Mrs. Douglas Gray), ably deputised, after the opening of the festival by Pastor W. J. Maybin. In the absence of Pastor Douglas B. Gray, through illness, the massed choirs and the London Crusader Choir were directed by Alfred Winnett and Alfred Vickery and Reg. Arnold of the Croydon Christian Choir. As is always expected, the superb ministry of Captain Joy Webb and her ensemble of musicians thrilled the great crowd present.

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.

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EDITORIAL

DISCUSSING British television with a colleague yesterday we commented on the pre-adolescent type of play and film put over for British entertainment. So far we have used the word "inane" in this column to describe television entertainment. One actor speaks of "such unbelievable drivel" on television, and we are happy to adopt his word "drivel" as a substitute for "inanity" to describe much that British television features for our entertainment.

We wonder about the authors, selectors and actors who submit, choose and put across some of our television programmes. To them it is a job, well paid but, one would imagine, pretty vacuous; presumably, if viewers will take it, they will give it. Fortunately a lot of folk get the itch for the type of entertainment shown on television out of their systems in their pre-pubescence. We understand that more than 20,000,000 of what is among the world's most developed society, watched the coronation of Miss World. No wonder God despairs of humanity; He is the arch-pessimist concerning it, probably because He is the supreme realist.

Lest our readers think us irreverent in writing of God as the arch-pessimist, let us remind ourselves that the Bible does not share the optimism of the human race about itself or its future, not does it share the optimism of us evangelicals—"For a world-wide revival blessed Master we pray." The consistent testimony of Biblical history is that a tiny remnant—think of the Flood, of Israel, of Sodom and Gomorrah, of the Church—fulfils God's purpose; God takes the rest of mankind at their own valuation of themselves. That valuation is seen partly in what entertains us. As Malcolm Muggeridge, replying to television critic Henry Raynor's remark about the former's statement that disorder in the streets is a sign of inward moral confusion and that if this process of disorder continues experience shows the strong tendency to plump for authority on *any terms* (his italic), asks "Is there no other possibility then [than authority in any terms]?" and to reply "Yes, but one that is commonly derided today. To look up from the trough instead of burying our snouts deeper and deeper into it. To break out of the tiny dark cell of the ego into the bright radiance of God's universal love. To die in order to live. This way was first charted 2,000 years ago when the Christian religion and our civilisation began. I see no other." Shades of the parable of the prodigal son: "he would fain have filled his belly with the food the pigs did eat . . ."

We are not overdrawing the picture of divine despair at the self-induced human predicament. The Bible declares (how shall we put it?) that the Biafran situation of chaos, slaughter, violence, starvation and disease will characterise the whole world immediately before the coming of Christ.

EDITORIAL (*continued*)

But God still invites every individual in the world to return to Him to find salvation and eternal life in His Son Jesus Christ. In the words again of Malcolm Muggeridge:

"It is true that today, more often than not, Christianity is presented in terms of stopping the Springboks, getting the Americans out of Vietnam, and otherwise advancing the triumph of what pass for being righteous causes . . .

"I wonder, though, if this is altogether wise. Righteous causes have a way, in triumphing, of ceasing to be righteous, as may well prove to be the case when the great day comes, and black racialists take over from the white ones in South Africa. It seems to me that the founder of the Christian religion lived and died for something more than discomfiting Mr. Vorster, Major Daley or any other contemporary exponents of the demonology of power, and opened up vistas reaching far beyond protests in this or any other time.

"To reduce His significance to such dimensions may promote a demo, or even a revo, but only at the cost ultimately of extinguishing a faith. . . ."

Letter to the Editor

SIR,—Your editorial in the October 18th issue has come into my hands and I endorse strongly your views about the undesirability of Britain joining the Common Market.

I do this on two grounds: (a) part of the obligation of joining would be, so we understand, that Britain *must* enlarge her trade within the group itself to the exclusion of many of her present suppliers of goods.

We, in Australia, would not be hurt a very great deal by this, but there are many portions of the world with whom Britain trades now, e.g. India, Pakistan, Hong Kong, Singapore, as well as parts of Africa where the standard of living among the people is very low indeed and any loss of existing markets for any commodities at all would only increase the existing poverty and lower their present standards of living. To most of us in Australia this type of action on Britain's part is *utterly indefensible*. To say that it is morally wrong is putting it mildly.

If there is one lesson that should have been learned by the depression in the thirties, it is that when nations curb trading with each other to the best of their ability, then they are sowing the seed of depression and world misery.

The world cannot afford to repeat the tragedies of the thirties, men need work everywhere, they need to be able to buy and sell freely what they produce, and the practice of putting barriers in the way of such selling is as morally wrong to a nation as any other form of sin.

(b) My other reason for opposing the Common Market is because Britain has no cause to believe that France and Germany can be more trustworthy in the future than they have proved to be in the past. As you say, quite rightly, we still remember 1914 and 1939; of course you do, and how can you ever forget it.

From an Australian point of view, we believe that Britain owes far more to her friends overseas than she does to France and Germany, not that we desire to perpetuate old hatreds. We are trading enormously with Japan now to prove that, in spite of all that happened during the war. But we are not thinking of marrying our two economies to each other, we could not go that far. It is relevant to point out that when Britain was in trouble in both wars it was her overseas friends who stood beside her and rendered all the help we could. We would do it again should the occasion arise. Britain ought to know by now who her true friends are.

I hope you will continue your opposition by stressing the moral aspects of the case. These are overwhelming.

Yours sincerely,

(REV.) D. R. WILCOX.

The Manse,
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FRUITFULNESS

"TO BE RATHER THAN TO SEEM"

By L. V. DARLINGTON TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

CORNWALL'S oldest public school has for its motto, "To be rather than to seem." May we share its sentiments in respect of our Christian lives! We have given consideration to the Godward processes of transmuting sinners into saints; subsequent meditations will concentrate on the human contribution and responsibility. A positive name with a negative experience is mockery. "Thou hast a name that thou livest, and art dead" (Revelation 3:1). We must be, rather than seem to be, Christians. The evidence God looks for is fruitfulness and increase. These may be separated for finer appreciation, and their consideration suggests matters of character and conduct respectively.

Character precedes conduct, and from this premise we think of the "Fruit of the Spirit" as the outward revelation of Christ in the life—the normal outcropping of the Spirit's activity in us. "The Holy Spirit," says S. D. Gordon, "must be studied and known by His operations, because an invisible Spirit can present Himself only through outward acts and manifestations (gifts and fruit). Jesus revealed this when He likened Him to the blowing of the invisible wind and its visible effects. Believers are as human as unbelievers, but the divine life in us in invisible and unknown, except when manifest by outward revealing. This is why the Holy Spirit is prominent in Acts, because it is the life of the Spirit seen in the words and deeds of the body of believers."

THE CREATOR'S LAW

"By their fruits ye shall know them." A simple but staggering statement of fact. Many of Jesus' declarations are thus uniquely and identifiably His. "I am the true vine, ye are the branches . . . beareth fruit." It is the Creator's law that there are no alternatives or mutations (Genesis 1:11, 12), for one does not gather grapes from thistles (Matthew 7:16). Such expectation negatives intelligence: a tree is known by its fruit. Similarly if "God is love" and Jesus is "God manifest in the flesh" it must follow that the sublime description of love in 1 Corinthians 13 is an inspired assessment of the personification of Love in Jesus Christ.

Likewise, because there is unity and equality in the Godhead, the virtues and graces attributed to the Holy Spirit in Galatians 5:22, 23 are also characteristic of Jesus.

Fruitfulness is the standard of spiritual measurement. By it God measures us. Of the "true vine." It may be said "Oh, taste and see that the Lord is good"! It is not accidental that the "Fruit of the Spirit" is mentioned in Galatians, for "false teaching had questioned the apostle's authority and contradicted his doctrine producing conduct contrary to Christian standard. To counteract this the life in the Spirit was put in contrast to the works of the flesh as the 'fruit of the Spirit'" (Morgan).

Character is pre-eminent, not reputation; it is what we really are, not what we seem; it lives on when flesh fades. Over the years we have developed distinctive characters which will continue beyond the grave either in heaven or hell. Character produced by the Holy Spirit is obviously the only criterion acceptable to a heavenly society.

"Character is more important than words, even than acts. In God's eyes the important thing is not what we say or do, but what we are. Often someone says 'it is not my nature to do so and so'; we are not born with a fixed nature or character. Character is the result of habits, which are repeated actions. If we allow the Spirit to guide our lives we shall get a new character, the 'fruit of the Spirit'" (Dolman).

QUALITIES OF THE HEART

True Christian beauty consists in qualities of the heart. What we are determines the value of what we do. The fruit of the Spirit is unique and supernatural. Literary authorities state there is nothing in all the literature and teaching of the ancients to compare with Galatians 5:22, 23. Plato speaks of four cardinal virtues, temperance, prudence, fortitude and justice. Temperance is like, but kindness is better than justice, longsuffering than fortitude, and love than prudence. "Love and humility," says

Robinson, " distinguish Christianity from the purest and greatest classical conceptions of moral truths." **Like the virtues referred to in the beatitudes, and in other Christian precepts, these are all supernatural endowments, not improved natural assets, not sanctified nature where someone of a patient disposition becomes more patient, or a quality of gentleness is developed to ludicrous extremity.** It is rather the present exhibition of what was previously conspicuous by its absence. They may be imitated, **but only the divine can produce the divine.**

Fruit is growth, not self-effort. Growth is progressive. The " fullness of the fruit will surely be found where the fullness of the Spirit is," says John MacNeil, " it will grow if we see conditions are favourable to its growth " (Galatians 5:25; John 15:16; Philippians 1:11; Colossians 1:10).

The singular is emphatic. One cluster of grapes! The works of the flesh are many; the fruit of the Spirit is one. It is not as though one child of God produces only love as fruit, and another patience, and so on; this is the full character of Christ, having no lack or excess, being reproduced in His people. Often a loving heart is spoiled by a quick temper; one long in faith may be short in gentleness; or one may exhibit more of the spirit of Sinai than of Calvary, or one may believe and defend the doctrine better than he adorns it.

All nine graces are essential to reveal the true glory and beauty of Christlikeness. We are not here to satisfy ourselves but to satisfy the Saviour. Man's chief end is to glorify God, and the only method of doing it is, as the Master reminds us, " herein is my Father glorified that ye bear much fruit."

CONSECRATION *(continued)*

by J. C. Kennedy

means of expression to the world. Sin in the body would mean control of the whole man. The biggest fight that most folk have is for purity in thought, desire, imagination and in habits of life.

The intellectual faculty. This yielding to Christ includes the mental realm. The kingdom of darkness is spending millions to control, through the mass media of communication, the mental realm. The attack is continuous through the press, television and radio. There never was a day when the mass media were so corrupt. Young and old are being brain-washed and minds being closed to the light of truth. How true are the words " The God of this world hath blinded the minds of them that believe not . . ." (2 Corinthians 4:4). Believers should be most careful what they see, hear and read. In Acts 19:19 we read that the converted practisers of curious arts publicly burned their books; they knew that consecration covers intellect.

The emotional faculty. The very heart of religion is the religion of the heart. It means that you must submit to your Lord's arbitration all your desires and impulses, all your loves and hates, all your friendships. These must be plunged in the fire of His pure love to be purified of all dross and made holy and well-pleasing to Him.

The volitional faculty. This touches that vital part of the personality which is the key to the whole, the will, the autocrat that sits upon the throne and determines the way life shall be lived. It is the dominant faculty and has the power to keep the Lord Jesus out of the life or to let Him have supreme control. We sing the hymn " My stubborn will at last hath yielded; I would be thine, and thine alone . . ." This means that all your choices and decisions, all your preferences and priorities have come under the kingship of Jesus. Your will was under the domination of this world system, now your will must be dominated by the Lord Jesus. You have been " translated out of the kingdom of darkness into the kingdom of God's dear Son." From the glare and the glitter, from the glamour and gaiety, from the temporary and transitory to the glorious and eternal. It is recorded that Florence Nightingale said " I am now thirty, the age at which Christ began His mission. Now, no more childish things, no more vain things; now, Lord, let me only think of Thy will." At the end of her life she was able to say " I have kept nothing back from God."

This does not mean that you lose your will in surrendering it to God; it is that He might adjust it, renew it and energise it to do His will. He wants your wayward will made steady; your froward will made loyal and your weak will made strong. Are you prepared for this measure? The only life that counts is the life that costs. Here is the cost: everything under the mastery of Jesus—physical, intellectual, emotional and volitional faculties.

Now let us look at the

PROCESS UNFOLDED

" Be not conformed to this world, but be ye transformed by the renewing of your mind." These are the positive and negative aspects of the same thing, and they are mutually exclusive. The true safeguard against a sinful conformation is a spiritual transformation, and this will be a continuous experience. The dedication of all your faculties is an act, but the transformation of the mind is a process; and

the process is both God's work and ours. How important then is the renewing of the mind!

PURPOSE REVEALED

"That ye may prove what is the will of God, the good, the well-pleasing and perfect will." The will of God is good because it guides, provides, protects, preserves and perfects all that concerns our lives. It is acceptable because it brings peace, power, satisfaction and progress. It is perfect because it never goes wrong, never fails to be God's best.

In conclusion there is

The motive of consecration. "I beseech you . . . by the mercies of God." "I would constrain you on the grounds of love and gratitude." On being confronted by such a challenge C. T. Studd exclaimed, "If Jesus Christ is God and died for me, then no sacrifice is too great for me to make for Him." And Mr. Studd made that sacrifice by giving up a fortune and going to the mission field.

Consecration is the only reasonable, worthy, self-respecting response you can make to Him who gave His all to redeem us. What ingratitude to get saved merely to escape judgment and get to heaven, and never to yield to the One who gave us His all and offers us His all. "Love, so amazing, so divine, demands my soul, my life, my all."

THE FUNERAL SERVICE OF REV. W. G. HATHAWAY

By FREDERICK A. HODGE

A LARGE number of ministers and friends from all parts of Britain gathered for the funeral service in Bournemouth of our late and beloved brother, W. G. Hathaway. The pre-funeral conversations of the visitors showed the esteem and love with which "W.G.," as he was affectionately known, was held. His death has emphasised the gradually lessening numbers of the first generation of twentieth-century Pentecostals. The news, announced at the funeral, of another old Pentecostal, Mr. Stanley Frodsham, in America re-emphasised this fact.

The service, reverently led by Pastor J. Osman, began with prayer by our excellent and beloved brother, Joseph Smith, a contemporary of Mr. Hathaway. Then, with the spirit that "W.G." would have loved to hear and feel, the congregation sang "Redeemed, how I love to proclaim it."

We were reminded that Mr. Hathaway was a part of the whole Pentecostal movement by the appreciations given by Eric Dando, of the Assemblies of God executive, and by Percy J. Brooke, of the United Apostolic Faith Church.

Mr. Brooke told of his association with Mr. Hathaway since 1910, when he worked with him in the same fellowship until he was called to work with Elim.

After the reading of the Scripture by G. Wesley Gilpin, Mr. and Mrs. Osman sang Mr. Hathaway's last composition, "Cross of gold." The message was given by the Secretary General who added his thoughts on the ministry and work of Mr. Hathaway, with words of comfort and encouragement to the family and congregation. By this message we were convinced that the division between heaven and earth was so small that just one step was the only separation.

So the final hymn, "Face to face shall I behold Him," was sung and the benediction was given by one of his successors, Pastor R. B. Chapman.

So farewell to a man of God, a friend of everybody, a man whose music, writings and of course his world-wide-used Elim chorus books, remain as fitting memorials to one of the "greats" of modern Pentecost.

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Margaret M. Ladlow's page

"God richly furnishes us with everything to enjoy"

(1 Timothy 6:17, R.S.V.).

We thank Thee each morning for a new-born day,
Where we may work in the fields of new-mown hay,
We thank Thee for the sunshine and the air that we breathe,
O Lord, we thank Thee.
Thank Thee for the rivers that run all day,
Thank Thee for the birds that sing,
Thank Thee for the trees and the deep blue sea,
O Lord, we thank Thee.
Oh, yes, we thank Thee for every flower that blooms,
Birds that sing, fish that swim and the light of the moon,
We thank Thee every day as we kneel and pray,
That we were born with eyes to see these things.
Thank Thee for the field where the clover is grown,
Thank Thee for the pastures where cattle may roam,
Thank Thee for Thy love so pure and free,
O Lord, we thank Thee.

SINCE our coming to Ghana the collection of records so kindly given to us by friends in Motherwell and Northern Ireland has been a source of real joy, particularly during moments of relaxation and when very tired at the end of a long day. The words I have quoted come from the well-known L.P. made by Jim Reeves and out here where it seems to be perpetual summer they are very appropriate. Although we do not have clover and new mown hay yet everything else mentioned in the song is here in all its richness and beauty.

The Americans are sometimes derided as being rather sentimental and yet I feel that it does good to be stirred and perhaps even reminded of so much which we tend to take for granted. Many years ago I remember sailing down the Firth of Clyde with our children and my mother and father. As we steamed along the coast of the Isle of Arran, the sun was shining and there was the golden sweep of Brodick Bay, the green hills beyond and above the panorama of the mountains with the rugged outline of the "Sleeping Warrior." My mother stood spell-bound leaning on the rail of the steamer, I looked at her and tears were filling her eyes and then with her heart overflowing, enraptured by the beauty of the scene, she began to praise in unknown tongues the One who created it all.

I had a similar experience recently. There are four forest-clad hills to be seen from the Elim Mission House and high up on each one there grows the magnificent "flame of the forest." A tree whose botanical name I do not know, but whose beauty I can appreciate. Its blossom is a vivid scarlet and it just glows with colour against the more sombre foliage and the greys of the long straight trunks. With all this loveliness to be gazed upon every time I looked out from my window, it is small wonder that when I heard the end of the Jim Reeves record I was deeply moved. He sings of the cathedral made by God, and although the lyric may not be exceptional or the melody a masterpiece yet as my ears were listening, my eyes were feasting on the scene before me, my heart was filled with ecstasy and my lips overflowed with praise to God and I too began to magnify the Lord in tongues.

May I make a plea to every child of God that we do not rob God of loving worship by becoming so prim, so dry, so stiff and starchy, so devoid of feeling and afraid of being spontaneous in our praise that we cannot respond at all when we should be magnifying the Lord. What a lot of blessings we miss, how drab and stale our experience will become if we stifle the promptings of the Holy Spirit and crush every God-given emotion. Let us savour life, for the creation around us, sight, sound and colour, all are the blessings of God.

My cathedral has a ceiling of blue,
My cathedral, 'neath the sky.
Where I may lift up my eyes unto the hills
And hear music from a stream rippling by.
My cathedral has an altar of flowers,

(*continued on page 77*)

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BIRTHS

HEARN. On January 5th, 1970, to Joy and Alan Hearn, of Lane End Elim Church, God's gift of a son, John Edward.

HORNE. On January 10th, to Margaret and Brian, of Exeter Elim Pentecostal Church, God's gracious gift of a son, Jonathan Mark.

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COMING EVENTS

BEESTON. Sunday, February 8, at 10.45 and 6.30. Special visit of Rev. H. Brash Bonsall (principal of Birmingham Bible Institute). Sunday, February 15. Dedication service. Preacher: Pastor Peter Bunting (Mosborough).

BIRMINGHAM, Graham Street. February 8. Elim Pentecostal Church, Graham Street and Newhall Hill. Students' witness services at 11 and 6.30. Preacher: Dr. Verna Wright, M.R.C.P. (Leeds University).

BIRMINGHAM, Kingstanding. February 1. Elim Pentecostal Church, Warren Road. Minister's nineteenth anniversary. Services at 11 and 6.30. Preacher: A. Polden (Bath).

PAISLEY. January 31. Elim Pentecostal Church, Wellmeadow Street. Light and Life film: "Without Onion" (seventy-minute colour-sound). Commencing at 7.30 p.m.

SOUTHPORT. February 7th, Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7. Preacher: Joe Grisdale: Liverpool Male Quartet.

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TESTIMONY TIME



Miss O. Cooper, hospital sister

" At the height of my nursing career I was taken seriously ill with severe hypertension. This condition lasted for three years and the specialists considered that my case was hopeless; but, praise the Lord, one day a notice was placed in my letter-box announcing a divine healing service at a Cardiff cinema. I was taken there and during the service Pastor P. S. Brewster prayed for me and God healed me. Since then I have become a member of the City Temple, Cardiff, where I have found comfort and spiritual blessing."—O. Cooper (hospital sister).

MARGARET M. LADLOW'S PAGE (*continued*)

A fragrant incense fills the air,
In my cathedral I am closer to Him,
Than I could be anywhere.
For here I pray in a place so grand,
The carpet I kneel on was made by His hand.
My cathedral has candles lighted by the stars,
And mighty pillars of trees.
No other cathedral is so beautiful,
For God made my cathedral for me.

CLASSIFIED ADVERTISEMENTS (*continued*)

MARRIAGE

GREENWOOD—SELMER. On January 3rd, 1970, Mark Greenwood to Ann Heather Violet Selmer. Both Elim Crusaders (Sheffield). Officiating minister: Arthur V. Gorton.

SILVER WEDDING

GREAVES—ABBOTT. On December 16th, 1944, at Elim Pentecostal Church, Braintree, Pastor Arthur Greaves to Doris Irene Abbott. Service conducted by the late Rev. E. C. W. Boulton. With grateful thanks to God.

WITH CHRIST

COTTRELL. On January 12th, Elisabeth Emma Cottrell, aged 90 years. Oldest member of Elim Pentecostal Church, Waylen Street, Reading. Officiating minister at funeral: F. Shadlock.

DACOMBE. On January 8th, Percival Frank (Shaver) Dacombe, aged 77 years. Founder member of Wimborne Elim Pentecostal Church. Secretary and deacon for many years. Officiating ministers at funeral: F. Shadlock, M. Thomas and G. Backhouse.

FRIPP. On January 3rd, Bessie Clara Fripp, aged 78 years (Elim Church, Sheffield), passed into the presence of the Lord. Officiating minister at funeral: C. E. Jarvis.

HIBBERD. On Christmas Day, Alfred Hibberd, aged 81, passed suddenly into the presence of the Lord. Founder member and former secretary of the Guildford Elim Church. Officiating minister at funeral: Joseph Smith.

HOTSTON. On January 9th, Rosina Hotston, aged 87 years. Member of Elim Pentecostal Church, Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

WILLIAMS. On January 5th, Pastor Thomas Williams, aged 80 years, was called home to be with the Lord after many years of faithful service as a founder member and pastor of the Pentecostal Mission in Pantywaun. Officiating ministers at funeral: A. Nicolson, R. Hunston (district superintendent), C. Stacey and W. G. Thomas.

POINTS FOR PREACHERS

By J. A. WRIGHT

AN OUTLINE

THE HEATHEN AND HIS GOD

Isaiah 44:16, 17

He cuts the tree into three parts; cooks with the first part, warms himself with the second, and makes an idol with the third. In this he recognises the three hungers for: (1) the necessities of life-food, (2) the luxuries of life-warmth, and (3) the sanctities of life-worship. Alas, his sanctities are last. His god gets the leavings! Where do your priorities come? " Seek ye first the kingdom of God . . ."

A POEM

PASS IT ON

When you've had a special blessing through some tract or little book,
Do not leave it idly lying in some soon-forgotten nook;
There are others to be watered, many starving souls to feed,
Why not seek to spread the blessing that has reached you in your need?
With its freshness still upon you, ere the first glad glow has gone,
Let your heart look up for guidance, that your hand may pass it on.
Then, when God's great day declares it, and you hear the words " Well done,"
'Twill be sweet to know the Saviour was so pleased you *passed it on*!

AN INCIDENT

BOY WANTED

A small boy gazing into a shop window saw a notice " Boy wanted." He entered and made application. The proprietor, looking upon him and thinking he was rather small, said, " Well, my boy, and what can *you* do?" " I can do what I am told," replied the lad. " Why call ye Me Lord, Lord, and do not the things that I say?" (Luke 6:46).

A QUOTATION

THE LITTLE FOXES

Song of Solomon 2:15

" Careless speaking, slack habits, irregular devotions, neglected Bible reading, indecision in known duty, unsanctified tempers, small departure from fundamental truths, trivial indulgences, careless omissions . . . these are the ruinous foxes, the more destructive because the oftenest overlooked " (the late Harold Horton).

SUNSHINE CORNER

The defender

JOHN SMITH had been lately converted. John was just nine years old.

A gospel tent had come to the town and as he attended the services night by night he heard how Jesus loved him and died for him and all other boys and girls.

John's heart was touched and he surrendered his life to the Saviour. John, full of love for his Saviour, was walking along the road one day when he met two of his school-mates, Jim and Tom.

"Hello, John!"

"Hello, Jim, would you both like to come to the tent tonight? I have been going there and it is lovely."

"Not me," said Jim.

"Nor me," sneered Tom. "What's happened to you, John, that you have suddenly turned so goody-goody?"

"I have given my heart to Jesus," said John, and his mates left him, wondering what it all meant and surprised at John's zeal for the Lord Jesus.

One wet day, as John was on his way home from school with some other boys, they passed the gospel tent, outside of which there hung a picture of the Saviour with His arms outstretched, with the words printed upon it, "Come unto Me."

One of the boys called Stanley shouted, "Come along, boys, let's throw some mud on it."

"No, don't," pleaded John. "Don't you know that is the picture of the Son of God who died for you?"

"None of that soft talk," sneered Stanley, "It's no good talking like that to us; get out of the way."

John realised it was useless to talk, but as they commenced to throw the mud he ran in front of the picture and he became covered in mud instead of the picture.

You can imagine how John felt and how he looked; he endeavoured to wipe himself but seemed only to make it worse.

When he arrived home his mother was amazed and, being very cross, demanded an explanation. John didn't want to tell his mother what had happened, but after much persuasion he told the whole story.

As John gazed up into his mother's face to see what effect his story had, he saw tears running down her cheeks, not tears of sorrow at the wickedness of the boys, but tears of pride and joy that her boy was brave enough to stand up and defend the cause of Christ. John's mother was a Christian, and surely this was an answer to her prayer that God would make him a brave soldier to fight for King Jesus.

But how proud was the Lord Jesus Himself as He gazed down upon this little boy and joy would fill His heart to know that He had such a brave soldier.

Boys and girls, let us be like John, give our hearts to the Lord Jesus Christ, and let us not be ashamed to own Him as our Saviour.

F.D.B.

Elim Missionary Society

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Weoley Castle ...	14	0	0	Leyton	2	1	2
Bolton	2	10	0	Llanelli	3	10	0
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Brecon	1	17	6	Loughborough ...	3	5	0
Caerphilly	10	0	0	Lowestoft	4	7	0
Camberwell	1	0	0	Luton	1	0	6
Cardiff junior Sunday school ...	8	7	6	Mansfield	4	0	0
Carshalton	3	0	0	Oxford	1	3	2
Chelmsford	10	7	9	Rochester	4	10	0
Clydebank	3	10	0	Romford	1	2	3
Dowlais	3	0	0	Ryde	1	0	0
Driffield	1	10	0	Salisbury		13	11
East Ham	5	0	0	Southampton ...	31	15	5
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	Brazil	100	0	0
	Formosa	100	0	0
	Hong Kong ...	50	0	0

Thank you, in the name of the Lord, to all our young people, our members and our friends who have contributed so liberally to the work of the Lord in Elim.

THE FAMILY ALTAR

Monday, February 2nd 1 John 4:12-21

" If we love one another God dwelleth in us . . ." (v. 12).

John continues the theme of the Christian's intimate union with God. The coming of the Holy Spirit enhances the reality of our dwelling in God and of His indwelling us. This spiritual union is the work of God; it is the climax on earth of God's eternal purpose. " It is God that worketh in you." " For we are His workmanship."

How true are the words, " perfect love casteth out fear " even on the purely human plane; how much more on the Divine-human plane! Perfect love is also to sustain our human relationships—" hereby shall all men know that ye are My disciples, by your love one for another."

Tuesday, February 3rd 1 John 5:1-10

" His commandments are not burdensome " (v. 3).

The two freest men who ever lived confessed to complete bondage—we write of Jesus and Paul. Jesus' freedom was so complete that He could cry, " Whom the Son sets free is free indeed." Yet He admitted a complete bondage: " I came not to do mine own will, but the will of Him that sent Me." Paul exulted in his being a bondslave of Jesus Christ, yet he wrote more of freedom than all other New Testament writers. Complete submission to the right authority brings perfect liberty. " My freedom is Thy grand control." His commandments are not burdens to weigh us down, they are wings to enable us to soar in the things of the Spirit.

Wednesday, February 4th 1 John 5:11-21

" This is the true God and eternal life " (v. 21).

A clearer statement of our Lord's Deity it would be impossible to find. " This One," the " Son Jesus Christ " of the previous sentence, " is the true God and eternal life." We know that the Son is life (John 14:6) and that the Son's indwelling in our hearts is always associated with the possession of eternal life, " He that hath the Son hath life." By the same construction of grammar, He that is eternal life is also the true God. So we may echo Isaiah's exclamation, " Behold, God is my salvation . . ." (Isaiah 12:2). What security this ensures! No wonder Isaiah continues, " I will trust and not be afraid."

Thursday, February 5th 2 John 1-13

" And this is love that we walk after His commandments " (v. 6).

The tendency to depreciate doctrine is to be deplored. It is the only foundation upon which to build our manner of life, the only sure guide when error assails us. Experience must always be brought to the test of doctrine and aligned with it. Jesus likened His doctrine to a rock upon which a man may confidently build; all else is shifting sand. The passage we are reading emphasises the importance of correct doctrine in relation to the Person of Christ: this is the touchstone of faith. Error here is critically dangerous.

Friday, February 6th 3 John 1-14

" The well beloved Gaius " (v. 1).

The generous Gaius, liberal to the brethren, to itinerant preachers, and to strangers! These preachers went forth unsalaried for the sake of Jesus' name. Reception and support of such makes us fellowhelpers of the truth. The hospitality of Gaius ensured him a good report in the church. His generosity was one indication of the prosperity of his soul. " I wish," writes John, " that thou mayest prosper and be in health, even as thy soul prospereth." Prosperity of soul engenders physical health and assists prosperity in mundane matters.

Saturday, February 7th Jude 1-13

" The faith which was once for all delivered to the saints " (v. 3).

The faith, though divinely originated, sustained and revealed, is the object of assault from without the Church and from within. The latter assault is more to be guarded against than the former. The faith, the complete body of revealed truth concerning our salvation, had already been delivered to the saints in Jude's day. It admits no change, no addition, no subtraction. Its Divine origin does not preserve it from attack, nor are those who receive it free from Satanic assault. Because of error, some aspects of which Jude refers to in our reading, we are to contend for the truth.

Sunday, February 8th Jude 14-25

" The only wise God our Saviour " (v. 25).

What an enlightenment is ours that we know God to be our Saviour! Of us it may be said as it was said by Jesus of Peter, " Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Only divine revelation can make known to us this truth. It may be beyond our understanding but it is not beyond our receiving, for there is a region of our personality, now quickened by the Spirit, that receives Divine truth, though the intellect may not comprehend it.

This life, so brief, will soon be gone,
And as a vapour die,
Dare I, in any minute thing,
The will of God pass by?

For Thou hast chosen me, O God,
The reason is not plain;
For naught of virtue of my own
Could e'er this honour gain.

For Thou hast called me to Thy side,
But few you deign to choose;
What made you pick this vessel weak
And cleanse it fit to use?

How can I crave for worldly things—
Legitimate maybe—
When now the mind of God decides
That He has need of me.

If I were not a chosen one,
All may be smooth and fair;
But Lord, I want a crown of life,
And robe of white up there.

Oh happy is the chosen one,
Blest joy so full and free
To know and feel the Spirit's power,
And to be filled with Thee.

BETTY SEEMAN.

N.E. District Presbytery Rally

SATURDAY, MARCH 7th, 1970, in the
ELIM CHURCH, SWINEGATE, YORK, at 6.30 p.m.
Guest speaker: **REV. J. W. GREEN** (Pontypridd)

Camp reunion at 3.30 p.m. D.2041

BACK PAGE

THE MORMON MOON

by John M. Cuthbert

The lunar landings were heralded as the greatest scientific achievement of the last decade, and who would have dreamed of such space spectaculars at the commencement of the sixties? The successful Apollo programme has already launched a thousand books of facts, figures, pictures and "Where do we go from here?" forecasts. For millenniums the moon has excited poets, promoted romance, been blamed for some forms of madness, and provided subject-matter for stormy debates concerning its structure, atmosphere and history.

We can forgive the wild guesses of the visionary, or the theories of the philosophers and scientists, but men who claimed prophetic insight and inspired revelation about the moon must have their words carefully weighed in the balances of intelligent inquiry. The two greatest authorities of Mormonism, Joseph Smith, the founder, and Brigham Young, his successor, made prophetic pronouncements which were received and recorded by their followers as being inspired and authoritative during the last century.

> "The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about six feet in height. They dress very much like the Quaker style and are quite general in style, or the fashion of dress. They live to be very old ; coming generally near a thousand years. This is the description of them given by Joseph the Seer."
>
> (Journal of Oliver B. Huntington, Vol. 2, page 166.)

Brigham Young went farther and preached that the sun was also inhabited! This sermon is recorded in the Mormon *Journal of Discourses,* vol. 13, page 271.

The Latter Day Saints, as Mormons prefer to be called, claim for their church unique apostolic authority and prophetic revelation. For them, the Gospel was "restored" through their mighty prophets, chosen and inspired. Well, unless the Quaker-like moon population was hiding below the surface when the astronauts landed and the cameras rolled, their so-called inspired utterances must be labelled false. The errors and fallacies in Mormon literature, and they are many, underline again that the Word of the Lord, and only that inspired Word, "endureth for ever." Discovery and invention has never faulted the Bible, only confirmed it ; emphasising its divine authorship and inspiration ; vindicating, sometimes almost reluctantly, the Word of God.

The Mormon moon orbits only in the realm of imagination—like so many of their claims.

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THE ELIM EVANGEL

Vol. LI No. 6 February 7th, 1970 9d

AN IMPORTANT milestone was passed during January, when the Southport church celebrated in splendid style the fortieth anniversary of their pastor's ministry in Elim.

The deacons and the catering committee prepared and carried through a congregational buffet tea on the Saturday. The centrepiece was a beautifully iced sixteen-pound cake, designed and made by one of the members of Evangel Temple, Mr. Fred Windle, a retired master baker.

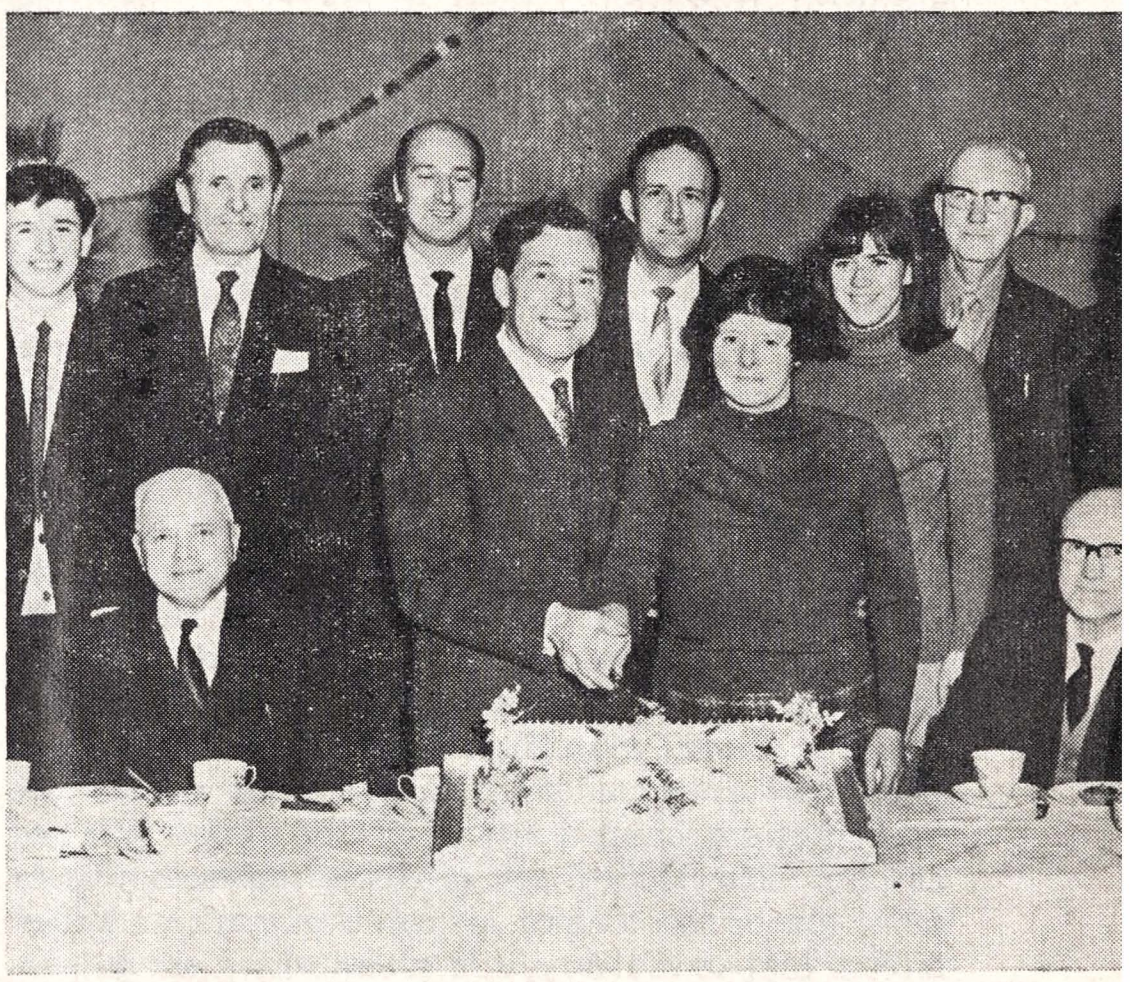
The secretary, George Rowe, who comes from the same town and the same Christian work, the Mizpah Gospel Mission, Portsmouth and Southsea, spoke of the goodness and blessing of the Lord upon Pastor Len Knipe's ministry over the forty years and on behalf of the officers, members and friends of the church presented him with a cheque for £40 (to remind him of forty years spent in the ministry)

Dr. and Mrs. Dailey's youngest daughter, Melinda, presented Mrs. Knipe with a beautiful spray of flowers.

Another Portsmouth man, Frank Fiske, a lifelong friend of the pastor, also a deacon in the Temple, brought greetings, telegrams and letters from the home church, Portsmouth, Sheffield, Swindon and several others.

The guest speaker for the weekend, another friend of earlier days who was with the pastor in the opening days of the Portsmouth Elim church, was Pastor Jack Way, now a retired minister, whose ministry was a great blessing. A very lovely item, unrehearsed, was the uninhibited yet charming behaviour of little Julie Hendry, who sang several children's pieces.

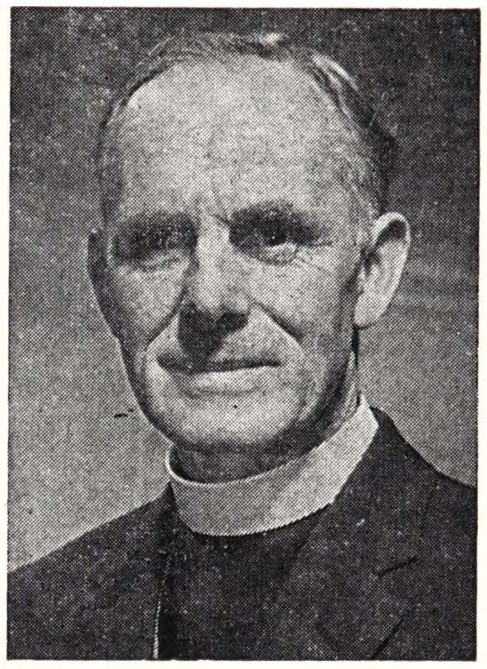
The theme adopted for this weekend, "Have faith in God," was shown in a Fact and Faith film, "Signposts Aloft," introduced and projected by Pastor Jeff Brown, of Stockport. A.D.



Pastor Len Knipe is pictured above, with his wife and daughter Colleen, cutting the cake at a celebration to mark his forty years' service as a minister. Looking on are the deacons and Pastor J. J. Way, seated on right.

Proclaiming the Truths of Pentecost

CONTRITION— CONVERSION— CONSECRATION



By WILLIAM J. HILLIARD
MINISTER OF IPSWICH ELIM PENTECOSTAL CHURCH

THE link that brings these words together is spiritual; it is not just that they begin with the same prefix.

CONTRITION

Contrition presupposes the fact of sin. In this sense it can be rather like confession. Confession has to do with the lips, contrition operates in the heart. In Bible usage the heart is nearly synonymous with the soul, it is one's inner self. This is where the motives reside.

There are seven psalms in the Bible that might be called penitential psalms, psalms in which David opens his heart to God, and pours out his feelings in expressions of deep and heartfelt sorrow for sin. David has been called "The sweet singer of Israel." When he sang these penitential psalms he must have sung them in a minor key. Psalm 51 is the fourth in the group and the best-known one of all. The historical background to it is the events narrated in 2 Samuel, chapter 11: the story of David, Uriah the Hittite and of Bathsheba his wife; a story of sordid intrigue, cruelty and lust. The chapter ends with the words, "The thing displeased the Lord." It is from this closing line that the momentous chapter that follows takes its shape. It begins with the words, "The Lord sent Nathan to David."

Twelve months had passed since the time of David's great sin. At first he had tried to excuse himself to his own conscience. By the time Nathan came to him his spiritual life had well-nigh come to an end. What the prophet said to the king disarmed him, wounded him and made his conscience to bleed. In 2 Corinthians 7:10, 11 Paul contrasts Godly sorrow with the sorrow of the world that worketh death. The seven things that he names in verse 11 should be given careful thought and deep concern. Alongside this verse could be written the words, "A broken and a contrite heart, O God, Thou wilt not despise." The Holy Spirit is God's representative to man, He brings to him his sense of guilt and then directs him to Calvary, the place where sin is pardoned and where peace takes the place of sorrow.

CONVERSION

Conversion is to turn oneself round; it indicates a radical change the result of a deliberate choice. The Thessalonians had an experience like this, as we read in 1 Thessalonians 1:9, "Ye turned to God from idols to serve the living and true God." The Thessalonians had been idolators and the words, "The living and true God" are placed there to contrast the living Lord Jesus with the lifeless gods that they had known before their conversion. The kind of preaching to which the Thessalonians were honoured to listen to can readily be discerned in this chapter. If their turning had been from idols to God one would have seen Paul condemning the idols that this people had known all their lives. "To God from idols" is a different kind of preaching altogether. Let the idols fend for themselves! Paul preached Christ. The content of his preaching had been the same in Corinth as it was in Thessalonica. "I determined not to know anything among you, save Jesus Christ and Him crucified."

This turning to Christ was followed by movement in an entirely new direction. "Ye became followers of us and of the Lord." Conversion includes discipleship. The all-embracive power of this word "conversion" is borne out by two other words that are used interchangeably with it in gospel meetings, "born again" and "saved." "Born again" indicates a change of living; "saved" is a change of position —from sinking sand to solid rock; "conversion" is a change of direction. The Christian life is a pilgrimage, it begins at Calvary and ends at the Celestial City.

CONSECRATION

The word *consecration* occurs about twenty times in the Bible. When Moses said to his people, "Consecrate yourselves today to the Lord" he had in mind surrender to the will and way of God. The New Testament equivalent to Moses's call is Paul's statement in Romans 6:13, "Yield yourselves unto God." "Present" is the word that is used in Romans 12:1. This verse begins the practical part of the letter to the Romans. It is worthy of notice that it begins with the presenting of the body to Christ.

The body is our medium of service. " Your conversion should be crowned by your consecration." My consecration to Christ was momentous and real. It was through reading James H. McConkey's booklet, " The dedicated life." It was then that my conversion was given its crown.

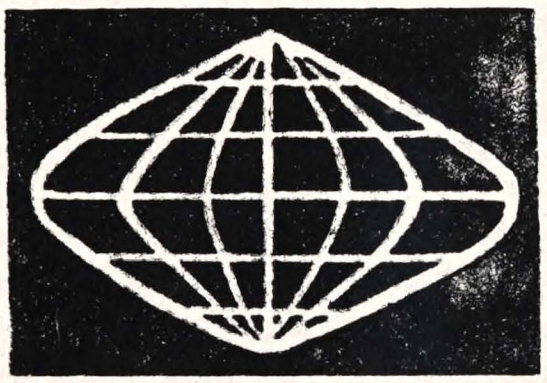
John 17:9, N.E.B., has the word consecrate for the word sanctify—" For their sake I consecrate Myself "; it carries the thought of being set apart. Jesus set Himself apart for the work of man's redemption. The moment we yield ourselves to Christ we are set apart by Him.

" Called to separation, with the Crucified,
Temples of the Spirit, saved and sanctified,
Set apart for service, by God's hand ordained,
We the cross have taken, by His love constrained."

E. C. W. BOULTON.

Consecration is given another meaning in Exodus 29:9, " Thou shalt consecrate Aaron and his sons." In the margin of the Bible, for the word " consecrate " there are the words " Fill the hand of." Aaron and his sons were given an important task, the work of the ministry was put into their hands. When we yield to Christ in full and glad surrender we are set apart for Him and a spiritual ministry is put into our hands. It may not be a very exciting kind of ministry, not what we would have chosen if the choice had been left to us, but if it comes from the Lord Jesus and is accepted with gladness, prayed over and done faithfully, it will become part of our life. We will love it and rejoice in it. We will not be moved from it by the blandishments of the world or by a feeling of our own inadequacy. In the idylls of King Arthur, Sir Bedevere looked at the sword of King Arthur; there was no blade like it, its hilt was set with jewels. He hesitated at first to throw it into the lake as his dying master had commanded him. As it fell to the surface of the moonlit waters, hilt first, a hand came out, grasped it firmly, and took it into the lake. The life that is yielded is yielded to Christ. It can be in no safer hand than His, used by Him it will perform its finest and fullest mission. Frances Ridley Havergal's consecration hymn was spoken to Christ; the word " take " is found in it twelve times. All that she had she gave to Christ. Will you bow before Him now and pray from your heart the prayer that Frances Ridley Havergal prayed?

" Take myself and I will be
Ever, only, all for Thee."



Elim Missionary Society feature

LETTER TO ANTIOCH

by KEVIN BROTTON, Taiwan

DURING one of my weekly visits to Fu Lung, " *Happy Place,*" an east coast fishing village, I was enjoying the singing of the children who attend the Sunday afternoon Christian school. Sitting among the children was a little girl with a particularly lovely face, quite unmarked by mosquito bites and other common blemishes. She had bright eyes, a classic oriental forehead and jet black hair, and was basking in the happiness of the moment. But when all the children clapped their hands she didn't join in, so I assumed she was either a newcomer or still very shy. When the time came for the distribution of " Hsiao Pangyu," " *Little Friend* " story-sheets I discovered to my horror that she only had one arm. The empty left sleeve of her over-size jacket was tucked in the pocket. That is why she couldn't perform the actions and clap like the others. I felt sorry for her and was moved to pray the Lord Jesus to make a place for her in His kingdom. I believe He will. Polio and some sub-tropical diseases have taken their toll on this island. Will you pray with me that the Lord will begin to heal some of the victims and confirm the word we speak in Jesus' name? Let us pray for a complete ministry in the power of the Spirit.

Last Tuesday I took Ross and Dr. Heikki to a town called Ta Fu, " *Great Happiness,*" where there is a Roman Catholic church set in a large and beautiful garden. Only Heikki could speak this local Taiwan dialect but we carried 250 copies of *Journey into Life* in Chinese with us. Before entering the little town we stuck our umbrellas in the sand on the road and prayed for a successful assault. Minutes later we were giving booklets to the occupants of the 150 houses. Many women were sitting just inside their open doors weaving fish baskets and spinning hemp rope, only stopping when our shadows fell across their thresholds. It was the first time in over a year that representatives of the heavenly King had visited them personally, and so they were as thrilled as we were. The weather was bad, therefore most of the fishermen were at home and eleven of them were gathered round a three-wheeled soup cart, chatting between noisy sips of hot bamboo soup. Very soon each one had a booklet and after tipping their heads courteously began to read, soup

and chatter momentarily forgotten. Their wives for the most part cannot read or write, and this is a heart-rending situation to meet when one cannot stay with them long enough to establish better means of receiving God's grace. Not to understand the myriad Chinese characters of John chapter three is tragic. Further, only hearing once a year a preacher tell of God's love and Jesus' death for man's sin, then perhaps another year of silent darkness, increases the reliance on the Holy Spirit's unique ministry, for when illiteracy stares us in the face the piercing laughter of Satan rings loudly in our ears. But once God's firm hand steadies us we can breathe again and in trust press on. It was worth traversing twenty-six years just for that one afternoon—the Lord has a way with fishermen—read the town's name again and pray for it. "Bless the Lord at all times."

PAI LE-TIEN.

SYLVIA BEARDWELL'S FAREWELL SERVICE

It was an anointed service, in her home church, The Lanes, Brighton. She spoke of a very inspiring itinerary of our churches, and now as she faced her return to India, she underlined the vital necessity of the anointing of the Holy Spirit.

Present at this service was the Elim Missionary Society Secretary, Pastor L. Wigglesworth. Before he ministered the Word he joined with the local minister, Pastor J. Hounsome, in a most inspiring duet for such a meeting. His message was one with that of Miss Beardwell's, a real accent upon, and a call to be, absolutely Pentecostal. It was unmistakably "in the mouth of two witnesses."

Then came a hallowed few minutes as the presbytery ministers laid hands upon our dear sister. Miss Beardwell will always remember this service to the joy of her soul and the fact that many testified in public that they would pray daily for her.

J. J. WAY.

FAREWELL TO JOHN AND SALLY PRENTICE

Their take-off by plane from Aldergorve was a symbol of every missionary furlough; John and Sally Prentice had time at the airport for only swift farewells, a short prayer by Pastor Ayling and then the announcement of the flight departure. Driving back to the prayer meeting in the Ulster Temple I thought of our friends who were returning to their life's work in India. It only seemed a few weeks before that I had been at the airport to welcome them home, but so much had been packed into a few months. Their itineraries, my getting to know them and their sterling qualities, their friendliness and openheartedness, all went through my mind in those brief moments. Then I thought of the selfless giving of those who stayed at home. As Irish missionary secretary I had organised the raising of money for a vehicle for India for their return; at their farewell service in the Ulster Temple, where our Elim Missionary Secretary had so ably spoken, we presented Mr. and Mrs. Prentice with a cheque for their vehicle for £1,131, collected among the Irish assemblies. I know some of the sacrifice which that giving meant.

By the time our missionaries were halfway to London I had slipped into the back of the prayer meeting. The saints were on their knees again, thinking of the missionaries.

D. J. AYLING.

CHURCH REPORTS

PORTH **Pastor: W. Evans**

After weeks of prayerful preparation, a crusade was held recently in the Elim church, Porth, convened by evangelist Omri Morgan. "In His presence is fullness of joy." From the commencement we experienced this blessing of God and the convicting power of the Holy Ghost. Testimonies of miraculous conversions were given by young Christians whom God had wonderfully saved from drugs, alcohol and many other fetters that had bound them.

A young man, born severely deformed, and with twisted features, one arm fixed across his chest and one leg five inches shorter than the other, told how all medical attempts to cure him had failed and he had remained a hopeless cripple and lost in sin until one day in his early teens he was taken under protest to an evangelistic service, where God met him. He was saved and instantly healed of all his deformities. What a wonderful testimony of the mercy and power of God to give new life! We know that two were saved and two backsliders restored.

O. MORGAN.

EXETER **Pastor: J. H. Sainsbury**

The work at Exeter has been richly blessed of God in recent months. Souls have been saved and fifteen new members received into fellowship.

In particular our new youth outreach has been a cause for rejoicing. Following children's campaigns conducted by the pastor on two estates, thriving Monday night youth meetings have been established.

On one estate there is now a regular Sunshine Corner meeting with an average attendance of 125 children. On the other estate a combined average attendance of seventy-five in Sunshine Corner and Junior Crusader gatherings. These meetings are being ably conducted and maintained by our workers.

Some of these children have given their hearts to

Christ and have begun to attend Sunday school and crusades. Please pray with us that a lasting work will be done in them for the glory of God.

GRANGETOWN **Pastor: A. L. Hawkes**

Just recently we held our first baptismal service since Mr. Hawkes was appointed the minister here. Five young ladies went through the waters, each giving testimony. Two at least were new converts, one being from the recent coffee bar crusade held in the church. There were over sixty people present at the service. We pray that God will continue richly to bless the work here.

Letters

Dear Sir,—Over 1,300 legal abortions take place in Great Britain each week. Only a small fraction of these are carried out with the intention of saving the life of the mother. The remainder must be regarded as murder, since Scripture (e.g. Psalm 139:15, 16 and Luke 1:44) regards human life as beginning at conception—not at birth, as the 1968 Act seems to regard it. As Bible-believing (and, we trust, Bible-obeying) Christians, we are under obligation to object. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction" (Proverbs 31:8).

Perhaps the most effective way for us to open our mouths is by writing letters to M.P.s; I would urge readers of the EVANGEL to write concerning this matter. This is particularly important at the present time, since a private member's bill to amend the Act, vitiating some of the evils associated with it, is now being introduced into the House of Commons. This bill, sponsored by Mr. Irvine, is due to have its second reading on February 13th, 1970.

STAN DOUGLASS, M.SC.

Rugby.

Dear Editor,—Reading brother Canty's article in the ELIM EVANGEL (January 3rd), I see he disapproves of all dancing except by thin teenage girls and children in the worship services. Miriam, he implies, was a girl, but as she was older than Moses at the time she took her timbrel and led the women with dances, she was about ninety years of age; far from a teenager! The other women, all of them with timbrels and dances, no age limit, no weight limit either, no mention whether they were tall or short, fat or thin, danced with thanksgiving to the Lord for their freedom from Pharaoh.

So should we dance, not for onlookers but with rejoicing to God who has set us free from Satan's power. Praise His name.

How old was king David when he worshipped the Lord in the dance in Jerusalem's street? He was far

(*continued on page 89*)

POINTS FOR PREACHERS

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

"KNOWING THE TIME"

Romans 13:11

How important this is. God expostulates with His ancient people that while the creatures do, "My people know not (the time)" (Jeremiah 8:7).

1. When Messiah first came there were those who knew the time and those who were wilfully ignorant (Luke 2:26; Matthew 16:3).

2. When the judgment of God came upon Jerusalem in A.D. 70, there were those who knew and those who did not (Matthew 24:33; Luke 19:42-44).

3. When the Holy Spirit was poured out at Pentecost there were those who knew the time and those who missed it (Acts 2:16; 17:30).

4. When Christ comes again, a second time, there will be those who know the time, and those who are ignorant of it (1 Thessalonians 4:13; 5:4).

* * *

AN INCIDENT

The biographer of Paget Wilkes, founder of the Japan Evangelistic Band, tells the following of him: "Arriving at a church in north London where he was due to conduct a week's evangelistic meetings, he found the church well lighted and everything in order, but only about half a dozen people in the pews. Turning to the minister he asked, "Who are these people?" "They are our church members" was the reply. "Are they all Christians?" asked Mr. Wilkes. "Yes, all of them" said the minister. "If that is so," replied Mr. Wilkes, "I cannot begin an evangelistic mission by preaching to six people, and all of them believers. Please get these friends to go around all the streets nearby and invite people to the services. We will turn out all the lights and go with them." Thereupon they dispersed and with their minister and Mr. Wilkes invited all and sundry to come to the meetings. At the first house the door was opened by a young woman to whom Mr. Wilkes said, "We have called to tell you that you have a soul to be saved." "Good gracious," she exclaimed, "you don't say so; come inside." Soon the evangelist had the joy of leading her to the Lord. The minister and his people were astonished at the ready response, and encouraged to go forward. The mission was a great success. "By all means save some."

THE ELIM

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EDITORIAL

THE canker that eats at the heart of men, the forces that tear at their souls: shame, fear, disgust, self-loathing, bitterness, mortification, chagrin, disillusionment, beneath the veneer of self-sufficiency or indifference—how can men be released? "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee." The latter sentence of Augustine's aphorism would plumb much deeper, today, the depths of man's longing and would certainly be described in more expressive language.

The works of our intellectuals reflect their gropings and their basic dissatisfactions, and, though some of them would be loath to admit it, tacitly their writings confess that God created us, and only when we find Him, or rather, perhaps, when we are found of Him, do we know fulfilment and deliverance. The chief lesson that life can teach us, and that it has taught many of the writers of the 1960s, is that it cannot provide the basic fulfilment we all long for.

Ruth Etchells in her stimulating and wide-ranging survey of contemporary English writing, *Unafraid to Be,* a Christian study of contemporary English writing (I.V.P., 4/6), quotes John Osborne's character Archie Rice in *The Entertainer.* "Did I ever tell you the most moving thing I ever heard? It was when I was in Canada—I managed to slip over the border sometimes to some people I knew, and one night I heard some negress singing in a bar. *Now you're going to smile at this,* you're going to smile your educated English head off. . . . If ever I saw any hope or strength in the human race it was in the face of that old, fat negress getting up to sing about Jesus or something like that. She was poor and lonely and repressed like nobody you've ever known. Or me, for that matter. I never even liked that kind of music, but to see that old black woman singing her heart out to the whole world, you knew somehow in your heart it didn't matter how much you kick people, the real people, how much you despise them, if they can stand up and make a pure, just natural noise like that, there's nothing wrong with them, only with everybody else. I've never heard anything like that since. . . . If I'd done one thing as good as that in my whole life I'd have been all right."

Yes! God does not put human situations right, He puts individuals right, and for time, and for eternity. And do you notice, "you knew somehow in your heart it didn't matter how much you kick people, the real people, how much you despise them, if they can stand up and make a pure, just natural noise like that, *there's nothing wrong with them, only with everybody else* (our italic)."

Were a Christian to use this kind of language he would be condemned for pomposity. But that is the nub of the matter: when you are right with God you can't be wrong with anybody else, however wrong they may be with you.

In the search for passion, fulfilment, enthusiasm, spontaneity, Acts 2:4 Pentecost is the answer.

Curious, is it not, that the highest experience man can know on earth—to be so filled with God that the experience can only be released by the miraculous use of unlearned languages—is known only to a comparative few? The buttoned-up Christianity of our churches, that inhibits every expression of emotion, is responsible for much rejection of the Church. Experience shows that when non-Christians

(*continued on page 90*)

From my diary

by T. H. STEVENSON

THE Jerusalem Bible, a modern translation which has the approval of the Roman Catholic Church, is the version being used in the publication by Marshall Cavendish in "112 glossy, colour-filled instalments over the next two years." £150,000 is being spent on advertising, and the interest shown by the Catholic weeklies, *The Universe* and *The Catholic Times,* has resulted in advertisement copies being sent to all Roman Catholic priests throughout England. The weekly instalments will have footnotes and "lavish illustrations," while there will also be monthly insets with commentaries. We hope the publication will be superior to the advertising, and to some of the proposed advertisements which were withdrawn because too daring. One variation of the Lord's Prayer read "Our Father which art in Hendon, Harlesden be Thy name." It was only withdrawn because it was thought these London borough names would only have a local appeal. With a multiplicity of translations and paraphrases of the Bible being published these days, readers need to be discerning. But we ought to be grateful that the Bible is becoming a more widely read book in the homes if not in the pews.

☆ ☆ ☆

About modern translations and the manuscripts most commonly used in such works, two interesting articles were featured in the *Christian Guardian.* Rev. T. H. Brown (secretary of the Trinitarian Bible Society) dealt particularly with the version *Good News for Modern Man.* Of the documents and manuscripts used for this translation and others today, Mr. Brown writes that some of these "contain some of the worst corruptions of the ancient text. Some of these documents, particularly the Codex Vaticanus and Codex Sinaiticus, were produced at the time when the most dangerous heresies prevailed in the Church. This little group of documents proved specially attractive to those modern scholars who were disposed to adopt very similar erroneous views themselves." Interestingly the *Christian Guardian* at the same time was publishing studies by Dr. Eric Gurr; studies chiefly opposed, and strongly, to the Pentecostal teaching concerning healing, the baptism of the Holy Spirit, and tongues. Concerning Mark 16, though Dr. Gurr averred his own belief as to the authenticity of the final verses, he did make much of the criticisms levelled against this scripture (as did an editorial panel). Dr. Gurr's first critical quote was that "The last twelve verses of Mark's gospel do not appear in two of the oldest manuscripts, the Sinaitic and the Vatican." These opposite views as to merits of the two quoted Codexes seem strange in the *Christian Guardian,* which takes the wonderful stand of stating belief in "The plenary divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility." The contrast of views is the more striking when Mr. Brown specifically deals also with Mark 16:9-20, about which doubt is expressed in *Good News for Modern Man* translation. Mr. Brown writes "Mark 16:9-20, which includes the post-resurrection appearances of the Lord Jesus Christ, is separated from the rest of the gospel and given in brackets under the title 'An old ending,'" and adds "The divine inspiration of this passage is thus called in question." However strongly any fundamentalist professes faith in the inspiration of the Scriptures, when once he exhibits reservations of passages, the position becomes basically similar to the declaration of the Free Church Federal Council that the "Scriptures contain the Word of God."

☆ ☆ ☆

The theory of evolution may soon have a revolutionary theory. According to an Italian anthropologist, man is descended from the bear, not from the monkey, and seemingly this view has been previously postulated by others. The bear's paws appear to indicate the source of development to man's hands than do the hands—or paws—of the ape species. And with the bear theory there is no problem about tails. Who knows, another generation of children may be taught the bear truth rather than this monkeying business.

☆ ☆ ☆

Reading the Worcester diocesan newspaper, *The Messenger,* I was interested in the bishop's remarks about reorganisations in the administrative, and other, aspects of the synods. The bishop observed that the greater efficiency did not automatically mean greater effectiveness. That is worthy of note, and of course many of the frustrations and complaints relating to industry, transport, technology, etc., clearly point to this. The Bishop of Worcester was speaking, however, in the context of the Church, and we know it is at *least* equally true in this respect. Efficiency is not synonymous with effectiveness, nor even a substitute. Not even an excuse for ineffectiveness. About the same time I read, in a waiting room, a back number of *Country Life.* One feature was concerned with a successful experiment in "hybrid" salmon-trout breeding. After several years official records showed that one such fish had been netted in the fisheries weighing over four pounds. It was admitted also that a twelve-year-old boy, fishing where he ought not, had, with a single line caught one such fish weighing over nine pounds. The experts were efficient at breeding; the boy was effective at catching.

ABORTION

Comment upon recent legislation and further motions to come before Parliament

By ALFRED F. MISSEN
ASSEMBLIES OF GOD GENERAL SECRETARY

UNTIL recent years abortion was a subject never referred to in polite circles. Certainly the word would never appear in a magazine such as this. The past decade, however, has witnessed a steep rise in the number of illegal abortions arising from the degraded morality of our permissive society. It has also seen the introduction of legislation which has enormously widened the scope of medical termination of pregnancy permitted by law. Christians can no longer afford to shrug the matter off as of little consequence or to remain silent upon this subject, however distasteful some may find it.

The official Roman Catholic attitude is unequivocal. It remains steadfastly opposed to abortion for any reason. Protestant thought is less stringent and in the main allows abortion if the life of the prospective mother is in danger. Further claims, however, have been constantly pressed; the claim of those who have been the victims of rape and cases where there is a strong chance of serious defect to the health of mother or child. Very soon such appeals are followed by clamour for abortion for those who feel they cannot afford another child, abortion where the mother is unmarried, abortion where the mother is married but wants no more children.

In seeking to establish legal procedures, those who define the area where abortion is permissible can be assured that there will always be those who, all the time, will wish to open the door wider. Those who see no wrong in sexual promiscuity will constantly campaign for legal abortion on request. Once life is denied to the unborn fœtus as a matter of course on demand, the next logical step is euthanasia; the ending of the life of the unfit, the aged and the infirm. Christian conscience demands that all concerned in the drafting and enforcing of legislation have due regard to the sanctity of life and to the rights of incipient life.

The Abortion Act of 1967 legalised abortion by medical practitioners, where two doctors are of the opinion that continued pregnancy involves risk to the life of the expectant mother or of injury to her physical or mental health or to that of any existing children of her family. In assessing the risk involved the doctors concerned are permitted to take into account the actual or foreseeable environment of the expectant mother. In addition the two doctors can decide on abortion if they consider that there is substantial risk that if the child were born it would suffer from such physical or mental abnormalities as to be seriously handicapped.

Since the passing of this Act some of the worst fears of its opponents have been justified. It has been found that its provisions have given almost a *carte blanche* to those doctors who have "liberal" views and who are thus less scrupulous or discerning in the exercise of their powers in this area. There are some features of the 1967 Act which should not only be known but fully appreciated:

1. The wording of the Act includes an authoritative statement by Parliament that, quite apart from its general provisions, a doctor can, without a second opinion, terminate a pregnancy not only to save the life of an expectant mother but also to prevent grave permanent injury to her physical or mental health. This makes ample provision for cases of emergency.

2. The general provisions of the Act legalise abortion if the two doctors concerned are of the opinion that continued pregnancy involves risk to the life of the expectant mother. It does not require that that risk be considered substantial. They legalise abortion if the two doctors are of the opinion that there is a risk of injury to her physical or mental health. It does not require that the injury need be considered grave or permanent.

3. In deciding whether to permit abortion, the two doctors are permitted to take into consideration not only the risk to the physical or mental health of the expectant mother but also to that of her existing children, not only taking into account existing circumstances but also foreseeable ones. One can hardly imagine a wider area for speculation. Abortion is permissible if the doctors feel that there is substantial risk that, if the child were born, it would suffer from some abnormality. What percentage risk, we may ask, is to be regarded as the norm? One wonders how many a potential genius might be denied birth because of doctors' opinion. The opportunity for free and easy abortion could hardly be greater than that offered by this Act of Parliament. The breadth and latitude of its permissions must be an embarrassment to the many doctors whose art is dedicated to the saving and sustaining of life.

It is relevant to note that Great Britain in her attitude to abortion is now more permissive than the U.S.A. where, in the majority of states, therapeutic abortion is permitted only to preserve the

life of the mother. A recent study of ten years of legal abortion practice in Sweden reached the conclusion that the frequency of illegal abortion during that period had, if anything, increased. So much for the argument that legal abortion will lessen the prevalence of illegal practice. With the liberalisation of abortion laws in Denmark, the rate of legal abortions per 1,000 live births increased from seven in 1939 to seventy in 1955 and then declined to forty-eight in 1959. Such variation from year to year is not without significance. It gives the lie to the so-called "need" for many of the permitted abortions, even by the revised standards, especially during the peak period.

The effects of the 1967 Abortion Act in our own country have given rise to increasing public concern, so much so that 100 M.P.s of all parties have signed a Commons motion calling on the Prime Minister and the Secretary of State for Social Services to set up a committee to carry out an independent and impartial inquiry into the working of the Act. The task of the committee would be to establish the facts so that the effects of the Act on the health as well as on the legal, social and moral life of the nation, can be assessed objectively. The motion was initiated by Mr. N. St. John Stevas. Among its supporters are some who gave support to the 1967 Act, in addition to those who opposed it.

On November 26th a Bill to amend the Abortion Act 1967 was presented by Mr. Bryant Godman Irvine and this is due to be read a second time on Friday, February 13th. Unfortunately, the wording of this is not available to us at the time of going to press but it is understood that its purpose is to mitigate some of the evils of the Act.

It is obvious that *now* is the time for Christians to express their concern. *Will you write to your Member of Parliament asking him to give his utmost support to the efforts that are being made to change the present law?*

LETTERS TO THE EDITOR (*continued*)

from being a boy; nor what his weight was is not told us. But this I know, his dancing was approved by God.

To a certain group Jesus said "leap for joy"; no age or weight limit here.

In the father's house there was music and dancing; again rejoicing by all who loved the father, all ages, all kinds, just happy because the father was happy at the return of his son. Who knows that the father was not dancing too?

God has the right to decree that the souls He has created should worship Him as He wants, not according to how man thinks they ought to. Brother Canty speaks of the blessing of tongues. Rightly so and freedom in worship, so be it, without prejudice or bias, not what we think but what God wants.

(MRS.) DORIS BRUNT.

Chesham.

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I met them inside

by Douglas B. Gray

MORNING DISTURBANCE

ON arrival at London's largest prison we were greeted with the news that there was an air of uneasiness within the walls. Bearing in mind that probably over 1,400 men were there the question of discipline and order was uppermost in the minds of the prison authorities. In fact during the morning service (which had had to be abandoned) a number of the younger prisoners had been ejected from the chapel. And so what next? The chaplain said, after his usual introduction, that it was "all ours," and, "I shall have to leave you until near the end in order to meet the relatives of some of the men shortly to be released." But supposing things got difficult again, what then!

The men attending the service seemed more in number than ever. The opening hymn was taken up with rather more than the normal enthusiasm, and it was impossible entirely to dismiss from our minds what ugly event might happen during the following seventy-five minutes or more. It soon became evident, however, following the opening exercises of hymn and prayers, that a calmer atmosphere was pervading this large and beautiful chapel; interest was evident; attention was given to the individual and corporate items; the comments linking the items were listened to without the interruption of pockets of chattering men, or of cynical gestures, as some groups have experienced. Could it be that those silent prayers from maybe timid hearts and from some faithful prayer warriors at home were ascending to the Throne? I am confident that this was so, and the peace of God flowed as a breath from heaven. Among this great concourse of men several were serving life sentences but in their tragic circumstances retained a great feeling for the better and nobler things of life. We meet many such personalities from university, the Church; one-time giants of industry and, alas, those who know well the love of God and the joy of one-time service for the Lord.

At the close of this particular service, which had demanded much physical and spiritual output, we were encouraged by the comments of not least of all the governor himself, who expressed his regret that we could not be present in the chapel every Sunday. I will always remember the comments of one prisoner: "You are all brave to come, and your quiet dignity and sincerity is always such an inspiration and a constant help to us who know the better way of life." This man has a long sentence. He is not without material assets and we know that he and others there, with similar backgrounds, are "near to the kingdom." Your prayers and such a ministry are ever needed.

During 1970 the London Crusader Choir will be visting more prisons for the first time. What a challenge, and what a tragedy, that within this area of evangelism, despite the vastness of the harvest field, so few are the labourers who are prepared to give time and talent to it. Evangelism on our doorstep is the challenge we have taken up.

EDITORIAL *(continued)*

see Biblical Pentecost in operation its freshness, power, exuberance and spontaneity come across to them, and when Christ is received as Saviour in the power of the Holy Spirit, that is, when the Pentecostal baptism follows immediately upon conversion, according to the Biblical pattern, personality release is experienced. "If the Son shall make you free ye shall be free indeed." Hallelujah!

Alas, this experience of God once received is so often restrained by the conventions of church practice, by natural reasonings, by the very human tendency to resort to fleshly methods to extend God's kingdom. So easily do we leave the simplicities of Christ and of the Holy Spirit for the flesh-satisfying sophistications of our natural thinking, and thereby lose the liberty, joy and spontaneity of the Holy Spirit.



Margaret M. Ladlow's page

"In the last days there will come . . . men of corrupt mind and counterfeit faith" (2 Timothy 3:1 and 8, R.S.V.).

Psalm 35—"If you go out and read this psalm nakedly outside in the night, witches will flee from you altogether. Pronounce Jah seven times before you finish reading it, pronounce Jah seven times after you finish reading it. If one has a court case let him wake up and read this psalm three times with Psalms 40 and 70 on a cup full of water, to be read kneeling nakedly at night, and drink the water. Losimi, Wesina are the two holy names to be pronounced. Jehovah Tsidkenu."

THE above is an excerpt from a book which is much in demand in certain of the so-called Spiritual churches of Ghana. This particular one entitled *The use and efficacy of the psalms and general prayer,* cost five new cedis or £2 in United Kingdom currency, which is a considerable sum to pay for a cyclostyled exercise book. Every psalm is listed together with directions for its use. There is a psalm recommended for every problem, or eventuality. To relieve one from limb shaking, for earache, to recover lost property, to give protection from robbers, to deliver from snake-bite, to refresh the memory, to control a vicious dog, and so I could continue. The havoc caused by this and other erroneous teaching here is really disastrous.

A man was brought to the Elim mission recently in a state of great agitation. He had been seeking peace of mind and had carried out the instructions of a leader of the local church of the Cherubim and Seraphim. Every night at twelve o'clock he had to arise and repeat certain psalms and on one occasion had been instructed to burn certain pages of the Bible, mix the ashes with water and drink the liquid, the inference being that we are not to live by bread alone but by every word that proceedeth out of the mouth of God. As a result of all this the poor man was greatly confused and distraught, unable to sleep and feeling impelled to quote scriptures continually.

During Christmas week we welcomed another seeker after truth who had been misled by the teaching of "The Apostles' Revelation Society" whose leader has gained quite a following in the country. Indeed, much to the dismay of the Ghana Christian Council, this man was chosen to give the sermon and perform the dedication ceremony of the Christiansborg Castle by the military government after the overthrow of the Nkrumah regime, when this building became the seat of the government. He actually has twelve wives and has recently prophesied that he will take two more. On December 27, 1964, he was crowned "king of light" in a private ceremony by his pastors. On December 21st last a public ceremony was held and he was enthroned to the accompaniment of great rejoicing, singing, drumming and dancing. I have in my hand a booklet entitled "Out-dooring of the divine throne" compiled by this so-called king, C. K. N. Wovenu, in which he describes the revelations leading up to his enthronement which he claims were given to him by God.

You will have gathered by now that the evil one is very busy here in Ghana and that in many instances there is only a veneer of Christian faith, mere lip service and the scripture and prayers are only repeated as an alternative to Ju-Ju incantations. Furthermore, it would appear that any unscrupulous adventurer with a flair for showmanship can gather a following and commandeer cash into the bargain. On Boxing Day last we travelled to Begoro to spend a happy day with Salvation Army missionaries. In the little cemetery in the centre of the town there lie the graves of the first Presbyterian missionaries who came from Germany and Switzerland. They died in their youth, young men and women in their twenties, for the sake of the gospel to bring to Ghana the knowledge of the only One who could say "I am the light of the world." When I think of the dedication of these pioneer missionaries I feel so sad that the Devil has so misled people in recent years.

Surely here we see the fulfilment of the prophetic word concerning the last days, not only here but in so many so-called Christian lands. We must pray for those who are deceived and ask for strength and courage to speak against the false teaching whenever we encounter it.

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ITINERARIES

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D. L. Mills (Ghana):

February 7, Darlington; 8, Grangetown; 9, Rowlands Gill; 10, Newcastle; 11, Bishop Auckland; 12, Grimsby; 14, Scunthorpe.

BIRTHS

BOWEN. On December 16th, to Mr. and Mrs. Rod Bowen, of Gloucester, the gift of a daughter, Louise Claire.

ELLISON. On December 9th, to Mr. and Mrs. Roy Ellison, of Gloucester, the gift of a daughter, Kaye Paula.

JOHNSON. On January 3rd, to David and Evelyn Johnson, of Rotherham, a son, Andrew Mark.

MALLENDER. On January 4th, to John and Sylvia Mallender, of Rotherham, a daughter, Ruth Miriam.

MANLEY. On December 15th, to Mr. and Mrs. Derek Manley, of Gloucester, the gift of a daughter, Cheryl Nicolette.

RIGG. On January 17th, to Ian and Ethel Rigg, members of Carlisle Elim Pentecostal Church, the gift of a daughter, Melanie Anne, a sister for Nicola and Andrea.

DEDICATION

PALLISER. On January 11th, at "Northbrook," Raughtonhead, Carlisle, Martyn Neil, younger son of Mr. and Mrs. Douglas Samuel Palliser. Officiating minister: H. Palliser.

WITH CHRIST

BERRIMAN. On December 29th, after much suffering, Ellen Ethel Berriman, of Gloucester, aged 71 years. Officiating minister at funeral: F. Lavender.

BLYTHE. On January 10th, Charles Leonard Blythe, aged 82 years. Beloved and respected member of the Elim Pentecostal Church, Kingston-on-Thames. Officiating minister at funeral: H. Palliser.

DAVENPORT. On January 10th, Mrs. Sarah Ann Davenport, aged 90 years, beloved mother of Muriel (member of Elim Pentecostal Church, Southport), passed into the presence of the Lord. Officiating ministers at funeral: E. Cloke and L. Knipe.

FERGUSSON. On January 2nd, Cissie Fergusson, faithful member of Carlisle Elim Pentecostal Church. "At home with the Lord." Officiating minister at funeral: Frank F. Frost.

FOSTER. On January 2nd, Mrs. Maggie Foster, of Falkirk, formerly a member of the Elim Pentecostal Church, Glasgow. Officiating minister at funeral: Rev. Pollock (Church of Scotland).

LOOSEMORE. On January 4th, Lilian Edith Loosemore, beloved mother of Winnie Loosemore. Foundation member of Southampton Elim Pentecostal Church. Called to higher service. Officiating minister at funeral: J. Craig Kennedy.

TILBURY. On December 31st, Mrs. Florence Tilbury, aged 74. Founder member and faithful worker of Elim Pentecostal Church, Preston Park, Brighton. Officiating ministers at funeral: H. A. Court and L. J. Repath.

WILSON. On January 1st, Mrs. Elizabeth Wilson, member of the Elim Pentecostal Church, Glasgow. Officiating minister at funeral: W. W. Kelly.

COMING EVENTS

BEESTON. Sunday, February 8, at 10.45 and 6.30. Special visit of Rev. H. Brash Bonsall (principal of Birmingham Bible Institute). Sunday, February 15. Dedication service. Preacher: Pastor Peter Bunting (Mosborough).

BIRMINGHAM, Graham Street. February 8. Elim Pentecostal Church, Graham Street and Newhall Hill. Students' witness services at 11 and 6.30. Preacher: Dr. Verna Wright, M.R.C.P. (Leeds University).

READING. February 15. Elim Pentecostal Church, Waylen Street. At 6.30. The President, A. Tee. Convener: F. Shadlock, February 22. At 6.30. Youth night with the A-Men group from Newbury. Convener: F. Shadlock.

SOUTHPORT. February 7th, Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7. Preacher: Joe Grisdale: Liverpool Male Quartet.

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Heroes of the Christian Church

Charles Haddon Spurgeon



By E. J. SMITH
MINISTER OF THE GREAT YARMOUTH
ELIM PENTECOSTAL CHURCH

ON June 19th, 1834, Charles Haddon Spurgeon was born into a godly family in the Essex village of Kelvedon, As he grew up he showed himself to be a remarkable boy, with a great love for reading and an inquisitive mind regarding the Scriptures. Many times he would gather his brothers and sisters into a congregation and imitate the preacher. At a very early age he showed a great dislike for half-hearted Christianity. It is told of him that before he was seven, seeing a man who claimed to be a devoted Christian laughing and talking with a crowd of rough loungers and enjoying their type of conversation, he marched right up to him and, in the presence of the crowd, cried "What doest thou here, Elijah?"

Charles went to school at Colchester and later, along with his brother James, he attended an agricultural college at Maidstone. He proved a bright scholar and by the time he was fourteen he could read the Greek Testament and knew French and Latin. December 15th, 1850, was the outstanding day of his life, for on that day he gave his life to Jesus Christ. The story of his conversion is well known. Each Sunday morning it was his custom to travel with his family to a Congregational church some distance away, but on this particular day Charles could not go because of a terrible storm. Instead he went to the local Primitive Methodist chapel. The preacher could not come that morning so a member of the congregation preached on the text "Look unto Me, and be ye saved, all the ends of the earth." Spurgeon listened intently and opened his heart to the Saviour's love.

At sixteen years of age Charles moved to Cambridge to become a teacher, and immediately joined a lay preachers' association. He preached his first sermon in the village of Tavershan. His ability to minister the Word soon opened up many opportunities for him and he would walk many miles from village to village in order to break the bread of life to the country folk.

His first pastorate was given to him while he was still in his teens, at the village of Waterbeach. The congregation increased from forty to nearly 100. God was so blessing this young man that the church realised that one day he would be led to a greater field. Sure enough a day arrived when the teenage preacher received a letter from London inviting him to preach at New Park Street chapel. Charles went feeling very nervous and depending very much on God. On arriving he found about 200 people in a church built to seat 1,200. Later, Spurgeon was invited to become the pastor and he accepted.

God blessed this young man for his obedience and within the matter of only months the church was packed and literally thousands were turned away. The church was extended to seat 1,500, but still it was not large enough. There was only one thing for it, a new building would have to be erected. Plans went ahead for the building of the Metropolitan Tabernacle at the Elephant and Castle in London.

While the building was being erected the flock met in hired halls such as the Surrey Music Hall. It was in this hall that Satan retaliated. One night, when there were about 14,000 people inside the building and 5,000 or 6,000 outside, the cry went up, "fire." It was, needless to say, a false alarm. *The Freeman,* a paper of that time, records the incident. "Soon the hall and its staircase and passages presented a scene that baffles description. The shrieks of frightened women and children utterly drowned the deeper voices that vainly exhorted them to dismiss their fears and retain their seats." A number of people were killed in the stampede and many were badly hurt. To this day no one knows who

(*continued on page 95*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Leslie Wigglesworth**

Monday, February 9th — Genesis 28:10-22

" Surely the Lord is in this place; and I knew it not " (v. 16).

The mercy of the Lord is clearly portrayed in this story of the runaway Jacob. Scheming for natural prosperity the tired man makes a pillow of rocks, falls asleep and meets with God. Security is a very important word in our modern vocabulary and in trying to acquire it we sometimes transgress the laws of God. But in His great majesty God stands above all things and circumstances (v. 13). He throws down a ladder of communication giving wonderful promises of provision. To Jacob He said " I am with thee, I will keep thee." To us He says " Lo, I am with you even unto the end of the world." Surely the Lord is with us, but we do not always perceive Him. He may reveal Himself today to you.

Tuesday, February 10th — Psalm 1:1-6

" In His law doth he meditate day and night " (v. 2).

Constant perusal of God's Word will keep the righteous man from the degrading effects of ungodly counsels, keeping him safe amid sinful contacts, driving him from the unsure but accepted permissive thought of the day. We appeal to our young friends to saturate themselves with the cleansing Word of God before they enter seats of learning and become involved in present-day " culture." The Lord Jesus " passing through the midst, went His way " when His own people would have taken Him from His life's calling (Luke 4:30). Paul is very emphatic about the power of evil and gives a description of armour which will thwart temptation (Ephesians 6:10-18). Let us wear it constantly.

Wednesday, February 11th — Psalm 2:1-12

" Ask of me, and I shall give thee the heathen for thine inheritance " (v. 8).

Often quoted to substantiate a missionary call, this promise by the Lord is also of general significance to His children. The second Psalm opens with a description of the might and power of ungodly nations. Evil sets itself against the Lord and His anointed. Whether we be anointed kings or anointed believers we shall experience the opposition of those who have no desire for righteousness. The rage of the heathen is like the demonstrations of witch doctors who gain a psychological advantage by a great show of evil power. But counterfeits can be counteracted by the greater power of the Lord, thwarting the very forces that bring fear to our hearts. You can overcome opposition, enemies, anything if you believe in God. " Ask . . . and I shall give thee." Jesus said " Ask and ye shall receive." We have a very great God.

Thursday, February 12th — Psalms 3:1-8; 4:1-8

" Salvation belongeth unto the Lord . . ." (3:8); ". . . thou, Lord, only makest me dwell in safety " (4:8).

These conclusions to two consecutive psalms are the expressions of a man who has proved that God can help in any kind of trouble. King David had every reason to fear his enemies. Even his own family had turned against him, and his troubles had increased. His complex situation invited the comment that even God could not help him ! Then his faith surmounts the opposing influences and he cries to the Lord. This brings rest and sleep (3:4, 5). An exercise of faith can give increased confidence so that a host of adversaries cannot defeat us. God is encouraging us to cry to Him for salvation and for continued safety. It is ours for the asking.

Friday, February 13th — Mark 1:1-13

" I indeed have baptised you with water; but he shall baptise you with the Holy Ghost " (v. 8).

A great preacher acknowledges the greater authority of the Son of God. The use of water in baptism, an earthly element, is not comparable to baptism with the Holy Spirit. It is indeed a great thrill to lead repentant souls into an obedience of water baptism, but it is an awesome experience to be immersed into the Holy Spirit by Jesus Himself. This is the greater authority ! It is the divine right of our Lord to baptise us with the Holy Spirit. These blessings are ours for the seeking, but we should be prepared for subsequent Satanic onslaughts and temptations. Satan will try us, but the Spirit will strengthen us.

Saturday, February 14th — Mark 1:14-28

" He taught them as one having authority, and not as the scribes " (v. 22).

Jesus assumed a remarkable authority both in and out of the church. On the shores of the lake, a quiet but imperative command compelled several strong-minded men to leave their security and homes to follow Him. In the synagogue His preaching was so powerful that it persuaded His hearers. The weak-minded spirit-possessed man felt the influence of Jesus, and the evil within him had to depart. This man Jesus has claimed an authority over our own lives. Do fears of lack of security hold us back from obeying Him? Are we listening to the modern scribes and relying on their authority? He has promised greater things for us. Are we satisfied with what we have got?

Sunday, February 15th — Mark 1:29-45

" There came a leper to him, beseeching him " (v. 40).

There was something about the preaching and teaching of Jesus that created faith in the hearts of the people. Fevers were cured, diseased bodies healed, the devil-possessed delivered; all transformed by contact with Jesus. Many were watching Him; some with wonderment, some with questionings, some with malice; then one who was smitten with the most dreadful disease of all came to Him. He had seen the healings and listened to the wonderful words of Jesus, and faith was born within him. He saw that devils feared this Man, so why shouldn't He cure his leprosy too ? " If Thou wilt Thou canst make me clean." Of course he was healed. Do we have this effect on the masses around us ? Perhaps verse 35 can be a guide to success, " He went into a solitary place and there prayed."

HEROES OF THE CHRISTIAN CHURCH

(continued)

was responsible for the false alarm, but behind it can clearly be seen the work of the evil one. Mr. Spurgeon was heartbroken but by God's grace he toiled on and God blessed him tremendously.

At last the tabernacle was built and every Sunday thousands poured into the beautiful building. The meetings were charged with the power of God, and no wonder when we remember that each February was set aside for special prayer and often Mr. Spurgeon spent from 7 a.m. until 9 p.m. in fasting and intercession. In later years a Bible college was commenced, an orphanage was established and, with the help of Mrs. Spurgeon, a system of gift books for poor ministers was got under way.

Both Charles and Mrs. Spurgeon, who were married in 1856, suffered much in health yet battled bravely on. In the early part of 1892, Charles Spurgeon went to be with his Lord.

The feeling of the church at that time has been expressed by one writer who said: " A prince is fallen in Israel; who can ever fill the place that he has left vacant ? "

BACK PAGE

CHRISTIANITY STILL ON THE MOVE

From Pastor J. A. WRIGHT, Southend-on-Sea

GLOOMY predictions about Christianity on the wane are authoritatively challenged in scholarly new studies. They show that the percentage of Christians in the world is still increasing. Biggest eye-opener is a report on Africa by Dr. David B. Barrett, who serves with an ecumenical research unit in Nairobi, Kenya, and who is currently a visiting professor at Columbia University. He predicts that within ten years there will be as many Christians as Muslims in Africa and that in twenty years Christians will be in a majority. On the world-scale Barrett sees that by the year 2000 Christians will constitute 31.2 per cent of the population, as compared with 28.7 in 1900. An outline of Barrett's analysis was presented to the National Council of Churches' general board on November 29th by Theodore Tucker, executive director of the N.C.C.'s Africa department. An article by Barrett, entitled "A.D. 2000: 350,000,000 Christians in Africa," will appear in the January issue of *International Review of Missions*. An expanded version will be available in pamphlet form from the World Council of Churches. Tucker quotes a Glasgow University scholar's finding that the growth of Islam in Africa has been slowing down with the coming of political independence. Barrett himself is said to draw upon assorted data, including government statistics that consistently reflect higher Christian populations than the churches themselves claim. The rate of growth in Africa is calculated at 5.2 per cent, and Tucker notes that "One third of the membership of the churches today are first-generation Christians." In black Africa the conversion increase is put at around 3.5 per cent "due to the labours of a vast army of catechists, evangelists and laymen."

This statistical evidence of Christian growth contrasts sharply with previous pessimism that the population explosion was causing a diminishing Christian world community. However, the analysis shows that by the year 2000 the centre of gravity of the Christian world will have shifted markedly southwards. Barrett's report says, "Whereas during the twentieth century the western (or older) churches will have doubled in size from 392,000,000 in the year 1900 to around 800,000,000 in 2000, what we may call the third world (or younger) churches will have multiplied seventeen times, from 67,000,000 in 1900 to over 1,000,000,000 in 2000—larger in size than the churches in the developed world. "This trend, which is seen most dramatically in Africa, has far-reaching significance for Christianity throughout the world.

Not only is Christianity becoming the religion of a great part of black Africa . . . but also Christianity, which for long has been a religion of predominantly white races, will have started to have more coloured than white members . . ." "The numerical surge in the third world churches is not a massive expansion of a mere nominal Christianity. In Africa there is a church made up largely of converts, with characteristic commitment and zeal. The rapidly growing Pentecostal churches of Latin America show the same vitality, and so do other new religious groups, whose size is approaching 50,000,000 adherents."

Christianity Today.

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THE ELIM EVANGEL

Vol. LI No. 7 February 14th, 1970 9d

LANE END **Pastor: E. T. Carter**

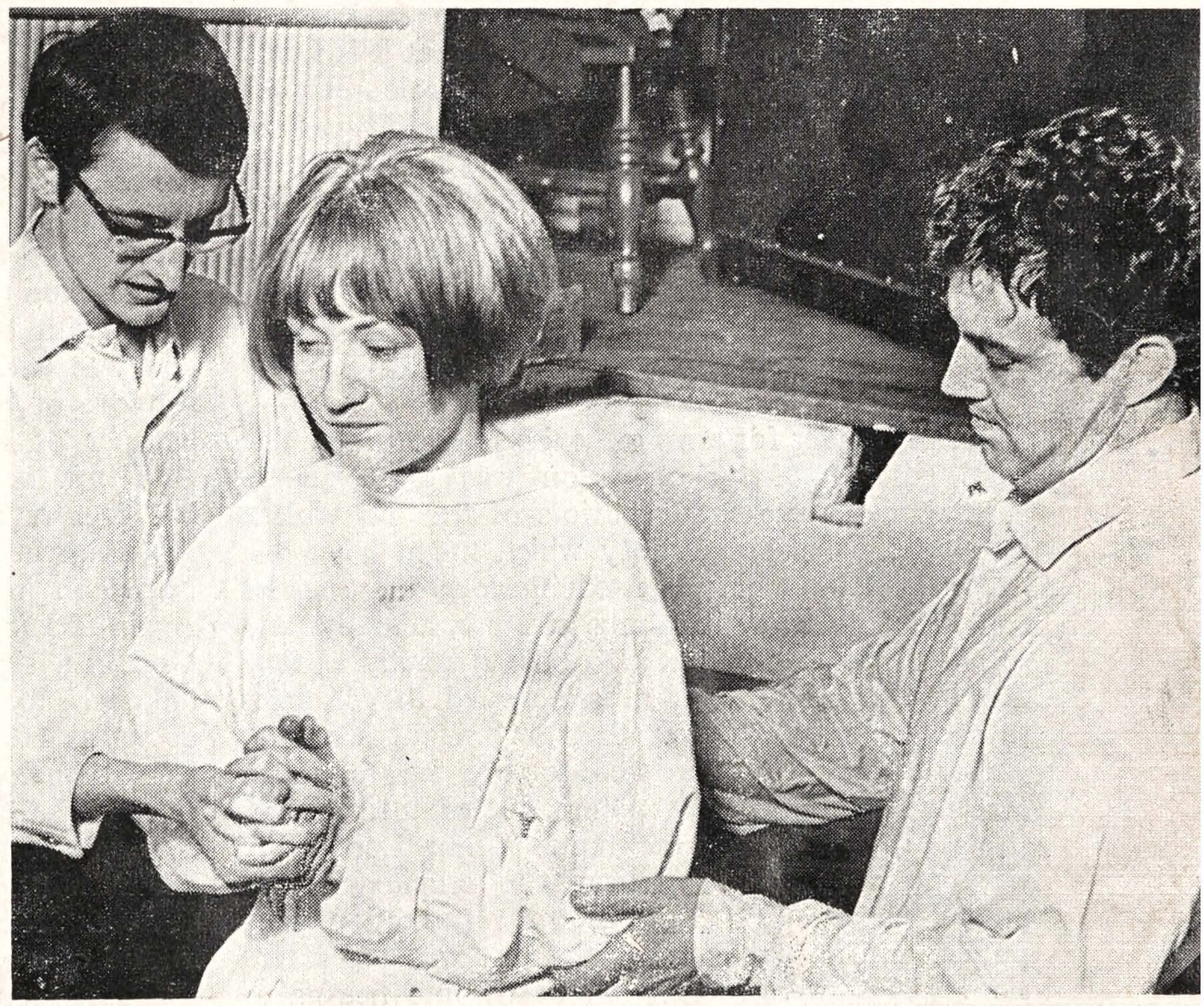
"Oh, what a wonderful, wonderful day; day I shall never forget." So sang lead singer Richard Sommersby of the "Amen" beat group to a congregation of sixty gathered at our Lane End church. The occasion: to witness the first baptismal service since the induction of the new minister, Pastor Eric T. Carter.

Of the six candidates baptised, three were recent converts through the witness of a driving instructor. The fourth, a young man, Mr. Arthur Twitchen, has been a member for some time. Two students from the Berkshire college of education were also baptised, one being the minister's fiancée.

The following day saw the dedication of Tina, youngest daughter of Mrs. Harding, one of the candidates baptised the night before.

Wonderful days like these can never be forgotten.

E. T. CARTER.



The minister, E. T. Carter, on left, baptising one of the candidates.

Photograph by Mr. Reedy, of Wycombe.

Proclaiming the Truths of Pentecost

ASCENSION

D. M. Panton, B.A.

NO clause in the Apostles' Creed—except one, "He descended into hell"—has been more doubted or disbelieved than the clause which expresses our Lord's bodily return to God, "He ascended into heaven." The Commission on Doctrine disposes of it thus: "Whatever may have been the nature of the event underlying those narratives, and whatever its relation to the resurrection, its physical features are to be interpreted symbolically, since they are closely related to the conception of heaven as a place locally fixed beyond the sky." A "symbolic" ascension is an ascension that never bodily occurred. But this is exactly one purpose of the ascension: to prove for ever human entry, in the person of Christ, into heaven, to be welcomed, as men to the Father's home; and it is apt, if nothing more, that it is Luke, "the beloved physician," who is the sole recorder (in his gospel and in the Acts) of the bodily passing of the Lord from earth to heaven. **The only medically trained eye among the apostles, an expert on the powers and limitations of the human body, is the sole full recorder as he watches, as it were pen in hand, a body passing up into heaven.**

THE PHYSICAL FACT

Let us ponder for a moment the physical fact. The whole drama of the ascension was slow, gentle, natural. No horses and chariots of fire, no violent whirlwind or blaze of glory which might have distracted attention or suggested illusion: the apostles could and did view it calmly, steadily, actually, and so were able to describe it to others exactly as they saw it. Our Lord had deliberately led the disciples to the summit of Olivet that they might see Him visibly ascend. "As they were looking, he was taken up; and a cloud received him out of their sight" (Acts 1:9). The supreme facts of our Lord's life were all open, certain, sure. The crucifixion was public, the appearances after the resurrection were public, and as public as all the rest was the ascension. "They were looking stedfastly into heaven as He went." While all eyes were calmly, attentively, lovingly turned towards Jesus as He speaks, He was slowly carried up into heaven. No eyes saw Enoch go; Elijah went up in fire, seen by only one: the calm, quiet, convincing gaze of eleven sober men watched the Lord upward. They saw Him go. No fact could be more sober or simple or real. As the body had been physically handled in the upper room so it went up, physically visible, until a cloud came between; as literal as the cloud, so literal was the body—no cloud could hide a spirit, for a spirit is in any case invisible; and up to the moment that they last saw Him in front of the cloud it was the actual Lord who had just talked and walked with them.

A VITAL TRUTH

Let us now see what we have to face if the ascension did not occur as reported in the Scriptures. If the ascension did not happen, what did? The Lord had risen; the tomb was empty; He had talked and eaten with more than 500 people; He had been handled by reverent unbelief: how then did He leave the earth? If He left it by death, the whole resurrection thus becoming meaningless. If He wasted away with disease, fell once again into the grave, and was laid to rest by those who have since died for love of Him, how is it that there is not even the whisper of a tradition how and where He died? And how is it that not a single person who knew has ever revealed the fact? We have the tomb of Abraham in Hebron, of Mohammed in Medina, of Napoleon in Paris; where is the tomb of Jesus? Again if His grave, like that of Moses, was dug by God in a sepulchre never seen by human eyes and unknown to this day, how is it God has never told us so, as He did of the burial of Moses? Has God let millions of the holiest lives ever since build themselves on a lie and never broken the silence? Again is it conceivable that our Lord, the soul of purity and honour, allowed Himself during a storm—as some unbelievers suppose—to seem to disappear in a kind of stage ascension and then carefully kept up the deception until His death? Who could believe that? To one risen from the dead, and therefore deathless and immortal, no other mode of leaving the world can be imagined than ascension. The philosopher who tells of another world and then falls into the grave leaves us unconvinced; but when Christ tells us of another world and then visibly departs into it and is seen there (Acts 7:55), and communicates with men from it (Revelation 2, 3), we

know that we are not in the region of conjecture but of fact; and in the presence of the only explanation which the facts will bear.

THE ASCENSION FORETOLD

So now we see that the departure of the human Christ into heaven is only part, but a vital part, of the immense drama of redemption. For our Lord Himself had plainly foretold it. "What then if ye should behold the son of man ascending where he was before?" (John 6:62). "I go unto him that sent me: ye shall seek me"—as Elijah's disciples sought him after his ascension—"and shall not find me"—as they did not find him; "and where I am, ye cannot come" (John 7:33). Why not? Peter answers: "Whom the heaven must receive until the times of the restoration of all things" (Acts 3:21). No one can yet follow Him there. But why must the heaven receive Him? Because even the Old Testament had stated it. "Thou has ascended on high, thou hast received gifts for men" (Psalm 68:18). So Paul summarises the whole drama. "He that descended is the same also that ascended far above all the heavens" (Ephesians 4:10); "a great high priest who hath passed through the heavens, Jesus the Son of God" (Hebrews 4:14). So the ascension is a mighty seal set on the incarnation. The Lord Jesus moved up from off this earthly globe and passed into the real, sure, abiding portion of the universe; we are divided from that great world only by a cloud; and up to the edge of the cloud human eyes followed the Lord now as literally and as actually on the other side as ever He was on this. That we saw a friend embark at Southampton, that we have heard from him since by American mail, and that he has been seen in America by those who know him is all the evidence we ever have of a friend's existence on another continent; and we have it all of Christ.

THE BLOOD

For us, saved sinners, the ascension has one peculiarly valuable revelation. What deep significance for us lies behind our Lord's mounting back above the clouds? This. The high priest on enter-

(*continued on page 106*)

TESTIMONY TIME

"I AM THE LORD THAT HEALETH THEE"

(Exodus 15:26).

Sent by John D. Henderson

MINISTER OF DARLINGTON ELIM PENTECOSTAL CHURCH

EVERY weekend Elim Bible College is a hive of activity, with students tuning up various instruments and a final run through of gospel songs before journeying to various churches. One lady tells below how the Lord blessed her through this part of the college outreach. As you read her story, in Mrs. J. E. Morton's (Worthing) own words, please remember the students' weekend activities in your prayers.

"Three and a half years ago I fell from a step-ladder and slipped a disc in my back—or, to use a medical term, I misplaced the fifth vertebra in the lumbar region of my spine—as a result of which I spent eighteen months attending an osteopath, suffering a great deal of pain and, incidentally, spending a lot of money.

"Just a few months ago I rose awkwardly from a bending position and did exactly the same thing again. But immediately I had done it I felt that this time I *must* know the power of the Lord Jesus to heal. So I called upon the Lord in the name of Jesus, and called upon my dear believing friends to pray. I was prayed for that same evening during a time of prayer at a friend's house and, praise be to God, I was immediately delivered from all pain. But my hip was still pushed out to one side and I could still feel the twist in my spine. I was not satisfied. I must know the full healing power of the Lord, so I continued to ask for prayer.

"On the following Sunday evening I went to the service at the Apostolic church in Horsham, Sussex, where some dear brothers from Elim Bible College were leading the meeting, and during the choruses we sang a chorus about the power of Jesus, and followed it with 'He's alive! He's alive! He's alive for ever more . . .' I felt during the singing of this chorus that I *must* call again for healing for my body. If Jesus my Saviour has power to heal and if He is alive, both of which I know to be true, then surely He would fulfil his word and heal me. So I called for prayer and the dear brothers ministering laid hands on me, anointing me with oil, as the scriptures say (James 5:13-15), and I went away expectant of God's deliverance. But as the days went by I remained the same until the end of the

week; all the pain returned again, and I began to wonder if I could run the course. I had testified that I was not going to an osteopath, or to anyone but the Lord. Could I do it? Could I wait? I sought the Lord continually and every time I rose from a chair I called on the name of Jesus to enable me to straighten up. I cleaned, I gardened, I washed, I cooked; I felt I must not give in. During the second week, praise God, I was delivered from all pain and on the Friday I began to straighten up. By the Sunday evening of the second week I was straight. I could bend, sit, walk, jump if necessary. Praise the wonderful name of my Lord. Jesus is the same today as yesterday and for ever. Hallelujah!

"One thing I must add to this testimony. During the two weeks of waiting the Lord continually spoke to me saying, 'I am the Lord that healeth thee.'"

CHURCH REPORTS

MINISTERS' MEETINGS AT SPARKBROOK

Afternoons spent in discussion of the theme "The spreading flame of Pentecost" brought enlightenment and stimulation to both younger and older ministers. George Canty showed the importance of tongues in the spread of the Pentecostal flame—parts of which address have been published in the ELIM EVANGEL.

John Newman answered the question "After the flame, what?" and impressed us that to burn is better than mere logic; that the Spirit gave utterance, ready speech that struck the heart; that fine preaching needed to blaze, for success is only success if it is born of the Holy Spirit.

Alan Caple, a young man remote from the influence of the early campaigns, gave us an insight into a Pentecost for now, and the problems as he saw them. He saw the Spirit of God being let loose through evangelism in revival force, but not while "twenty per cent of the members did ninety per cent of the work."

John Cuthbert, from Northampton, got down to particular problems of Pentecost, especially in open worship, as he asked "Is the flame in the Pentecostal churches?" His thought that it is not enough to have a Pentecostal prayer meeting but that we need every occasion to be Pentecostal met with strong approval. Every service must anticipate a Pentecostal time. Our fear of fanaticism arises from a dearth of Pentecostal experience. If fanatics flourish it was because of lack of Holy Ghost liberty in the Pentecostal assemblies.

The discussions were helped by the fifty years' experience of Charles Kingston. Various assumptions were challenged and looked into, such as that God's visitations are unpredictably decided by the mysterious will of God. This cut across the idea that prayer is the secret of such visitations. A better understanding of these opposite viewpoints resulted.

BRITISH GOSPEL CHOIR FOR THE HOLY LAND

Under the auspices of the London Crusader Choir, and directed by Rev. Douglas B. Gray, an invitation has been received for a gospel choir to visit Palestine to present the BIBLE IN SONG. Thousands each year visit these sacred centres as tourists, musicians and singers in a professional and cultural capacity. Never, however, has a Christian choir to our knowledge combined in a ministry of song for such a holiday programme in the land of the Bible.

No specific date has yet been decided, but the spring of 1971 is under consideration. Already an invitation has been given for such a group to present a symphony of praise in the cathedral in Jerusalem, also in other leading Biblical towns and centres.

What an opportunity, and particulaly do we commend gospel singers and musicians to give such a project their prayerful consideration. The journey would be by air (B.O.A.C.), flying direct from London to Tel Aviv and back.

Further information from Rev. Douglas B. Gray, 15 Rodenhurst Road, London, S.W.4.

D.2039

GREAT YOUTH PROGRAMME FOR CONFERENCE

MAY 9th to 16th

PONTIN'S HOLIDAY CAMP BLACKPOOL

FOR CHILDREN

- Special Sunday school
  Led by Rev. Robin Rees
- Beach games morning and afternoon
- Treasure hunt on camp
  Leaders include Ron Mackenzie, Brian Richardson, A. Chamberlain, Peter Sanderson and Tom Stevens
- Visit to local zoo
- Evening rallies led by Uncle Len and helpers

FOR TEENAGERS

- Discussions—youth points of view
- Beach games
- Swimming gala
- Five-a-side football (boys)
- Five-a-side rounders (girls)
- Mystery tour
- Rambles
- Films
- Late-night specials
- Coffee-bar evangelism
- Choir singing

Further particulars later. Send in your booking form or direct inquiries at once to the Secretary, Elim Headquarters, Box 38, Cheltenham, Glos. Tel. 59904/5/6.

ST. HELENS **Pastor: J. Tetchner**

On Saturday, January 10th, 1970, we held our Sunday school party in a schoolroom close by. Having no schoolroom of our own we were grateful to the Church Army for letting us use their minor hall.

Our thanks go to Mr. Ron Robinson, our new youth leader, who joined us from Liverpool Elim church, for working very hard to give all a wonderful time. The children were thrilled with the games, and in our special Sunshine Corner meeting we sang well-known and new choruses, followed by Mr. Robinson giving a message on Psalm 23.

On the music side we thank Mr. Frank Wilkinson, who helped with his accordion along with Ron Robinson and Brian Atherton on the piano. Thanks also to the members and friends for giving us a wonderful tea.

BRIAN ATHERTON.

ELIM EVANGELISTIC COMMITTEE FEATURE



YOUR SHOPPING PROGRAMME AND EVANGELISM

by Gladys Gorton

Formula for " Your Shopping Programme "

WILLINGNESS, obedience to the Holy Spirit's promptings, gracious aggressiveness or persistence, tact or naturalness, a few drops of persuasive essence, but avoid overdose as it could develop into argument, bigotry or dogmatism, this would spoil the whole flavour. Mix well together, then soak it with controlled and balanced passion, intercessory prayer and undiluted tears.

These basic elements I have discovered and learned with the experience of years. Being naturally reserved, personal witnessing has been a major hardship to me but one unforgettable incident motivates me. The butcher was a big, burly fellow and I was half afraid of him. His wife, who was not really approachable, was the cashier. She was taken seriously ill and in a short space of time died. A few weeks after I heard with dismay that the butcher was dead. His brother-in-law took over the business. I knew I *had* to witness to him and managed to do so in much trepidation. Astonished, I learned one morning from a fresh butcher that this man had also died. This shook me and has spurred me since to witness in spite of my shyness. " Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." said Jesus (Acts 1:8). This is it! Regardless of my timidity, if I am willing and obedient, I *will* witness of Him. Practice makes perfect. There is always the *first* time. The more one witnesses the easier it is and it becomes part of one's natural attitude to life.

Wherever I regularly shop I invariably long for their salvation, so, more or less, my whole manner toward them is governed by this.

Brief sketches of recent happenings on my shopping expeditions: A sun-drenched afternoon in June. Wearied with shopping I sat on a seat by an elderly man who told me that he was ninety-two years of age. He listened as I unfolded the wonderful story of God's great love for him in giving Jesus to die for his sins and give him eternal life.

A small girl came to me collecting for the National Children's Home and Orphanage and I witnessed to her of God's love, that He had a purpose in life for her if she gave herself to Him. Then there was a teenage boy who appeared delighted when I gave him a " Tomorrow " and he told me that he attended a certain church in the vicinity. A lovely teenage girl who was very considerate and helpful in a departmental store as I was undecided in my choice. I invited her to our church and explained the way of salvation.

I stood, jostled among many, on the edge of the pavement in a crowded part of the city, waiting for the policeman to beckon us to cross while he held up the heavy traffic. A young man was thrusting leaflets on " Scientology " into the hands of as many as he could. He did it to me but I refused. He flung at me: " You don't need it," and I called back as I stepped into the road: " No, but you need Christ! "

I recall the morning when I distributed tracts and bills announcing a campaign. It was rather discouraging but the Lord cheered me up as in the last shop I had a profitable chat and came away with a super bargain.

We do not always see results but the Word of God commands that we " sow beside all waters " and that " one sows, another reaps but God giveth the increase."

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.

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EDITORIAL

"Copy God then, as His beloved children, and lead lives of love, just as Christ loved you and gave Himself up for you to be a fragrant offering and sacrifice to God. Never let any sexual vice or impurity or lust *be so much as mentioned by you*—**that is the proper course for saints to take; no, nor indecent, silly or scurrilous talk—all that is improper. Rather, voice your thanks to God. Be sure of this, that no one guilty of sexual vice or impurity or lust (which is as bad as idolatry) possesses any inheritance in the realm of Christ and God.** *Let no one deceive you with specious arguments;* **these are the vices that bring down God's anger on the sons of disobedience. So avoid the company of such men. . . . Have nothing to do with the fruitless enterprises of darkness; rather expose them. One is indeed ashamed even to speak of what such men do in secret"** (Ephesians 5 : 1-12, Moffatt). (Our italic.)

Followers of Christ know that the Bible forbids to them some kinds of conduct. We so often overlook that discussion of some topics is also forbidden us. The passage we have quoted above is an example of this kind of prohibition; verses three and twelve are particularly forthright.

Is the Christian press in this context falling into a trap prepared, if not of set purpose by the wreckers of social morality, at least by the Devil?

Discussing with a colleague an article on sex submitted to us for publication we raised this point. During the discussion we picked up a newly arrived Pentecostal magazine from America. It contained five articles on sex. Another strongly fundamentalist British magazine by the same post had an article on sex on its front page. This kind of thing is now continually being repeated.

It will be argued that, more so than ever in these days, we must guide our people, and particularly our young people. One would imagine, judging from some literature, that there had never been young people in the world before. Are not the discussion and solution of intimate personal problems part of the pastor's personal ministry to his people rather than for the printed page?

Alas, our sociologists are so often the victims of their own failures. It is from personal failure and not success that they put forward their ideas and launch their programmes. They do not seem to see that the freer discussion they advocate, the freer conduct, the impartation of more sex instruction, and earlier, is having the opposite effect to what they intend. Yet it is hard to believe that in fact they are so blind; one gets the impression that they are advocating the wider and earlier dissemination of sex information of set purpose, and that not the welfare of society.

And even those who would claim to be least inhibited in discussion about matters of sex convey the impression that their very freedom is an inverted self-consciousness. Is it so that no human being has any reserve about anything? Quite clearly he has. And, seeing that he has, does not the natural reserve of the normal person about sex matters indicate a wholesome personality reason for such reserve?

We are aware that our passage deals with perversions in sex behaviour. Yet does not the absolute prohibition here indicate the intimate matters of normal sex relationships?

(*continued on page 107*)



A happy picture of G. H. Thomas at the first Elim missionary exhibition, 1945-6.

WE SAY "AU REVOIR" TO ANOTHER OLD FRIEND

By LESLIE WIGGLESWORTH
ELIM MISSIONARY SOCIETY SECRETARY

Pastor George H. Thomas was called into the presence of the Lord on January 21st after a long illness. His associations with the Elim missionary work reach back into 1926 when he and his wife commenced their missionary career in Mexico. Later they went to Spain but were disturbed in their work by the political upheavals in that country. As their roots were deeply implanted in Elim the sequence of their ministry was found in pastoral work coupled with the growing missionary interest.

In 1942 Pastor Thomas became assistant missionary secretary to Miss Henderson and this appointment evolved into full-time secretaryship when our sister retired in 1944. Since then he has endeared himself to the Lord's people all over the world as he gave his energies to the task of bringing Christ to the nations. Through the medium of the Elim Missionary Society he helped many workers to reach the lands of their adoption and he saw adventuresome pioneers reaching into the hinterlands of heathen continents.

Because of his own missionary career he had a good understanding of the needs of those who relied on him for guidance and communication in this context. Many of us were the recipients of his gracious interest and steady influence. Both on the field and during itinerary periods in the homeland his advice was that of a brother who had experienced missionary life in all its aspects. His own steady and imperturbable nature took him and us through many crises.

His colleagues in the headquarters office spoke of his faithful service and his facile co-operation with so many other departments of the work. In the home churches ministers and missionaries saw him ministering and working with the exhibition with a zeal which created new prayer and support. Throughout our movement there will be a general feeling of loss. He has gone to receive a reward from the hands of the One he served so faithfully, and part of his joy will be the recompense of seeing so many from other tribes and nations accompanying him in adoration and praise for the Lamb of God who took away the sins of so many.

We pray for his wife and daughter with their family, who feel the parting naturally but rejoice with us because he is present with the Lord.

A tribute by Charles J. E. Kingston

Pastor G. H. Thomas has been called home from the mission field of earth.

The funeral service took place at the Thornton Heath Elim church on January 26th and was conducted by the minister, A. P. Johnston. There were some seventy-five friends and members of the family, including twenty-two ministers.

J. T. Bradley's opening prayer set the tone of the meeting —we had come to give thanks to God for a life given rather than to weep for a life taken. A subdued note of praise and worship (I heard several magnifying God in the heavenly language of the Holy Spirit) pervaded the whole meeting and the undertaker later declared he had never attended a funeral service like it. "He must have had many friends," he said. Indeed he did.

The President, Alex Tee, in reading the Scriptures, commented that George Thomas had been a "man of the Book" and, like Barnabas, was a "good man." I, who, with my wife, have been a friend for many years of the Thomases, recalled my first meeting them. They were then students in the first session of the Elim Bible College, held in the rooms at the rear of the original Clapham Elim church under the deanship of Robert Mercer. The year was 1925. Two main qualities had impressed me: Mr. Thomas's imperturbability and selflessness. He never sought the limelight but was content to do the job given him according to his best ability. The Secretary-General, H. W. Greenway, echoed this, saying that because of his humility his real achievements were perhaps not so widely known.

Ordained in 1926, he had gone with his wife to Mexico, where he served from 1926 to 1932. Returning home on furlough, it was not possible, owing to the national situation in Mexico, to return there, so he and his wife, Maud, answered the call of God to Spain in 1933. After serving there till the Spanish civil war the Thomases returned to England and took charge of the Thornton Heath Elim church. Later he served the churches in Coulsdon (during which there was a real wave of blessing), Rye Park and Caterham. In 1942 he became assistant to the then Missionary Secretary, Miss A. Henderson, and in 1944 took full charge, an office he filled for sixteen years. He was, said Mr. Greenway, in the fullest sense "a good man" and had now gone from "one field of service to another."

The Elim Missionary Secretary, L. Wigglesworth, recalled how as a missionary himself he had been on the "receiving end" during Mr. Thomas's period of office. One thing those missionaries who knew him would remember was his letters to them: they were always a source of strength. His hold on God proved a rock of strength to them on the field.

The Principal of the Elim Bible College, G. W. Gilpin, echoed the triumphant note of the whole service, thanking God for our brother's victory through Christ and his present rejoicing in the presence of the Lord. Mr. Wigglesworth's song, "Some sweet day, by His grace, we shall see Jesus face to face," beautifully accentuated this note of victory.

The Field Superintendent, R. B. Chapman, spoke of the

(*continued on page 111*)

WHEN the eternal Godhead planned the founding of the Christian Church they chose to make it a pentecostal one and "set" firmly within it those spiritual gifts deemed essential for its establishment and perpetuity.

The carping critic tends to repudiate these gifts as the emotional excesses of the eccentrics and dismisses them as altogether unprofitable. Even some of the conservative evangelicals endeavour, with elaborate caution, to show that such phenomena were only related to early establishment and the incursions into new territories, their ultimate pronouncement being one of cessation at the close of the apostolic era, with veiled inference that current operations are but spurious imitations. The unbelieving heart, the academic mind and the devout non-participant may thus deliberate, and even denunciate, but neither scripture nor history will support their views, however sincere they may be. Nowhere within the pages of sacred writ is there a hint, never mind a prognostication, that He who had "set" such in the Church would ever upset, far less unset, them before the coming of the divine perfections which we shall see face to face and know in fullness.

Let us be frank and admit freely that within the ranks of the Pentecostals there have been many "operations" which have done despite to the noble order of original intention. Sacred entrustments have been abused to gratify the selfish ambitions of lukewarm and defecting recipients. High spiritual endowments have been reduced to the level of the fleshly norm when individuals have drifted from the consecration of earlier devotion. Some, like Samson of old, have been ignorant of the divine withdrawal from temples rudely defiled. These, with pretentious shakings of themselves, have sought by human endeavour to manifest that which originally was a heavenly function. Sad and calamitous have been the consequences of such unworthy and degrading displays of carnal imposition. These drab crudities savour of death and carry its insipid pallor, whereas that which God set in the Church at its inauguration was destined to cause the universal ecclesia to pulsate with that full life which is the essence of its virile Founder.

If God, in His infinite wisdom, deemed these powers to be necessary for the full function of His Church, who is man to challenge their value, necessity and importance?

Speaking of the early Church, Harold Lindsell in his splendid book *Missionary Principles and Practice* states: "Partakers of the divine nature and indwelt by the Spirit of God, they experienced His dynamic and drew on His resources and power. Their witness was empowered and the results assured because they enjoyed these divine and supernatural elements which were denied to other human beings not in contact with the true God via Jesus Christ." What was needful for the Church at its inception is necessary still for the Church in its expansion.

Executive Council members write on the deepening of the

THE GIFTS
HOLY

NECESSARY TO THE FULL LIFE OF THE CH

It appears to me in the highly sophisticated and artificial environment of these days that two things are essential if we would see progress in the work of God: (1) the edifying of the Christian Church, (2) the convincing of the secular world.

Without apology I submit that these essentials can only be met fully when there is an active demonstration of the supernatural enduements of the Holy Spirit, who is the present executor of God's testament on earth.

THE EDIFYING OF THE CHRISTIAN CHURCH

Sadly we are driven to the conclusion that in this modern age the Church is a weakened remnant, dissipated by compromise, unsure in belief, apologetic in voice, mediocre in standards, ineffective in influence, mutilated by divisions and reduced in numbers. It is far removed from the militant force that was to cause the gates of hell to yield before its onslaught, from the radiant light destined to dispel the darkness of death's dreary shadow and from the purifying salt that was to sterilise the putrid quagmires of a deteriorating civilisation. The grandeur of this magnificent edifice, which was to glorify God, is surely broken down and in need of being built up again.

The Bible reveals that God set the gifts of the Holy Spirit in His Church for this very work of "building up" (edifying). The supreme direction behind the bequest of the gifts was "Let all things be done unto edifying" (1 Corinthians 14:26). One is bound to wonder if the absence of these wonderful gifts from so large a section of the universal church could be responsible for its weakened state! The Church needs to be:

(a) *Built up in God.* The closeness of relationship and the intimacy of communion with the Father are essential to the maintenance of a resolute faith. The primal use of the unique gift of speaking in "divers kinds of tongues" is to edify the individual Christian (1 Corinthians 14:4a). Shut in alone with God, the believer, through the medium of these unlearned languages, holds sacred converse with God Himself (1 Corinthians 14:2) and, in ways beyond expecta-

OF THE SPIRIT



by R. B. Chapman

THE FIELD SUPERINTENDENT

CH

tion, is strengthened in the inner being. When this gift, in the community of God's worshipping people, is linked with the complementary gift of " the interpretation of tongues " it takes on a wider scope and builds up not just the individual but also the Church (1 Corinthians 14:5). Operating together these twin gifts parallel themselves with the " gift of prophecy," which is a further instrument of building in the hands of the Spirit (1 Corinthians 14:4b). These gifts, therefore, build us up in God, which is vital if we are to live a full spiritual life.

(b) *Built up by purity*. The pure and unimpeached life of the Lord Jesus set the standard for His followers to reach after. Paul so rightly directs " let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God " (2 Corinthians 7:1). In spite of example and exhortation, however, the Church has sadly failed, and on occasions innumerable the testimony of the Church has been dissipated through failure in this respect. The well-being of the early Church was soon threatened on this very point. Insincerity, unreality, impure motives were moving to corrupt when a fragment of the divine omniscience was broken off and imparted by the Spirit as a " word of knowledge " to Peter concerning Ananias and Sapphira. The consequences were dire and drastic, but the Church was purified by reverential fear and also multiplied.

(c) *Built up by unity*. Splits and internal disruptions have caused the very life of the Church to ebb away through the centuries and so often unwise handling of delicate issues has been the cause. A crisis arose in the apostolic church, the Hellenes and the Hebrews were at loggerheads, there was dissatisfaction and division seemed inevitable. From the reservoir of the all-wise God a few drops, through the Spirit, reached the temples of clay and a " word of wisdom " flowed: " It is not reason . . . the saying pleased the whole multitude." The crisis was averted, harmony was restored, " the number of the disciples multiplied . . . greatly " (Acts 6:7). How often throughout church history there has been tragic mutilation because the gift of the word of wisdom was absent. One of the great purposes behind the gifts of the Spirit was " that there should be no schism in the body " (1 Corinthians 12:25). Worldly wisdom can be picked up so cheaply these days from any junk stall, but the Church sadly lacks this important gift of the Spirit. Surely it ranks as one of the best that we should desire earnestly.

(d) *Built up by reality*. Motives and methods are peculiar things and have led to lamentable scenes of hypocrisy which have constantly brought the Church into ill-repute and disfavour. There are three main sources of influence which bear upon our lives, the Holy Spirit, the human spirit and the hellish spirit. At various times and through different people all three have been known to operate and there is great need for understanding from whence the influence comes. Human discernment can be unreliable, the most sagacious of earth's masters can be deceived, our judgment of men can err sadly and Satan is a contestant too wily for the brightest human. Endowed with the gift of the " discerning spirits," Peter soon read the workings within the heart of Simon Magus (Acts 8:20-23) and spared the Church from exploitation and unreality which destroy. Without these divine enduements the Church of Jesus Christ cannot be edified to the full nor fashioned to the model of God's desiring because these are the selected channels by which God has planned the building up and establishing of His people.

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sojourn, frequently taunts the believer with the mocking words of the ancients, "Where is thy God?" We live in a very wonderful day, with increasing knowledge, scientific development, medical research, interplanetary exploration and a multitude of other advancing marvels. Alongside this, however, we are being treated to large doses of evolution, Biblical criticism, rabid materialism, anti-God humanism and a host of other devilish dishes designed to destroy every spiritual conception. On every hand we are met by the remorseless demand for proof. Prove there is a God, prove the Bible is true, prove prayer is effectual, prove there is an after-life. Prove! Prove! Prove; is the chorus of our contemporaries. God knows what is in man; He reads the heart and is aware fully of the sceptical thoughts that have ever dominated the mind. Consequently He set in His Church the powers that could prove the divine claims to all irrefutably. Wherever the early Church moved in the power of the Holy Spirit they found "the Lord working with them and confirming the word with signs following" (Mark 16:20). The "gifts of healing," "faith" and the "working of miracles" were in operation. The healing of the man at the beautiful gate, the temporary blinding of Elymas, the deliverance of the Lystrian cripple all convinced the crowds and produced the converts. The credentials of the early Church were inscribed in the bold letters of power and divine gifts, "God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost" (Hebrews 2:4). If the powerful demonstrations of the gifts of the Spirit could convince the superstitious heathen and the prejudiced Jew of the first century, they can also convince the uncertain agnostic and the scornful materialist of the twentieth century. These evidences, however, must be real and factual because wild, un-

(*continued on youth page*)

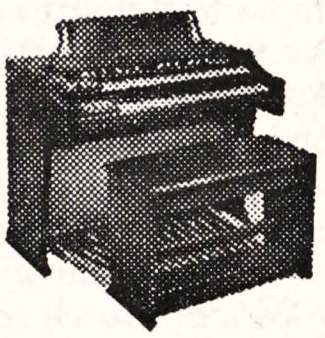
ASCENSION (*continued*)

ing the holy of holies was required to enter with blood and to deposit it in the sanctuary, so covering Israel's approach to God. Now "a spirit," Jesus says of Himself "hath not flesh and bones"—the blood is not in His resurrection body—"as ye see Me have" (Luke 24:39). Yet we "were redeemed not with corruptible things but with precious blood" (1 Peter 3:18)—that is, incorruptible blood which can never cease to exist. Therefore, as the priest entered with the blood in a bowl, separate from himself, so God "brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant" (Hebrews 13:20); "who, through His own blood, entered in once for all into the holy place" (Hebrews 9:12). That blood, in the immediate presence of God, is the silent witness of a slaughter for sin—a capital punishment endured—a law met and satisfied—a wrath righteously quenched. We all can now penetrate to the very presence of God because we follow in the wake of the blood.

THE RETURN

So therefore the ascension is directly and crowningly identified with the closing act of the whole drama. The attendant angels press this fact on the gazing apostles: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." He went up bodily, visibly, gradually—He will return bodily, visibly, gradually. He went up with human eyes fastened on Him—returning, every eye shall see Him. He disappeared *into* a cloud—He reappears *out* of a cloud. He comes back the identical Jesus who went up. And so what the apostles watched was actually the first rapture. In the great type of the removal of the Church from earth one lonely sheaf out of the whole harvest to follow was carried into the holy of holies: so the Lord "was carried up into heaven" (Luke 24:51), that is by angel hands; He was rapt into the holiest. "A cloud received him out of their sight," and He will be behind a cloud on returning, so "we shall be caught up in the clouds" to meet him (1 Thessalonians 4:17); and we too, like the first sheaf disappearing behind clouds shall be with Him behind the clouds. "Each in his own order"—rank or group: "Christ the firstfruits; then they that are Christ's in his parousia" (1 Corinthians 15:23)—in rapture corresponding to harvest ripeness, but all ascended while the parousia lasts.

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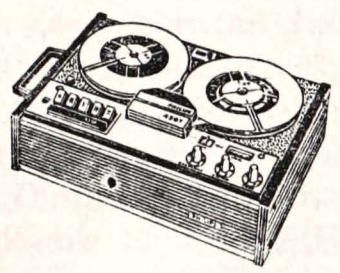
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Margaret M. Ladlow's page



Hye wo nhye. Nkonsonkonso. Obiara bewu. Ohene niwa. Nsoroma.



FROM the earliest records of human history it appears that man has always sought ways and means of communicating with his fellow man apart from the usual method of speech. Thus we have the hieroglyphs of ancient Egypt where the figure of an object was drawn to represent words or sounds and was used long before the introduction of an alphabet and method of word construction. We have, too, the talking drums of Africa, which carried messages many miles across the jungle centuries before the morse code or radio telegraph had been invented.

On my visit to the cultural centre in Kumasi I learned that according to Ghana tradition, long years ago the king of Gyaman (now Ivory Coast) attacked the neighbouring kingdom of Ashanti in an effort to capture the famous "Golden Stool," the throne of the Asanti Hene, which is believed to have come down from heaven. It was a fruitless attempt ending in the death of Adinkera, the king of Gyaman and the capture and enslavement of many of his warriors. These men, however, brought with them a method of cloth printing hitherto unknown in Ashanti. By boiling the bark of "Badie" together with iron slags, they produced a dye known as "medicine." Designs were cut on pieces of calabash with pieces of wood attached for handling, which were dipped into the medicine and stamped on to the cloth. Ancient symbols, figures which conveyed a meaning, became the popular designs for these cloths which became known as "Adinkra cloths." Today the Adinkra cloth is still a popular garment for the male sex. The word Adinkra in the Twi language also means goodbye, and it is not therefore without significance that these cloths worn in toga fashion are most frequently put on at funerals. Here are garments that speak! Cloths with a message! And how interesting are the messages they give.

Hye wo nhye, the first symbol at the head of this page means "He who burns you, be not burned," is the symbol of forgiveness and is similar in meaning to the teaching of our Lord when He tells us "to turn the other cheek" when the enemy smites you.

Nkonsonkonso, means "those who share common blood relationship never break apart," or "we are linked together both in life and death." This is the symbol of human relations, and how we need to cherish such relations in these days when the Devil is making such an attack upon the home and breaking up family life.

Obiara bewu, reminds us that all men must climb the ladder of death. A reminder of the transitoriness of life and a constant exhortation that as we are here for such a short time we must make the most of our opportunities.

Ohene niwa, the most popular design of all, means "the king has lots of eyes and nothing is hidden from him," which surely reminds us all to live our life with the realisation that God's eye is ever upon us.

Nsoroma, the star, meaning "I am a child of the supreme being; I do not depend on myself, my illumination is only a reflection of His," is surely a wonderful sign and indicative of the words of John 1:9.

These are but a few of the Adinkra symbols and so we can learn all this and much more from them, which surely proves that a knowledge of a Supreme being, and of standards of righteousness were understood even in the far distant past. We may not have garments that carry printed messages, but I oft-times wonder if the way we dress does carry a message to the world. I somehow think that the apostle Paul thought it did when he wrote "Women should adorn themselves modestly and sensibly in seemly apparel . . . as befits women who profess religion" (1 Timothy 2:9, R.S.V.). I wonder? What do you think?

EDITORIAL *(continued)*

Unbelievers just fail to realise the tremendous moral force that results even from simply making up one's mind. The cause of so much laxity today is the wishy-washy, spineless attitudes towards moral problems that are advocated and adopted.

And on the positive side: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

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CRAWFORD. On January 17th, 1970, in Aberdeen, to Pastor and Mrs. W. Crawford, the gift of a son, Andrew Kerr.

WITH CHRIST

FRENCH. On January 26th, Mrs. Alice French, aged 78, faithful member of the Ryde Elim Church, passed into Christ's presence.

HART. On January 23rd, Edna M. Hart, aged 90 years. Member of Elim Pentecostal Church, Southend-on-Sea, from its beginning. Officiating minister at funeral: J. A. Wright.

LAWS. On January 6th, Mrs. Louisa Diana Laws, aged 95 years, oldest member of Elim Pentecostal Church, Springbourne, Bournemouth. Officiating minister at funeral: J. Osman.

McKEOWN. On January 20th, Mrs. Margaret McKeown, of East Kilbride. A devoted Christian worker for many years. Officiating minister at funeral: W. W. Kelly.

NORRELL. On January 18th, Mrs. Laura Kate Norrell, aged 89 years, beloved mother of Bob and widow of Mr. F. T. Norrell, for many years secretary of Elim Pentecostal Church, Springbourne, Bournemouth. Officiating minister at funeral: J. Osman.

TINKER. On January 18th at Ryde, Mrs. Winefride Tinker, faithful member of the Hull Elim work for over forty years and dearly loved mother of Mrs. Sheila Hall, passed into the presence of her Lord. Officiating ministers at funeral: J. McBurney and I. R. Hall (son-in-law) at the Hull City Temple.

TOWERS. On January 18th, Miss Leila Ivy Blossom Towers, aged 72, faithful member of the Ryde Elim Church for over thirty years, passed into Christ's presence. Officiating minister at funeral: I. R. Hall.

COMING EVENTS

BARNSLEY. February 28—March 3. Elim Pentecostal Church, Nelson Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: S. Beresford (Blackburn) and W. Hunter (Glossop). Convener: A. C. Jarvis.

BEESTON. February 15. Elim Pentecostal Church, Nether Street. Dedication service. Preacher: Pastor Peter Bunting (Mosborough).

READING. February 15. Elim Pentecostal Church, Waylen Street. At 6.30. The President, A. Tee. Convener: F. Shadlock, February 22. At 6.30. Youth night with the A-Men group from Newbury. Convener: F. Shadlock.

SOUTHPORT. February 28, March 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.15. District presbytery rally. Preacher: L. Lambert. Sunday at 10.45 and 6.30.

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OUR PENTECOSTAL HERITAGE

by A. TEE

THE zeal and enthusiasm which accompanied the birth of the Pentecostal movement makes very inspiring reading. To read how these Pentecostal pioneers gladly suffered so much electrifies young hearts with a stimulating challenge. Nights of prayer and yearning for God to send revival followed by miraculous dynamic happenings ignite holy desires within us to see God doing similar things again. The longing for more of God and for a deeper spiritual experience was answered by visions and miracles, prophecies and tremendous meetings where people from all denominations were mightily baptised in the Holy Ghost.

From the Azusa Street Mission led by a coloured preacher, William Seymour, in Los Angeles to the Whitsun conventions held in the Anglican church in Sunderland, where from the vicar, Rev. A. A. Boddy, we learn of scenes of holy and divine manifestation.

The memory of the tremendous crusades held by Elim's founder still brings great joy to those of our older members who were present. Crusaders would do well to sit down and listen to some of the details.

The adversities as well as the advances are most exciting. The enthusiasm and the singing, the healings and the queues, the converts as well as the joy of hearing Jesus Christ exalted, all tell of one thing —God moved in a miraculous way. Some of the early ELIM EVANGELS show pictures of thousands of people in revival meetings. One shows an afternoon service with between 1,000 and 2,000 present. The Crystal Palace in London was no meagre venue —up to 10,000 could be accommodated in the main building, and it was nearly full. On the same day a baptismal service was held in the bandstand. The Royal Albert Hall was the venue for another tremendous baptismal service, when on one Easter Monday 1,000 people were baptised. The first meeting Elim ever held in the Royal Albert Hall was on a Sunday night at 6.30. This was on Easter Sunday in 1926 and it was followed by three meetings there on the following day.

We have very good reason for being proud of our Pentecostal heritage in Elim. Money was scarce, unemployment was high, the majority of people found it hard to make ends meet, yet in face of hard circumstances buildings were bought and others built. The struggle to get a movement like Elim off the ground was no menial task, but by the grace of God it was accomplished.

DOCTRINE

The rediscovery of New Testament experience was as refreshing as sparkling fresh water in a hot desert. There were hundreds of good Christian people who were utterly tired of dead formality and worldliness. They drank in the Word of God and bathed in its refreshing inspired presentation. Then, too, there were thousands of converts who came to Christ.

To learn that one could be baptised in the power of the Holy Spirit was exciting. To learn that Jesus was soon coming again thrilled the thousands who flocked to the crusades. Healings and miracles were witnessed by the congregations. Young people flocked to join in the singing and joy soaked the atmosphere.

THE MEANING OF ELIM

The choice of "Elim" for this new Pentecostal denomination was a splendid one. Today it is still a joy to explain to those who ask why our church is called "Elim." The answer always opens up an opportunity to talk on spiritual matters. Elim was a place of refreshing, because it was an oasis in the desert. It has been and still is just that to the weary and to those who are thirsty for more of God. We love this name and we are certainly proud of it.

As young people it must be our vision and burning desire to plant the Elim flag in new housing estates, in villages, in towns and cities all over our land. Forward with the Foursquare Gospel! Advance with our Crusader motto deeply embedded in our hearts: "God's best for us, our best for God."

THE GIFTS OF THE HOLY SPIRIT (*continued*)

substantiated claims will only do more harm than good. Where the unbeliever or the uninitiated experiences an unchallengeable manifestation of true gifts of the Spirit, he will be convinced, he will be challenged and acknowledging the undoubted reality of the Almighty will be found to bow in humble worship (1 Corinthians 14:24, 25).

Are the gifts of the Spirit necessary to the full life of the Church? Most certainly they are, in fact without them there is no full life but only a restricted, impoverished and insufficient shadow of the possible fullness.

How can the Church have a "full life" if it is denuded of the very gifts and powers its Creator saw were essential to its effective operation? Mutilate or immobilise the divine limbs and you have the sad spectacle of a "thalidomide church" which has to make-do with man-made artificialities and substitutes. Therefore "covet earnestly the best gifts" that the Church of Jesus Christ may return to her former glory and, fortified in strength and numbers, fulfil her destiny by turning the world upside down again. It certainly needs it!

BOOK THE DATE—NATIONAL YOUTH RALLY DATE—SEPTEMBER 26th

SUNSHINE CORNER



THE BURNING SHIP

AT the bottom of a hill, quite near to the seashore, lay a small fishing village. It was night and the only light to be seen came from the window of a cottage in which Jane Conquest and her little boy lived. The darkness of the night was intense; not a star could be seen. As the poor woman sat by the bedside of her sick child she could hear the moaning of the wind and the booming of the waves.

The child in the cot suddenly turned his face towards his mother, for a bright light had leaped in at the lattice, making everything in the room look crimson.

"Whatever has happened?" asked the lad in startled tones, "where's the light coming from, mother?"

His mother jumped up from her armchair and, looking through the lattice in the direction of the sea, saw a ship on fire.

"Whatever shall I do?" thought Jane Conquest. "I'm sure no eyes but mine have seen the burning ship."

She returned to her son and quietly said "Harry, I must go and sound an alarm. You won't mind staying by yourself, will you?"

Gently pressing his hand, she commended the lad to the loving care of her heavenly Father.

Jane Conquest threw a shawl across her shoulders, slipped out of the cottage and made her way to the church at the top of the hill. She crept through the narrow window of the old church, mounted the belfry staircase, and grasped the bell-rope. Clang! Clang! Clang! The bell rang out through the night and roused the slumbering lifeboat men. The lifeboat captain hurried down to the beach. Standing on the shore he roared out his orders and in a very short time the boat was launched. "Pull for all you're worth, boys," he shouted above the tumult of the storm, "there's a chance we may save them yet."

The men tugged at the oars; the boat rolled and lurched in the seething waters; the spray dashed over the gallant little ship. Nearer and nearer drew the lifeboat till at last they were alongside the burning ship.

"Jump for your lives," the captain bellowed, cupping his hands to his mouth.

One by one the passengers and crew leaped from the burning ship and a great cheer broke from the men as the last man jumped to safety. Battling against the huge breakers the fishermen pulled for the shore, leaving behind them the sinking fishing vessel, a mass of flames.

A figure might have been seen hurrying down the hill from the church. Jane Conquest was thinking of her little boy. Very quietly she lifted the latch and entered the sick-room. As she opened the door Harry eagerly looked towards his mother.

"Were you in time, mother?" asked the boy.

"Yes, my son," she replied, "the captain and his men saved the whole crew."

The lad, with a bright smile on his face, remarked "It was a good job you were awake and not having forty winks."

Jane Conquest saved the doomed crew because she was awake.

Can you think of three men in the Bible who were asleep when they should have been awake? See Mark 14:32-42.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 87 WHICH GOSPEL?

In which gospels are the following quotations to be found?

1. **"Lord, I believe; help thou mine unbelief."**
2. **"Watch therefore: for ye know not what hour your Lord doth come."**
3. **"Whatsoever he saith unto you, do it."**
4. **"Blessed are the pure in heart: for they shall see God."**
5. **"He saith unto him the third time, Simon, son of Jonas, lovest thou me?"**
6. **"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."**
7. **"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues."**
8. **"For this my son was dead, and is alive again; he was lost, and is found."**
9. **"Wilt thou be made whole?"**
10. **"He was in the world, and the world was made by him, and the world knew him not."**

ANSWERS

1. Mark 9:24.
2. Matthew 24:42.
3. John 2:5.
4. Matthew 5:8.
5. John 21:17.
6. Luke 2:7.
7. Mark 16:17.
8. Luke 15:24.
9. John 5:6.
10. John 1:10.

THE FAMILY ALTAR

Scripture Union Portions

Notes by L. Wigglesworth

Monday, February 16th Mark 2:1-12

" Why doth this man thus speak blasphemies?" (v. 7).

It is profitable to study the reactions of men and women who are allowed to come into contact with Jesus. In the house and outside the doors His influence was creating more faith. Some persistent men were so sure that healing was in the house that they broke open the roof to reach Him. Somehow the knowledgeable fellows, called the scribes, who were so sure of their own authority, failed to recognise the goodness of Jesus and dubbed Him a blasphemer. So in the same house we find faith and fault finding. The scholars were bold men to speak up before the crowds, but their minds were full of reasoning and they failed to recognise the works of faith. The crowds saw what Jesus did and glorified God. Lord, give us simple faith that without reasoning we may bring relief to sin-sick souls, and glory to Your name.

Tuesday, February 17th Mark 2:13-22

" They that are whole have no need of a physician, but they that are sick " (v. 17).

In the churches of our towns and cities the righteous congregate together and as in the Lord's day upon earth there is a definite distinction between churchgoers and non-churchgoers. Jesus contacted both groups by visiting the temple and synagogues, also by joining with publicans and sinners in their own environment. We question the motives of Christians who emulate the example of Jesus and unwittingly rejoin the critics of His day. Christ is still seeking sinners through our witness, but if we stay unmoved in the precincts of our churches we shall not fulfil our duty to Him. Many of our missionaries must of necessity sit with primitive peoples, even with lepers, to win them to Christ. Does civilisation make such a difference?

Wednesday, February 18th Mark 2:23-28;3:1-6

" Is it lawful to do good on the Sabbath?" (v. 4).

God in His wisdom arranged for His people to have a complete rest and change from work one day in seven. It was an occasion for them to worship and fellowship together. The religious leaders of New Testament times tried to bind the nation to a tradition rather than an opportunity and the strait-jacket of sabbath discipline became a chore and not a pleasure. Jesus illustrated that the grace of God could radiate through the bonds of tradition to bring restoration, love and healing where needed. Ears of corn for the hungry and a new hand for a sick man should have made the Pharisees happy, but they had no conscience. Give us softened hearts, O Lord, and save us from being bound by traditions.

Thursday, February 19th Mark 3:7-19

" He ordained twelve . . . that he might send them forth to preach " (v. 14).

Earlier in this gospel Jesus preached and taught in houses, then in the synagogues. Afterwards when the crowds became too great he chose the wide open spaces in the fields and on the beach, where He could accommodate the multiplied needy masses. His message of life, love and liberty from evil spirits drew the multitudes. Then He began to ordain others to preach the same message. He gave them the same power to impart life and liberty. Retaining the authority of the Son of God, He graciously passes to the disciples the power to propagate the message. The jealous religious leaders were angry and sought to belittle His popularity and the same type of jealousies may have stifled the truth in our own day. The authority is still His, however, and He still gives us power to overcome evil.

Friday, February 20th Mark 3:20-35

" By the prince of the devils casteth he out devils " (v. 22). (v. 22).

The scribes acknowledged that the Lord had some power over evil spirits, but because their own minds could not accept God's word they attributed His authority to Satanic influences. How wrong they were ! Jesus was conscious of the dangers into which they were placing themselves and he warned them of the sad consequences befalling those who blasphemed against the Holy Ghost. To counteract the apparent rejection of His message by the elite of the church, Jesus takes the opportunity to distinguish between them and God's true followers. Even more important than church or family is the desire to do God's will. As the Lord looks upon us today can He say " Behold, My mother and My brethren "?

Saturday, February 21st Mark 4:1-20

" The sower soweth the word " (v. 14).

The parable of the sower is a great favourite with many preachers. It is wise to consider the context of this remarkable utterance. Jesus was teaching about preaching. The disciples had previously witnessed a shocking exhibition of rudeness and rejection by the scholars of the day. They themselves had just received ordination and authority to share in the work of preaching. They may have been apprehensive but not a little proud because the crowds still followed Jesus and their wise teacher prepared them for the different types of reception that their words would have. There would be times when Satan appeared to regain the ascendancy, hard times, unfruitful times, but there would be triumphs too. We can take heart !

Sunday, February 22nd Mark 4:21-34

" Without a parable spake he not unto them " (v. 34).

Having committed the preaching of the gospel to His followers, Jesus continues to teach them about the kingdom of God. They were sowers, they were lights, but there was a distinct warning against apathy and the many voices of the day. " Take heed what ye hear." The suggestion seems to be that faithfulness can be affected adversely by listening to other voices, but the voice of the Lord will bring more and blessing (v. 24). By absorbing the communications from the Lord there will be a resultant of ever-increasing faith and the fruits of the Spirit.

G. H. THOMAS *(continued)*

glorious hope of the Christian in life after the death of this earthly life.

The benediction was given by T. J. Broomhall.

The committal service was taken by W. J. Maybin and T. W. Walker.

The hymns sung during the services were all chosen by Mrs. Thomas. They were " I know that my Redeemer liveth," " I shall see the King " and " In the sweet by and by." These hymns, in their note of victory, reflected the grace of God given to our sister and her daughter Jewyl and the other members of the family during their time of sorrow. They were upheld by the prayers and loving concern of God's people.

PLEASE NOTE. The price of 7½gns. per week for Vacation Venture in Guernsey includes all transportation costs while on the island.

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BACK PAGE

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G. Wesley Gilpin
PRINCIPAL OF ELIM BIBLE COLLEGE

HINDUS REACT TO CHRISTIANITY'S PROGRESS

CHRISTIANS AND MUSLIMS OF FORTY-FIVE COUNTRIES ATTACK 450,000,000 HINDUS

Aryan Hindus wake up! For your conversion to other religions, a sum of Rs. 700,000 is being spent every day. To convert you to Christianity, last year America gave Rs. 391,000,000 and Britain Rs. 262,000,000. This work is being done by 54,000 national and 8,073 foreign missionaries. Thousands of Christian schools, on the pretence of better education, are giving anti-Hindu teachings to your innocent children and making them pukka Christians. One such school has been established on Atrauli—Ramghat road in Aligarh. Hindus are so innocent that they are spending money for the conversion of their own children to Christianity. After receiving education in these schools, the students make fun of their ancestors. They begin to consider themselves as foreigners instead of Indians and thus become traitors.

Christians and Muslims are endeavouring day and night to increase their number. Still this Hindu nation is fast asleep and does not bother even to think whether it will survive or not. Hindus listen: today it is the vote which really counts; whoever receives more votes actually has the reins of government in his hands. Nearly 1,000 Hindus are daily converted to Christianity, Islam, Sikhism, Buddhism, Brahamkumar, etc. If this condition prevails and the outward flow is not stopped, after forty years Hindus will be in minority and non-Hindus in majority. Just think, who will then rule India? That is why non-Hindus are working day and night to increase their number and are spending millions of rupees. After two and a half years, i.e. in 1970-71, there will be a fresh census and all are busy increasing their numbers. But Hindus are utterly oblivious of this. If this continues, will there be anyone left here to take the name of Ram and Krishna?

Because of the blunders of your government, two Christian states, namely Mizo and Nagaland have already been formed. In these states neither your temples nor your religious centres are found, but churches have been built instead. Further, in the name of Urdu language, the demand for a second Pakistan is in the offing. The Communists are bent upon gifting out this country to Russia and China. Kashmir is being snatched away from us.

Hindus arise and unite and search out ways for your existence; save the Vedas; save your Ramayan and Geeta; save India! To consider these problems there will be a meeting on ..... Please come and give your suggestions and take concrete steps to save this Hindu nation.

"Language and culture we'll have our own
To keep our country for ever our own."

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THE ELIM EVANGEL

Vol. LI No. 8 February 21st, 1970 9d



A group of graduates from the Madras Bible Training Institute with Pastor Henry Joseph and his wife and staff.

(See page 116)

THE SEVEN CHURCHES OF REVELATION

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

The eighth and concluding article in the series

LAODICEA

THERE were at least six cities called Laodicea. The one to which this particular letter was sent lay south-east of Philadelphia and midway between Philadelphia and Colosse.

In Roman times it was one of the foremost cities of those in the second rank in Asia Minor. It was a great banking centre, it manufactured woollen cloth and carpets and possessed a medical school. It is now a completely deserted place, a vast area of ruins, abandoned entirely to the owl and the fox; its broken walls are grass-grown; its decaying buildings are desolate, and one writer visiting the scene of desolation that once was Laodicea says: "the very wind that swept through the valley sounded like the fiendish laugh of time exulting over the destruction of man and his proudest monuments."

This is the last church to which a letter is addressed and in some sense it is quite the saddest of them all, though in other respects it is a letter of exquisite beauty. The letters to the other churches in Asia have some word of commendation for the church addressed; in this letter, to this church, there is none. And yet, as I read this letter, it vibrates with the heart-beat of God; it pulsates with the yearning compassion of the Divine heart; it bears comforting evidence of the tenderness and mercy of the Lord to this needy church.

Apart from this letter little is known about the church in Laodicea; we have no record of its beginnings, but we have some flashes of information in various references to it in the New Testament. It is certain that it was known to Paul and it is quite likely that he visited it. In the Epistle to Colosse we have four references to Laodicea: Colossians 2: 1-3; 4: 13, 15, 16. A note appears in some Bibles at the end of the Epistle to Timothy: "The first Epistle to Timothy was written from Laodicea which is the chiefest city of Phrygia Pacations."

The manifestation of Christ to the church at Laodicea

Verse 14: "These things saith the Amen, the Faithful and the True Witness, the Beginning of the Creation of God." To the church about to be branded as a failure, He comes as the one incapable of failure. To a church conceited because of its wealth and abilities He announces His wealth and His independence. To a church lifeless, indifferent and cold, He presents Himself as the source of life and infinite energy.

The church at Laodicea as He saw it

Three pairs of words seem to sum up the complaint He makes against this church: "Thou art," "Thou sayest," "Thou art." "Thou are neither cold nor hot" (verse 15). It is not an accusation of immorality, of idolatry, or yet of open apostasy, for this church had not experienced anything of persecution. Its condemnation came because of its pride and self-satisfaction.

Verse 16 is a condemnation unequalled in the New Testament, an expression of the abhorrence of Christ with the church and all it stood for. She claimed she had need of nothing, she boasted wealth both moral and material, and all by her own efforts. This was the condition of the church in its own eyes, but now Christ reveals her condition as He sees it.

She was poverty stricken in spite of her money. She was naked in spite of her abundance of rich garments. She was blind in spite of her many physicians. And so Jesus spoke of this church as "the pitiable one," for that is the meaning of the word "miserable" in this connection.

The message to the church

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (verse 18).

True wealth, wisdom, vision and appropriate raiment are to be found only in Christ.

"O Church, ere I cast you off, if you would be wealthy you must buy of Me and be rich with the wealth I offer; if you would be clothed your garments must come from Me; if you would have the

true wisdom seek the eye salve that will cause you to see real values.

The way back to blessing is to confess our miserable condition and be enriched, clothed and anointed by the Lord Himself. Like a flash come the following words: "Be zealous, therefore, and repent." Jeus speaks the words in love and urgency, be earnest in your purpose to show true repentance. Waste no time, spare no labour in your repenting, so that it will not be necessary to bring upon you the severe punishment that continuing lukewarmness must bring. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Though the church at Laodicea had failed, the way of repentance and recovery was still open. Nauseating and offensive as their conduct had been to Him, He still came to them in love and declared His willingness to bring them back into favour and blessing; indeed He pleaded with them that this might be so.

The lesson that comes to us

The Saviour knows our works, He sees in us what there is to commend or reprove. He has the authority now as He had then, and those who are lukewarm in service will be spurned with the same rebuke. His rebukes are terrible, but His promises are full of tenderness and mercy. The remedy for lukewarmness is in Jesus Christ Himself. He calls: "Behold I stand at the door and knock." I am now standing at the door, knocking. He requires possession of your whole life; if you will open every door and let Him take lordship over your life, then lukewarmness, half-heartedness and self-satisfaction with its accompanying dissatisfaction will melt like snow in the warmth of spring sunshine.

ANOTHER SLANT

No. 5

by Pastor Ken Smith

BOLTON

THE new year brought a survey for a well-known tonic, and I had to find thirty Sanatogen users. As this involved a street interview and then a visit to the home, I made a bee-line for the indoor market, where it was warm, and people were more likely to stop and be interviewed. One is amazed at the amount spent by the public on proprietary medicines; I was reminded of Whittier's words: "Take from our souls the strain and stress, and let our ordered lives confess the beauty of Thy peace."

Many of these dear people have my sympathy and understanding in their nervous condition, and though many said they were helped by Sanatogen, others needed professional treatment.

Visiting the homes gave a grand opportunity for a word of witness and mention of our assembly, and I found a very real pastoral opportunity, for of course most of those taking this tonic have known some emotional upset or domestic difficulty. It is good to be able to say a little word about the Saviour, and the revealing of one's vocation proves an open door to give witness. One dear soul had recently stopped attending the parish church round the corner from our assembly, as the Sunday morning attendance remained a static five in a building seating probably 1,500. She gave me a beautifully hand-painted side plate for Mark, our six-year-old son, and a delightful kitten portrait in exchange for a gospel paper! I trust that she reads it and finds the Saviour. In the market-research field Bolton is one of the most popular areas in the country. I have had my share during the last eighteen months of market research, but every contact means a witness for the Lord and our assembly. It is very pleasing to discover that Elim in Moor Lane days is still remembered by many Boltonians, although hardly any realised we were still in business!

Having seen the disastrous effect of dry rot at our Liverpool church, and remembering the tragic collapse of the Moor Lane premises, investigations are in progress concerning the presence of dry rot in our building and we trust that it is not too serious, and certainly pray for guidance on this very practical matter.

How like sin in the human heart is this terrible blight, eating at the very fabric of the soul. We took Pastor John Seaman to Liverpool after a morning's interviewing to help Pastor E. J. Thomas move ten tons of ash for a foundation for the Liverpool church, and saw the tremendous work he is undertaking in seeking to restore the property.

In the last survey I witnessed in about two dozen Roman Catholic homes. How one hates the superstition that enslaves these dear people, many of whom in their devotions are a rebuke to the apathetic attitude of evangelical believers. None of them showed any antagonism towards my testimony and vocation, and the visits proved an open door to leave a tract about the Saviour.

Elim Missionary Society feature

WHERE THE CHARIOTS JOSTLE

BY G. WESLEY GILPIN, Elim Missionary Council member

HAVE you ever had a ride in a taxi driven by a Sikh through the streets of Bombay or Madras? Well, I have, sat with my feet hard pressed to the floor-boards and my hands thrust deep in my pockets to prevent me from involuntarily throttling the taxi driver. Visualise for a moment a main thoroughfare such as is found in any of our large cities. Think then of double-deck buses tearing along at a hair-raising speed with bicycle-rickshaw riders pedalling along, completely oblivious to danger, while pedestrians zig-zag across and along the street, some shuffling in coolie fashion with mountainous loads on their heads. Then think of the impatient cab-driver, bent on getting his fare to the airport or train terminal in record time. To do this he drives like mad past other traffic, on the right or left as is convenient. He then noses his car across a stream of fast-moving traffic, hoping that the mass will note his gallant manœuvre! Having aimed his craft into a narrow street, he will continue with one hand on the wheel and the other on the horn, while sari-clad women and loin-clothed men, with naked children running alongside, fondly pat his mudguard or radiator as he passes in a cloud of dust. Pedalling rickshaw men will accommodatingly mount the pavement or in an emergency dismount and push their "steeds" into a gateway. Everyone is reasonably good-natured about it all except me. I could only think that the prophet Nahum foresaw something like this when he spoke of "chariots justling one another in the highway." I must confess that I felt little consolation to be told that it was "a sign of the times."

But all this is really introductory to my real purpose in writing. Right in the heart of a situation like this is a two-story stone building with a large rectangular notice board almost the full width of the building, reading in English and Tamil MARANATHA BIBLE TRAINING INSTITUTE. This is the name given to a national Bible school founded by Henry Joseph and John Prentice in 1960 and which since that time has sent out about 100 young men to preach the gospel in various parts of India. The set-up is a simple one with a dining-hall-cum-sleeping dormitory (for the students just curl up on their mats on the floor), and kitchen-cum-ablutions rooms. The lecture hall is a lean-to building at the rear—open on all sides. The principal and his wife and family live



above and a flat roof beyond that provides a useful place in the cool of the evening for conference, prayer or a heart-to-heart chat with a student who has a problem.

There are fifteen students in residence at present, most of them Tamil- or Telegu-speaking, and all ready at the close of their year's training to return to their own villages or take up an assignment in any part of India where there are so many millions who need the gospel. I met and addressed these young men and was impressed by their dedication. They told of one who had gone north-west to Rajasthan and who was already applying for reinforcements because the need was greater than he could cope with. I met a wiry little Malayallam from Kerrula called Jesu-das (Jesus man) who had taken a few days off and travelled from Nagaland in the north-east, where he, like Amos, is a missionary from the south to his brethren in the north. He spoke of revival on a large scale in this little province of reactionary movements and Communist activities. My heart was stirred and I think I caught something of his vision for India.

Henry Joseph told me that in the late fifties, while looking out on St. Thomas's mount (the reputed preaching location of Thomas—India's pioneer missionary from the apostolic band) he felt himself share something of this great man's love for the souls of India. He resigned from a responsible, pensionable position in the Indian Civil Service, sold all his possessions, left his wife and family to fend for themselves and came to England for Bible training. He returned later with John Prentice and together they commenced this training centre.

It was to assess this work that the Elim Missionary Council requested me to travel to India. I have re-

turned, impressed by the possibilities, and feel sure that here is part of the answer to the problem of evangelising India. Many missionaries have been refused permission to return and new missionaries have but slender hopes of consent to enter. The national who loves his fellow countryman can carry on the work. God is blessing the activities of many of the fine men. I was specially impressed by the vision and activities of Pentecostals.

The Elim Missionary Council has decided to support Henry Joseph and the work of the Maranatha Bible Training Institute. The college and several assemblies of Pentecostals situated in and around Madras have agreed to come into affiliation with the Elim Missionary Society. Many of the members of these groups are already giving as pledge partners to the work of the institute, but they cannot carry it all. This is a work with a future and you can have a share in the great harvest. £3 will feed one student for a month. Please send all gifts to the Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.

CHURCH REPORTS

BARNSLEY **Pastor : A. C. Jarvis**

On Sunday, January 11th, we ventured to incorporate the Sunday school prizegiving in the evening Gospel meeting, and so it was a thrill to see some parents come with their children for the first time. Pastor A. C. Jarvis convened the meeting and the children took part. Our speaker, Pastor Derek Green from Bradford, brought a friend, Sparky, and together they showed us just what it meant to become and be a Christian.

Prizegiving came at last, with the fifty-five books waiting to be presented. Each teacher counted it a joy and a privilege to see his pupils who attend so regularly receive their prizes. C. A. TRAYNOR.

BEESTON **Pastor : Peter Sanderson**

The five-day visit of Pastor Joseph Smith was mightily blessed of God. This veteran Pentecostal, now in his eightieth year, still retains an amazing energy and zeal for the Lord. Speaking on subjects like Revival, Abundant Life and the Second Coming of Christ, he thrilled and challenged the hearts of the hearers.

Despite the poor weather and the flu epidemic, the attendances were most encouraging. It was an added joy to have fellowship with other churches in the area.

PORTSMOUTH **Pastor : A. A. Biddle**

On January 3rd the long-awaited day had come for a new venture to be started in the life of our church. After our pastor had opened the service Mr. John Benwell handed to Pastor H. W. Greenway, the Secretary General, the key to open the new extension. After an appropriate word came the moment, the doors were opened and we entered the new premises, which are to be used mainly as a youth centre.



Friends and Pentecostals from city and district, along with Pastors J. J. Way, L. Knipe and J. Hounsome, joined us. Pastor Greenway's ministry over the weekend was not only enjoyable but challenged us all to greater activity for the Lord.

The writer recalls reading at one time: "Work well done brings its own reward." This fitted the occasion because a great deal of hard work has been done by our own pastor, along with the brethren of the church, labourers, carpenters, electricians and the rest—all played their respective parts in building such excellent premises over the past eighteen months.

The new premises are now fully in use and we have the desire, a zeal to work harder, and surely our God will give the increase in the saving of souls. The time is now here for heroic living, and sacrificial giving for the cause of Christ at home and overseas. L. PINCHBECK.

"Advance" crusade at Sparkbrook

By G. CANTY

Having introduced this idea to the Elim Conference 1969, I felt it was due to everybody to report on such a crusade in my own church. Although we had much cause to feel content with the progress of the church we felt we needed the entire programme to be more deeply steeped in spirituality. We began planning, talking and praying about a "stepping onward" effort, and asked everybody to keep cer-

(*continued on page 122*)

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.

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EDITORIAL

THE issue of the *Guardian* that features an article "Russell: the great humanist" carries a British Humanist Association advertisement worded as follows: "Strange . . . that so many shrewd, perceptive, discriminating, brilliant, knowledgeable, reasonable, balanced, highly principled, honest, good, kind, warm and perfectly respectable men and women are being drawn towards humanism. What is it that attracts the 'perfectly respectable'?"

The membership of the British Humanist Association is between 5,000 and 6,000! No wonder! If there are such things as spiritual cemeteries you will find one at a British Humanist Association meeting. We know—we write from experience.

In spite of the overweening claims of the British Humanist Association the evidence shows humanists not to be spontaneously humanitarian. If the British Humanist Association can produce a list of a dozen humanitarian projects, such as senior citizens' homes, hospitals, homes for unmarried mothers, centres for the rehabilitation of drug addicts and ex-prisoners, etc., which they have pioneered in Britain and now wholly finance we undertake to publish that list in our paper.

Russell's mysticism, logic and humanism

A pilgrimage of postgraduate Oxford philosophers once visited Bertrand Russell in his Welsh fastness. There was much talk of language and logic, maths and morals. Then one young disciple popped the big question. "Lord Russell," he ventured, "you are an old man now. One day soon you are going to die. What will you say if the angels collect you and whisk you through the pearly gates into the presence of your Maker?" The sage pondered for a second, then replied: "Oh Lord, you did not give us enough evidence."

The Bible has a comment to make on Russell's reply. It does not set out to prove God's existence; the proofs are such that only the fool says in his heart "There is no God." But the Bible's comment on Russell's remark is found in Romans. "For all that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them." In other words He has given us sufficient evidence.

"His invisible attributes, that is to say His everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things He has made. There is therefore no possible defence for their conduct; knowing God, they have refused to honour Him as God, or to render Him thanks. Hence all their thinking has ended in futility, and their misguided minds are plunged in darkness. They boast of their wisdom, but they have made fools of themselves, exchanging the splendour of immortal God for an image shaped like mortal man, even for images like birds, beasts, and creeping things.

"For this reason God has given them up to the vileness of their own desires, and the consequent degradation of their bodies, because they have bartered away the true God for a false one, and have offered reverence and worship to created things instead of to the Creator, who is blessed for ever; amen.

"In consequence, I say, God has given them up to shameful passions" (Romans 1: 19-26, N.E.B.).

Russell's work is already included in the philosophic canon—Descartes, Leibnitz, Locke, Berkeley, Hume, Kant, Russell. In the context of the progress of the Church, Dr. C. E. M. Joad's tart comment on philosophers is much to the point, that they may appear to the

(*continued on page 127*)

From my diary

by T. H. STEVENSON

AS an introduction to my sermon last night I referred to the two recent epidemics in our country: the influenza epidemic and the wages epidemic. The former has gone, while the latter seems only begun, and my reference to this second matter was to emphasise the free and imperishable riches Peter relates in 1 Peter 1. The man who once said "Silver and gold have I none" was able to write of "An inheritance—reserved in heaven for you." ("Pie in the sky when you die," the mockers describe this, but isn't that better than the fate of one described by our Lord who cried for Lazarus to "dip the end of his finger in water and cool my tongue"?) Peter next mentions our "faith," which is much more precious than gold. Our redemption is declared purchased at a price more costly than gold or silver: "The costly shedding of blood—the life-blood of Christ" (J. B. Phillips). Peter concludes with the incalculable Word of God, living, abiding, enduring for ever, beside which "the glory of man" is as withered grass.

☆ ☆ ☆

The above was prepared for my Sunday morning meditation, but reflecting upon it I saw it suitable for an evangelistic address. I then studied the same chapter anew and ministered at the morning service on words in the introductory verses: Elect. Begotten again. Kept. Surely such looks even more like an evangelistic outline. But the beauty of God's Word is not only its singularity but its versatility.

☆ ☆ ☆

Incidentally, while preaching at night I related an incident in one of my early pastorates when a dear lady bequeathed a legacy to the church. Alas for the church, however good her intentions, the estate was not as big as the sister deemed—or dreamed—it to be. Individual beneficiaries found their portions proportionately reduced, but the church found its portion invalid, as being only "a charitable bequest." May some well-meaning readers heed what I said as an "aside" to my congregation, "Take the hint; you have been warned."

☆ ☆ ☆

When an Irishman, or any other for that matter, decides to live somewhere overseas he considers himself an emigrant. But when Bernadette Devlin led a procession in England two days ago the 100 protesters against "discrimination" marched behind a banner of "The Society of Irish Exiles." I understand that to emigrate is a voluntary act and desirable, whereas to be an exile expresses compulsion. However, the Irish exiles have not been deported from Eire. They have imported themselves, and the picture becomes more confusing when a week before an English judge deporting a citizen of Eire for the fourth time, referred to the game of "snakes and ladders" of some Eire citizens who are able to return almost at will to England, as no passport is required. I would think of it all as being "real Irish" but for the fact that it is so "very English.'

☆ ☆ ☆

With Israel a sovereign state, and the Jews also world dispersed, the definition of "What is a Jew?" has become a vital matter both to the gathered and the dispersed. A decision by the Supreme Court of Israel could divide Jewry both in Israel and everywhere else. In the test case of a Jewish father and Gentile mother who both professed atheism, the court ruled that the children are Jews by nationality.

The rabbinical law decrees otherwise; that children take their religion from their mother and that the religion and nationality are inseparable. Before the final decision by the Supreme Court, the Minister of the Interior had made yet another decision, registering the children as being of "no religion," and in the space for nationality declared "Jewish father and Gentile mother." I doubt if Solomon could sort out that triangle. And there is another all-important declaration, that of God's Word by Paul. "For he is not a Jew which is one outwardly—but he is a Jew which is one inwardly—whose praise is not of men but of God" (Romans 2:28, 29). "For they are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children. They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Romans 9:6-8).

☆ ☆ ☆

The Oxford University Humanist Group. Doesn't that look impressive—the very cream of young humanist intellectuals? They had prepared their pamphlets to distribute to the boys and girls as such would leave the school buildings: pamphlets with instructions on the use of contraceptives, and their advisability. The intention was not carried out, because, as one spokesman said, "I don't want to jeopardise my future at Oxford." Maybe also they anticipated what the Lord Mayor of Oxford envisaged. He said "If these pedlars of permissiveness intend to intrude into the lives of families they should not be surprised at actions that parents take. Mothers wielding umbrellas may be a deterrent, and a punch on the nose from father may be an even greater one." I would not advocate violence against the dehumanising humanists, but the above measures might pass for chastisement—from the children's parents.

WHENCE COME WARS?

NEVER before was the apostle's question more to the point. "Whence come wars?"—a word always used in the New Testament for international struggles—"and whence come fightings among you?"—religious wars among the most bitter the world has known. One whole volume of the *Cambridge Modern History* is devoted to the wars of religion. Bloodshed and slaughter, what is their hidden seed and root? The modern world is full of answers. From a healthy ambition purging nations, says the Fascist; from undistributed wealth and capitalism, says the Communist; from an uneducated democracy ignorant of war's evils, says the social reformer; from an insufficiently federated world for collective security, says the advocate of world federation—that is all give causes that lie outside man and which can be removed by political, economic or social readjustments.

Now before we deal with the apostle's countering challenge one fact is like a sudden lightning. Of the world-epoch that rapidly approaches we read: "They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). In the age to come it is not only that war ceases because of general amity, but it completely disappears as a science; world peace will be so secure through a changed humanity that the studied strategy of armies, the manufacture of tanks, the perfecting of bombing—all will have fallen into oblivion, and have become a lost art. And the reason is given: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord"—which is eternal life—"as the waters cover the sea" (Isaiah 11:9). War in a divinely governed world is as inconceivable as it will be non-existent.

FROM YOUR LUSTS

So now we are prepared for the apostle's counter-challenge. "Come they not hence"—is not this their root-cause—"even of your lusts that war in your members?" Lusts that are already at war in you. Powder that is explosive and powder that explodes is exactly the same powder: war and war-lust are the same thing. "Doth the Spirit which he made to dwell in us"—the Holy Spirit—"long unto envying?" (verse 5). If war is not from the Spirit, it must be from the flesh. It is extraordinary that a man of the world can see this truth. Plato says: "Wars, and factions, and fightings have no other source than the body and its lusts." Until the human spirit possesses the divine Spirit, it is controlled by the lusts of the flesh; and every man of the world walks with all international wars in his breast. Dr. Jowett's word is for ever true: "There will have to be a terrific conversion if war is to cease; for you still have the human heart to deal with—that awful cauldron in which all man's evil passions are heated. Disarmament can bury a lot of Dreadnoughts, but not the old Adam."

BITTER JEALOUSY AND FACTION

So the apostle carefully compares the two diplomacies which control international politics; and he handles first what passes for "wisdom" among the governments of the world. He says: "If ye have bitter jealousy and faction, this wisdom"—the wisdom of the world's diplomacy which produces fierce international conflict—"is not a wisdom that cometh down from above"—it is not God-imparted wisdom—"but is earthly, sensual, devilish (James 3:15). It is "earthly," that is, absorbed with the ambitions of this world; it is "sensual," that is, animal, under the sway of passions, exactly like the wolf or the tiger; and it is "devilish," that is, demonic, prompted and stirred by evil spirits: so (to sum it up) the man, or government, devoted solely to worldly ends, becomes half-beast, half-devil. And the consequence is exactly what we are watching. "For where jealousy"—literally, zeal, the fanaticism of nation or race creed—"and faction are, there is confusion"—*akatastasia* is not only disorder but the dissolution of order (Lange)—"and every vile deed."

The apostle now contrasts the diplomacy and international action which would characterise converted nations, and which is even now to be the conduct of private Christians. "But the wisdom that is from above"—from above: it is no fruit of the university or of culture, but imparted by God in regeneration—"is first pure"—springing out of the fountain of the new birth; "then peaceable," the fruit of the God of peace, wishing peace; "gentle," tactful; "easy to be entreated," readily persuaded, gladly yielding; "full of mercy and good fruits," compassionate, with the fruits of compassion; "without variance," consistent, reliable; "without hypo-

crisy," it lives its principles, and is as good as its word. Diplomacy thus conducted, and thus conducted by all, would make wars for ever impossible.

THE FUNDAMENTAL ERROR

The apostle finally uncloaks the fundamental error. "Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war: ye have not because ye ask not." A nation, like an individual, can seek from God legitimate desires—righteous frontiers, colonies for food production, raw materials for industry; for the nation is simply the individual indefinitely multiplied, and so equally a petitioner at a throne of boundless wealth. And when, and if, the sword has to be used—that is, by the state (Romans 13:4)—true national wisdom invokes God: unrighteous causes carefully avoid God. "I came, I saw, I conquered," said Julius Cæsar after his victory over the king of Bosporus in 47 B.C.: "I came, I saw, God conquered," said John III Sobieski, king of Poland, after he had defeated the Turks. So when the American Constitutional Convention was in session, and a sceptical tendency appeared, Benjamin Franklin, then in his eighty-third year, rose and said: "When we were in great peril we had daily prayers in this room for the protection and guidance of almighty God. I have lived a long time, and the longer I live the more convincing proof I have that God governs in the affairs of men. If a sparrow cannot fall to the earth without His knowledge, is it possible for a nation to rise without His aid? To that kind Providence we owe this happy privilege of consulting in peace on the means of establishing our future national felicity. Have we now forgotten that powerful Friend; or have we no longer need of His assistance?"

A LESSON NEVER LEARNED

It is this omission of God which is all but universal today. "Ye have not because ye ask not." The wars of Israel are one prolonged lesson which the nations of the world have never learned; and today England has forgotten the hurricane which wrecked the Armada. Her playing for safety is replacing her honour and her God. The Most High can give victory through the merest trifle. When the armies of Napoleon swept over Europe, one of his generals made a surprise attack on the little town of Feldkirch, on the Austrian border. It was Easter, and as Napoleon's formidable army manœuvred on the heights above Feldkirch, a council of its citizens was hastily summoned to decide whether to surrender or attempt a defence. In this assembly the venerable dean of the church rose to declare: "This is Easter day. We have been counting on our own strength, and this will fail. This is the day of our Lord's resurrection. Let us ring the bells and have services as usual and leave the matter in God's hands. We know only our weakness and not the power of God." The council accepted his plan, and in a few minutes the church belfry chimed the joyous bells announcing the Saviour's resurrection. The enemy, hearing the sudden peal, concluding that the Austrian army had arrived during the night, broke up camp, and before the Easter bells had ceased, the danger had been lifted.

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN INCIDENT

REMEMBERED

Nobody ever speaks of the brutal judge who had John Bunyan cast into Bedford jail, where he remained for twelve years. If he is remembered at all it is only for his infamous act. But of his victim the world remembers him. Out of his suffering came the immortal allegory "Pilgrim's Progress," and saints of every generation have blessed God for it. The man who was prepared to lose his life for Christ's sake found it indeed, and the life he found has flowed out to thousands, but the godless pleasure-loving persecutor has lost his life for eternity.

—GEORGE MATHESON.

A QUOTATION

MODERN YOUTH

"Youth today loves luxury. They have bad manners, have contempt for authority, no respect for older people, and talk nonsense when they should be working" (SOCRATES, 400 years before Christ said this).

SAY IT NOW!

A POEM

"If with pleasure you are viewing any work a man is doing,
If you like him and you trust him, tell him now.
Don't withhold your approbation till the parson makes oration,
And he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't know a thing about it,
For he cannot read his tombstone when he's dead.

A QUOTATION

John Newton, the hymn-writer, bemoaning his wandering thoughts during prayer, said, "I compare myself to a man upon his knees before the king, pleading for his life, or returning thanks for a favour. In the midst of his speech he sees a butterfly and immediately breaks off and runs to catch the butterfly. Such a man would be thought mad."

SPARKBROOK CRUSADE (*continued*)

tain weeks free. Success depended on everybody being at the church night after night. Merely to have support from the usual faithful ones was pointless. Certainly we did not attract Sunday night attendances during the week, but meetings were quite sizeable for all that.

T. W. Walker gave us expository addresses for a week which truly stimulated interest and a desire for God. Then Charles Kingston spent another week leading us in the practice of what we had been taught—namely to reach out for more of God. Things happened which were only of God.

In addition to the evening meetings we arranged meetings in the afternoon for ministers only. One minister spoke and then we discussed various Pentecostal issues. With their presence we began a prayer session about one hour before the service each evening. There was no programme and no formalities. After we felt we had prayed enough Mr. Kingston talked about the Holy Spirit, and then we got down to further seasons of waiting upon the Lord. The glory of God filled the place. Attempts to close the services sometimes just broke down as people went on enjoying God. On one evening even the preacher found it hard to speak because of the weight of the Spirit resting upon the hour.

This report has been purposely delayed for several weeks. We can now say more clearly what there is to be reported. This was not merely a series of good meetings. The impress of God remains. There is a new liberty, a new enthusiasm and a new love—it is there unmistakably. We have advanced. Nobody is quite the same. Some are totally uplifted.

If this report encourages other churches to set aside two weeks for their own spiritual concerns we shall feel glad. We appreciate that the ordinary work of a pastor and of a church is to build one another up in this most holy faith, but we are all so busy. To resolve to put everything to one side at home and in the church for a two-week period will please the Spirit of God and bring new thrust into the life of the assembly afterwards.

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Margaret M. Ladlow's page

SWEET HOUR OF PRAYER

IT was the first women's day to be held at the Elim church in Koforidua in 1970, and so instead of commencing with our usual sewing, cooking or hygiene classes we started the morning with a service. I felt led to have a time of prayer preceded by the opportunity for the sisters to state their requests audibly so that we could all bear and share one another's burdens. What varied and surprising needs were revealed. The women seemed so bright and cheery as they entered the church, and yet as they stood to tell their problems and heartbreak I realised how little I knew of their circumstances and what a struggle many of them had to combat poverty, sickness and opposition from non-Christian families.

An anxious mother requested prayer for her boy of eleven years suffering from bilharzia. Only a week previously he had climbed a tree and sent down twenty-two grapefruits for us to enjoy and he had seemed so strong and well. An older woman revealed that her only son had begun to smoke Indian hemp and she was afraid he would finish up in the hands of the police. He was obstinate and difficult in the home. Would we pray for him ? A third told us of an unsaved husband, a heavy drinker. She longed for his conversion. One woman, a market trader, was perturbed about her little business. It was not prospering: could God help her and show her how to improve her trade ? Several mothers anxious to pay their children's school fees wished to pray for guidance in earning money—such hardworking women, eager to give their children the opportunities they themselves had been denied and to help their husbands with the household income.

Sensing their earnestness as they spoke and later hearing their fervent prayers, I reflected that Christian women, particularly mothers, are the same the world over, no matter what their colour, nationality or culture. Basic human needs, family problems of sin and sickness do not vary greatly, and a sharing of the burden and a recourse to prayer can be a source of wonderful help. Whether a primitive society or a more sophisticated setting, the need is just as urgent and God's time-honoured rules of prayer and faith are still in operation. Have you sickness in your home, are there personality problems, discord caused by defiant unbelief, is it difficult to make ends meet ? What is your procedure as you face these problems ? After feverish activity, constant worry, arguments and many frustrations do you then and only then, as a last resort, turn to God in prayer ? Are you too proud, too self-sufficient even to admit your problems and to ask for the help and prayer support of fellow Christians ?

Please check up on these queries and make sure that you are not neglecting one of the greatest and God-ordained ways whereby He sends untold blessings, sweet relief from all care and deliverance from sin and sickness to ourselves and our families.

THE MAGIC OF PRAYER

From the magic of prayer, there comes power
That will minimize all of your care,
And you'll gather new hope
When you're able to cope
With the troubles that once brought despair.

So lift up your heart to the heavens,
There's a loving and kind Father there
Who offers release
And comfort and peace
In the silent communion of prayer.

When you've searched for the sun without ceasing
And the showers continue to fall,
There's a heavenly lift
In this wonderful gift
That God has extended to all.

Anon.

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March 1, Hereford; 2, Brecon; 3, Aberystwyth; 4, Pontardulais; 5 Llanelli; 7, Presbytery at Cardiff; 8, 9, Neath; 10, Bridgend; 11, Swansea; 12, Llantrisant; 14, Porth; 15, Caerphilly; 16, Trealaw; 17, Mountain Ash; 18, Pontypridd; 19, Merthyr; 21, Dowlais; 22, Treharris (p.m.); 23, Pontlottyn; 24, Abertysswg; 25, Barry; 26, Cardiff.

Joseph Smith:

February 28—March 3, Springbourne, Bournemouth; 4, 5, Christchurch; 7-10, Parkstone; 11-15 (a.m.) Winton, Bournemouth); 15, Wimborne (p.m.); 16-19, Salisbury; 21-24, Yeovil; 25, 26, Merriott; 27, 28, Weymouth.

BIRTHS

CHEESEMAN. On January 26th, to John and Betty, members of Elim Pentecostal Church, Salisbury, God's precious gift of a daughter, Joanne Louise.

GARDINER. On January 31st, to Mr. and Mrs. Tony Gardiner, of Gloucester, a son, Paul Anthony.

INNES. To Muriel and Ian, a daughter, Stephanie Jayne. Dedicated at the City Temple, Oxford, by F. J. Slemming.

KITLAR. On January 24th, to Mr. and Mrs. Alex Kitlar, of Gloucester, a son, Daniel Stuart.

DEDICATIONS

BEANEY. On January 4th, at Elim Pentecostal Church, Hastings. Lesley Samantha, infant daughter of Mr. and Mrs. W. Beaney. Officiating minister: G. Harpin.

BROWN. On January 25th, at Rotherham Elim Church, Caroline, infant daughter of Dennis and Linda. Officiating minister: C. J Watkins.

EARWAKER. On December 21st, at Elim Pentecostal Church, Hastings, Deborah Jayne, infant daughter of David and Dorothy. Officiating minister: G. Harpin.

WITH CHRIST

BENNY. On December 10th, 1969, Emma Jane Benny, aged 88 years. A founder member of Elim Pentecostal Church, Penzance. Funeral conducted by Major E. Rowe, S.A.

REDFERN. On January 4th, William Thomas Redfern, of Langley, aged 68, passed into the Lord's presence. Officiating minister at funeral: J. Nicholson.

SPENCER. On January 11th, James Herbert Spencer, aged 80 years, oldest member of Elim Church, Caerphilly, passed into the presence of the Lord. Officiating ministers at funeral: W. Samuel and J. G. Cooper.

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ONE HUNDRED COMMANDMENTS FROM CHRIST

PART ONE

Compiled by A. TEE

A

1. Ask, and it shall be given unto you. Matthew 7:7
2. Abide in Me, and I in you. John 15:4
3. Agree with thine adversary quickly. Matthew 5:25
4. As you would that men should do to you, do ye also to them likewise. Luke 6:31

B

5. Believe that ye receive . . . and ye shall have. Mark 11:24
6. Be not afraid. Luke 12:4
7. Beware of the leaven (doctrine) of the Pharisees. Matthew 16:6-12
8. Be ye therefore ready also: for the Son of man cometh. Luke 12:40
9. Be thou faithful unto death. Revelation 2:10
10. Be baptised. Mark 16:16
11. Be ye therefore wise as serpents, and harmless as doves. Matthew 10:16
12. Beware of false prophets. Matthew 7:15

C

13. Continue ye in My love. John 15:9
14. Come, take up thy cross and follow Me. Mark 10:21
15. Come unto Me all ye that are weary. Matthew 11:28
16. Come ye yourselves apart . . . and rest awhile. Mark 6:31

D

17. Despise not one of these little ones. Matthew 18:10-14
18. Do good to them which hate you. Luke 6:27, 28
19. Do not your alms before men, to be seen of them. Matthew 6:1-4

E

20. Enter ye in at the strait gate. Matthew 7:13

F

21. Forgive if ye have ought against any. Mark 11:25
22. Fear not therefore: ye are of more value than many sparrows. Luke 12:7
23. Feed My sheep (feed My lambs). John 21:15, 16
24. Follow thou Me. John 21:22

G

25. Go and bring forth fruit. John 15:16
26. Gather up the fragments that remain, that nothing be lost. John 6:12
27. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matthew 5:42
28. Go ye into all the world and preach the gospel. Mark 16:15
29. Give not that which is holy unto dogs. Matthew 7:6

H

30. Have salt in yourselves. Mark 9:50
31. Have faith in God. Mark 11:22
32. Hold fast till I come. Revelation 2:25
33. Hold that fast which thou hast that no man take thy crown. Revelation 3:11
34. He that hath two coats, let him impart to him that hath none. Luke 3:11

I

35. If any man thirst, let him come unto Me and drink. John 7:37-39
36. If thy brother trespass against thee seven times a day . . . thou shalt forgive him. Luke 17:3, 4
37. If thy brother . . . trespass against thee, go and tell him his fault between thee and him alone . . . Matthew 18:15-17
38. In your patience possess ye your souls. Luke 21:19

J

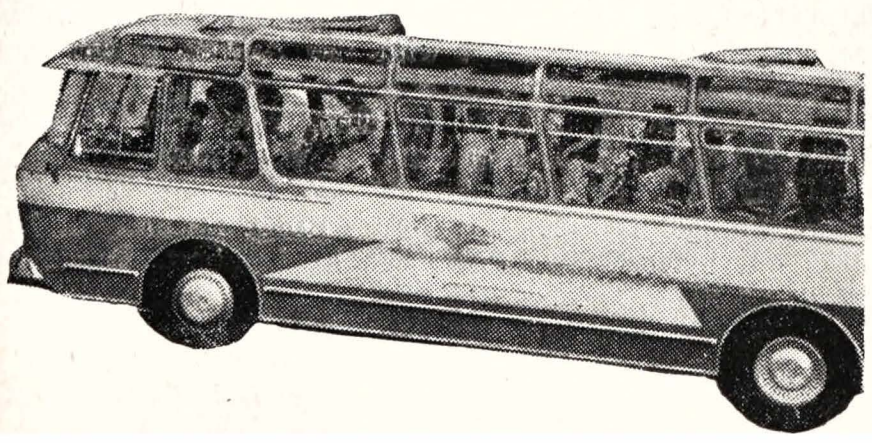
39. Judge not that ye be not judged. Matthew 7:1

K

40. Knock, and it shall be opened unto you. Luke 11:9

(*continued next week*)

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Sunshine Corner

THE PRINCE AND THE SHEPHERD

By R. THWAITES (BEESTON)

THE noise of the battle died away, the dust settled, the Philistines had fled. A trumpet sounded over the battlefield, rallying the men of Israel.

Abner, the commander-in-chief, wheeled his horse. The wounded cried out for attention. Many had already plundered the tents of the enemy, but Abner had another task to perform. Slowly he picked his way among the dead and the dying, searching this way and that, for king Saul had demanded the name of the hero who had killed the giant.

At last Abner found him, the giant's head still in his hands, and the youth was quickly brought into the presence of the king.

"What is your name? Whose son are you?" asked Saul. No one recognised this shepherd in a blood-splattered tunic as the minstrel who a short time before had played his harp before the king.

By this time Jonathan had joined the party and David hardly had time to introduce himself and answer the king's questions before the crown prince grasped his arm and was leading the shepherd away to his own tent.

"Now off with those clothes," ordered the prince, and scarcely did he give David time to obey before he took off his own robe, his helmet and his armour. Then, to David's amazement, he found himself being arrayed in the prince's own armour, his robe, even to his helmet. Finally Jonathan picked up his sword, one of the only two left in the country, and strapped it to David's waist.

What next? What did Jonathan wear?

I like to think that the prince then dressed himself in David's own battle-stained shepherd's clothes. "Come on, let's show father how you look as a prince."

"But I can't go in front of the king like this," protested David, "and you certainly can't go dressed as me."

David had seen prince Jonathan before at a distance, now he felt he knew him as a friend; but this, he reasoned, was going too far.

"We can and we shall." Jonathan bubbled over with an infectious humour, "and what is more, no sheep for you in future, from now on you shall come and live at the palace, and you'll be my friend. Besides, my father's bound to grant you a commission in the army after the way you killed Goliath, you'll probably be a captain by this time tomorrow."

The king laughed at the sight of the prince as a shepherd, and David certainly looked like a prince as later, still arrayed in Jonathan's robe, he rode beside the king in the royal chariot, bowing and waving to the cheers of the crowd. Who would have thought a few days ago that the young shepherd of Bethlehem would be on his way to the palace, soon to fall in love with and marry the young princess.

Would you have changed places with David? Something even more wonderful than this can happen to each one of us. As the king's son changed places with the shepherd, so the Son of God came down to earth, to take man's place, to die instead of sinners, that you and I might take our place as the children of God. Arrayed in Christ's robe of righteousness, we are accepted before the King of kings. He gives us the armour of God, and the shield of faith, which is able to quench all the fiery darts of the wicked. We are given the sword of the Spirit, even the Word of God, that same word that He Himself used to vanquish Satan.

He wants us to leave our earthly home one day to live with Him in glory for ever, to be joined with the Lord Jesus as surely as David was joined to his wife.

All this can happen to you if only you will, like David, put your confidence in the Lord.

COMING EVENTS

BARNSLEY. February 28—March 3. Elim Pentecostal Church, Nelson Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: S. Beresford (Blackburn) and W. Hunter (Glossop). Convener: A. C. Jarvis.

BIRMINGHAM, Langley Green. February 28, March 1, 2. Elim Pentecostal Church, Mount Pleasant. Resident minister's anniversary. Saturday at 7. Preacher: A. Caple. Selly Oak choir. Sunday at 11 and 6.30. Preacher: J. McAvoy. Monday at 7.45. Preacher: A. Caple.

BOLTON. March 7-12. Elim Pentecostal Church, Higher Bridge Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Theme: the baptism in the Holy Spirit. Preachers: C. J. E. Kingston and D. J. Green.

BOURNEMOUTH, Springbourne. February 28 to March 3. Elim Pentecostal Church, Curzon Road. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: Joseph Smith.

BOURNEMOUTH, Winton. March 1. Elim Pentecostal Church, Hawthorn Road. At 11 and 6.30 visit of Rev. B. G. Moore, Th.B., J.P. (Australia). Convener: G. Backhouse.

EXETER. March 14-22. Elim Providence Chapel, opposite Central station. Revival and healing campaign by the President. March 14. District presbytery rallies at 3.30 and 6.30. Sundays at 11 and 6.30. All other days at 7.30.

GLOUCESTER. February 28—March 1. Elim Pentecostal Church, Park End Road. Saturday at 7, Pentecostal rally. Preacher: S. C. Squire (Weoley Castle). Music items from A.O.G., Gloucester. Sunday at 11 and 6.30. Preacher: S. C. Squire.

GRIMSBY. March 3. Elim Pentecostal Church, Tunnard Street. At 7.30. Preacher: L. W. Green.

LONDON, East Ham, E.6. March 6. Elim Pentecostal Church, Park Road. Brotherhood meeting at 8. Preacher: A. Winch (East Ham). All are welcome.

OXFORD. March 1-8. Elim Pentecostal Church, the City Temple, Botley Road. Billy Graham colour film crusade. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

PARKSTONE, Dorset. March 7. Elim Pentecostal Church, Douglas Road, Bournemouth. District presbytery rally at 7. Preacher: Joseph Smith.

READING. February 22. Elim Pentecostal Church, Waylen Street. At 6.30. Youth night with the A-Men group from Newbury. Convener: F. Shadlock.

SCARBOROUGH. March 4. Elim Pentecostal Church, Murray Street. At 7.15. Preacher: L. W. Green.

SOUTHPORT. February 28, March 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.15. District presbytery rally. Preacher: L. Lambert. Sunday at 10.45 and 6.30.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by L. Wigglesworth**

Monday, February 23rd — Mark 4:35-41

" Why are ye so fearful?" (v. 40).

Standing with Jesus while He controlled evil spirits and triumphed over sickness was one thing, but being battered by a terrible storm while Jesus slept in their vessel was quite another. The disciples were on their own! Face to face with danger in a waterlogged ship, they panicked.

The grace of the Lord is remarkable in that He rebuked the adverse conditions first and then admonished His fearful followers. We are so like them that we dare not criticise. That is the prerogative of the Lord! Whether we are fearful or not we must trust in Him and He will take us through the roughest, toughest experiences. Even when we doubt He is gracious and forgiving, but He would prefer complete trust. Without faith we cannot please God.

Tuesday, February 24th — Mark 5:1-20

" And they began to pray him to depart out of their coasts " (v. 17).

Another soul possessed by demonic powers and unable to help himself was freed by the word of His power and the disciples saw again the acceptance and rejection of Christ. The man who had been delivered wanted to stay with the revival party, but Jesus gave him another commission, to witness in his own home, and to serve in the absence of Jesus. The owners of the swine had other ideas. This doctrine of Jesus was detrimental to their income, so they did not want it. " Depart out of our country, we prefer to have our naked demoniac." Jesus would most probably have restored the livelihood of those business men if they had trusted in Him. He knew who would become His disciple. Are we afraid that the call of Jesus might affect our earthly prosperity?

Wednesday, February 25th — Mark 5:21-43

" Be not afraid, only believe " (v. 36).

Jesus was in a very complex situation. The crowds surged round Him in their need. A leader of the synagogue, probably standing courageously against the opinions of his fellow leaders, was also in great trouble, and somewhere in the crowd a poor woman, with faith, was already reaching out to touch Jesus. How magnificently the Lord coped with all this. He went along with Jairus but did not lose contact with the crowd. He was so susceptible to the needs of the individual that masses of people could not stop the flow of virtue when faith reached out. The woman was healed. Then death took a hand and messengers tried to deter His progress. " Only believe," He said to the father and scorn in the house was replaced by rejoicing as life returned through faith.

Thursday, February 26th — Mark 6:1-13

" He . . . began to send them forth by two and two " (v. 7).

The disciples had received authority from the Christ to relieve people of demons. They had reached a stage where they had learned many lessons in faith and now the severest of tests confronted them. They were sent out two by two. They remembered what the Lord had taught them, and as they preached repentance devils were cast out and the sick were healed. Here was a continuation of the Lord's ministry. By faith they relied on His word and what had been impossible in and around Nazareth, because of unbelief, became evident elsewhere. Do we still believe in the power of Christ? Or is He fulfilling His ministry to the world through others —elsewhere? Lord help our unbelief and give us a new authority over evil.

Friday, February 27th — Mark 6:14-29

" It is not lawful for thee to have thy brother's wife " (v. 18).

Herod heard of Jesus and the mighty works which He did, so great fear took hold of him. His sin with the wife of his brother produced further sin and murder. It must have troubled his conscience, for his superstitions began to conjure up the possible resurrection of John the Baptist from the dead. The ruler of Israel had exchanged the life of a prophet for a voluptuous dance and the consternation of the king must have been conveyed to all the participants in the crime. Such are the effects of sin, and the coming of Jesus brings conviction. Whether or not repentance follows depends upon the individual. Sin produces more sin, but repentance brings forgiveness and salvation.

Saturday, February 28th — Mark 6:30-44

" Give ye them to eat " (v. 37).

The disciples had returned from their evangelistic tours and were anxious to tell of the successes. The crowds still persisted, so privacy was sought in the desert and this was found to be impossible. They were sought out and Jesus had compassion on the people. Almost immediately a situation developed which put the new preachers on the spot. They had been discussing their power over demons and the healings they had seen, but when a moment of great need came they wanted Jesus to carry the responsibility. Perhaps this was right because He was their leader, but Jesus gave them the opportunity to help. They had not even a natural answer to the problem, but Jesus again took command and everyone was satisfied. He is still the same, but great faith is required.

Sunday, March 1st — Mark 6:45-56

" It is I, be not afraid " (v. 50).

The conversation in the ship must have been interesting and one can imagine the consternation of the disciples as they considered the events in the desert place. The sea was rough and perhaps they were tired, but the Lord saw them and walked on the water to help. They were terrified. Now these were the men who had controlled the evil designs of demonic power and had thwarted Satanic control in human beings. So when they saw someone walking on the water their reactions were not those of men of faith. They feared, until the voice of Jesus reassured them. How strange that their hearts should be hardened. Was it because they had just had a lesson in complete trust? They could not manage without Jesus.

EDITORIAL *(continued)*

tyro as men who spend their time walking the sea shore obliterating the footprints of their predecessors with their own—theirs in turn, of course, to be obliterated by their successors.

Society more violent, more permissive, more restless, more disillusioned than ever before! Is this what philosophy has achieved? " Beware," states the all-wise Word of God, " of philosophy and vain deceit . . . after the simplicities of the world, and not after Christ " (Colossians 2:8). The profundities of philosophers the elementaries of the world!

The onward march of the Church, in spite of the intensive propagation of infidelity and agnosticism, so well assessed on the back page of the January 7th EVANGEL, must present agnostic and infidel philosophers with an inexplicable phenomenon.

" Footprints in the sands of time," simply to be obliterated in every succeeding generation? No. " On this rock I will build My church, and the gates of hell shall not prevail against it." Eternal foundation, continual victory, ultimate glory for every one of simple faith in Jesus Christ.

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BACK PAGE

CHRISTIANS AND BREAKDOWN

by JOHN M. CUTHBERT

OF every two hospital beds available under the National Health Service one is reserved for the mentally ill. And thousands are being treated at home or on an out-patient basis by psychiatrists and other specialists. This past decade has seen the lines which plot the increase of mental and emotional disorders of the nation leaping off the statisticians' charts, as year by year unwelcomed records are broken.

Of course, casualties of the pressures and stresses of modern-day living need our prayerful and sympathetic help. Too often Christians who buckle under such strains do not receive the understanding from fellow believers who associate breakdown and depression with failure and stigma. Yet all of us, to a lesser or greater extent, are wearied by the noise, clamour and godlessness of the age. For some, though, the final straw, or last unbearable ounce of worry, tips the balance. We see only the smiling facade, but God alone knows the trials and tears of the individual behind the mask that would have us believe all is well. Praying one for another is a responsibility and privilege we should never neglect; someone in the church may be in desperate need of our intercession.

Release, true abandonment, is found only in God. I believe pentecostal worship is not only exciting and effectual but also therapeutic, reviving and restoring the whole man. Here we cast our burdens upon the Lord, voice our praises to a loving God, readjust our perspective and priorities in the light of eternity, and feel the Spirit of truth, the Comforter, ministering to us in body, soul and spirit.

To neglect God, His Word, His Church is to declare your independence of divine help and sooner or later the mad pace and hopelessness of contemporary life will tell.

These perilous, irreligious days, the prelude to the Lord's return, are so taxing to the committed Christian it is essential that he *makes* time to be alone with God. Jesus insisted that His disciples withdraw from public ministry to pray and rest in a peaceful environment. How much more, then, do we need to grip the hand of God and feel the pulse of eternity in fellowship and communion with Him.

David prayed "Lead me to the rock that is higher than I" (Psalm 61:2) That Rock is still there; higher than the floods of worry and frustration. Safe, secure for ever.

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THE ELIM

EVANGEL

Vol. LI No. 9 February 28th, 1970 9d



CONFERENCE KIDS ENJOY PLENTY OF FUN

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Commencing a new series of studies on prophecy

The unfolding Apocalypse

by the late W. G. Hathaway

"THE Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. 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" (Revelation 1:1-3).

THE LAST MESSAGE

Revelation, the last book of the Holy Scriptures, the last message of the risen Christ to the churches, is a series of visions chiefly of the unfolding events of the period which was to elapse between John's day and the return of the Lord Jesus in power and great glory from heaven to set up His earthly kingdom.

From the opening intimation of this revelation, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (Revelation 1:7), right up to "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . and He was clothed with a vesture dipped in blood: and His name is called the Word of God" (Revelation 19:11,13), we have this persistent, penetrating message borne in upon us as we read that the return of the Saviour cannot be dismissed as an inexplicable mystery far beyond our understanding, but must be faced as the physical and literal ultimate, the divine climax, to an age of man's rebellion against God. It is the ushering in of the thousand-year reign of Him whose name is called the Prince of peace. This millennium, the sabbatical dispensation in the history of our world, will in due course be followed by the final destruction of the heavens and the earth and their replacement by new heavens and a new earth into which no sin will ever enter and which are destined to last for ever and ever.

These visions given to John do not constitute a continuous chapter by chapter unfolding of the events of the Christian era and its conflict against the evil powers which dominate the world, because again and again in these differing and sometimes overlapping visions we see how the Church in an alien world fulfils her mission shedding forth the true light of Christ while she awaits her Lord's return.

THE WORLD'S KINGDOMS

In the book of Daniel we see the same pattern in the unfolding of the history of God's dealings with Israel. We have first of all the revelation of Nebuchadnezzar's vision of the great image, outlining the four kingdoms which were to dominate the world and hold in subjection the land and people of Israel during the time appointed by God, because of their unfaithfulness to Him. This first revelation is repeated to Daniel in the reign of Belshazzar the king in a dream of four beasts rising up from the Mediterranean Sea. Fuller details are given to him in this second vision representing the same four kingdoms. Two years later Daniel has a vision of a ram and a he-goat with a great horn. The he-goat overthrows the ram; then when the first great horn of the he-goat is broken, four horns come up in its place. This is a further unfolding beforehand of the history of the third of these great kingdoms. When the seventy years' captivity in Babylon came to an end the angel Gabriel came to Daniel and gave to him that prophetic announcement of the seventy weeks which would lead up to the coming of the promised Messiah. At the end of that period the Messiah was to be rejected and put to death by His own people.

JERUSALEM DESTROYED

So we see that these revelations to Daniel sometimes overlapped; when this occurred it was to give more specific details than were given in the first instance. Jesus Himself added further to the details of the unfolding history of His people by telling His

disciples that once again Jerusalem would be destroyed and the people of Israel scattered through the countries of the world until the appointed time for their return, which prophecy is being fulfilled today before our very eyes. All these visions given to Daniel were to come within the period of these four kingdoms, the last of which would run right up to the descent of the Son of man in the clouds of heaven to set up His kingdom—the stone kingdom—which would break to pieces all those other kingdoms and become a great mountain which would fill the earth, and of which Christ would be king (Daniel 2:36-45; 7:1-14; 8:1-26).

Now John was commanded by the risen Christ to write and communicate to each of the seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, all those things which were shown to him as well as the particular message given to each of these churches. Those messages, while applying to these particular churches, were also prophetic of all the churches in every period of the Christian era. It was indeed a last complete message from the Saviour to the whole of His Church here on earth.

(*continued next week*)

BRITISH GOSPEL CHOIR FOR THE HOLY LAND

Under the auspices of the London Crusader Choir, and directed by Rev. Douglas B. Gray, an invitation has been received for a gospel choir to visit Palestine to present the BIBLE IN SONG. Thousands each year visit these sacred centres as tourists, musicians and singers in a professional and cultural capacity. Never, however, has a Christian choir to our knowledge combined in a ministry of song for such a holiday programme in the land of the Bible.

No specific date has yet been decided, but the spring of 1971 is under consideration. Already an invitation has been given for such a group to present a symphony of praise in the cathedral in Jerusalem, also in other leading Biblical towns and centres.

What an opportunity, and particularly do we commend gospel singers and musicians to give such a project their prayerful consideration. The journey would be by air (B.O.A.C.), flying direct from London to Tel Aviv and back.

Further information from Rev. Douglas B. Gray, 15 Rodenhurst Road, London, S.W.4.

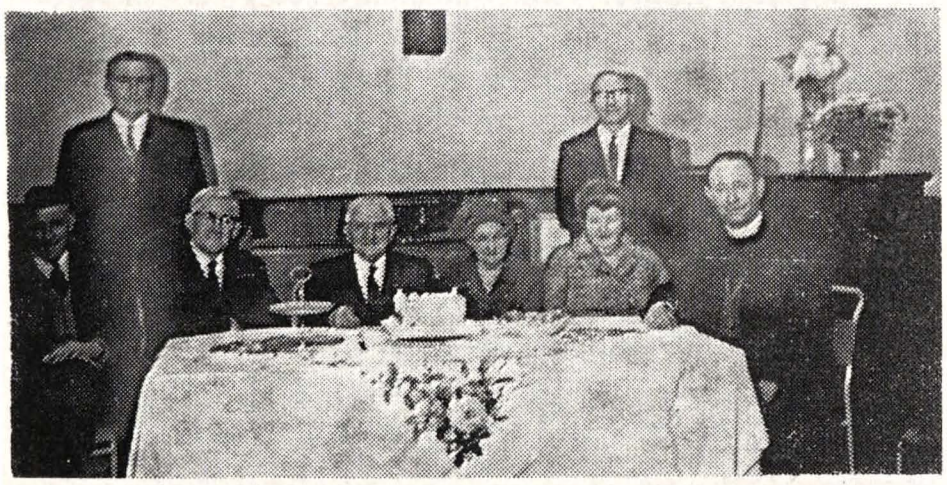
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CHURCH REPORTS

NEATH **Pastor: A. T. Harries**

We celebrated recently in our church the golden wedding of two of our most faithful and active members. Mr. and Mrs. D. J. Griffiths, who have been members of the church from its beginning. Among the many items we enjoyed in the social gathering was that our pastor and members had put together: "This is your life."

Love and affection for these two old members



ran very high and deep when it was revealed that during the very bad times in the locality our brother and sister changed what was known then as a "a parish paper for food" for the "amount in money" to help poor people to pay their rent and buy shoes for their children.

We have enjoyed the fellowship of the two elder members down through the years, and I am sure many of our previous ministers who have enjoyed their faithful services will join us in our congratulations.

LLEWELYN MORRIS,
Secretary.

BRANCH SUNSHINE CORNER AT YORK



Our photographs show our branch sunshine corner's Christmas party of some fifty children. The appearance at the party of Pastor and Mrs. Brooks



prompted the singing of the chorus "The love of Jesus is so wonderful," a favourite of everyone.

This children's work is held at New Earswick, a village some three miles from York, to which leaders travel every Friday evening. Although over the years difficulties have been experienced in continuing the work, the meeting is held regularly every Friday and in recent months numbers have increased. We pray for continued progress in this important part of our youth work. ALEX LAWRENCE.

CASHES GREEN **J. Teague in charge**

On Sunday last it was prizegiving at Cashes Green Elim church, convened by the leader, Mr. J. Teague. It thrilled our hearts to see our church full.

The Sunday school teachers sang and the Bible reading was by one of the scholars, Jacqueline Earle. Mrs. Hickman, of Gloucester, was the speaker and presented each child with a book for good attendance, giving a word of encouragement as she did so in her usual pleasant manner.

A Bible was given to Yasmin White, who at fifteen years old, has this year joined the teaching staff of the church.

It is wonderful to report that this year more prizes than ever were given owing to the increase in the Sunday school. BERYL BURFORD.

HEREFORD **Pastor: R. Griffiths**

January 18th was a very special day for the children of the Elim Sunday school, Hereford, when a number of children were awarded prizes for attending Sunday school during 1969. It was a pleasing sight to see so many of the children's parents join us for this happy occasion. Our guest speaker, Pastor L. Quest, ministered the word under the anointing of the Holy Spirit. MARY ANDREWS.

CLYDEBANK **Pastor: J. Harrison**

January 24th commenced the weekend of special services to mark the opening of the new Elim church building in Belmont Street, Clydebank, one year ago.

The speaker at every service was T. Stevens, from the Elim church, Coatbridge. The keynote in each of his messages was a challenge to all to be more dedicated to the cause of Christ. He reminded us that Moses was consistent to the end of his long life, whereas Samson defaulted. Solomon made shields of gold, whereas Rehoboam was content with shields of brass. The cross of Christ was the measure of His love and dedication to the cause of redemption. Could we afford to give less? A number of people responded to the appeal at the end of the final meeting. FRANK NEWEY.

BRISTOL **Pastor W. R. Jones**

During the past six weeks we have held two water baptismal services when seventeen men and women were baptised. During the same period over thirty people have committed their lives to Christ and twenty new members have received the right hand of fellowship.

The Sunday school has reached the 300-mark and last Sunday there were ten new scholars.

We have sought property for extension plans for the past few years with no results. Then, suddenly, it seemed that the Lord miraculously undertook for



us. Two houses linked on to our property came into the market and through the generous loans and gifts of our people £4,000 was raised in fifteen days and the purchase made. This was just over twelve months ago. These buildings are now the home of certain Sunday school departments. Then just a few weeks ago a very large corner property, which is linked on to the City Temple was offered to us. In order to proceed with this we had to raise £1,000 deposit in fourteen days. Once again our people did it! . . . with 10/- to spare! Of that £1,000/10/-, the amazing sum of £690/10/- came from our members in gifts. There is, needless to say, great enthusiasm among the people and a tremendous sense of gratitude to God.

HOLYHEAD **Pastor: J. D. Ricketts**

Many believe that 1969 began a new era for this beautiful island in the Irish sea. A vast complex was commenced here on Holy Island for the RTZ group, known as Anglesey Aluminum, involving a deep-water pier at Salt Island, Holyhead, and a mile-long conveyor, which actually travels in a tunnel under the harbour. The main site is adjacent to the A5 London—Holyhead main road at Penrhos.

Holyhead swarmed with people during the summer of 1969, as not only RTZ personnel but also the

gas conversion men were in town, and it was really a case of no room at the inn or anywhere else either. One of the gas conversion men gave his heart to the Lord this year, and on his van the sign "Fully converted" normally intended for gas cookers, etc., appeared.

We saw many visitors at the "Eglwys Elim Pentecostaid" last summer, and enjoyed the ministry of many of the brethren in our extensive open-air outreach.

In August, following the Royal Welsh Show, we had the Elim exhibition here in Holyhead in a hired hall for a week, and then the following week had a large display at the Anglesey show at Gwalchmai, where some 1,500 folk passed through the exhibition during the day. Our brother Pastor David Lewis, now of Hanley, was a great asset to us, as being originally an Anglesey man he was able to converse with the local rural folk in their native tongue, and indeed the "Cymraeg" flew fast and furious. Especially so when it involved a representative from the Plaid Cymru tent next door.

We have experienced God's blessing this past year in our open-air witness week by week on Newry beach and in various other centres around the island At times we have seen nuns and Mormon missionaries at our services, and trust that the Lord did something in their hearts. The autumn saw adult and children's campaigns with encouraging results. Now we look into 1970 and, with increasing population and gradual industrialisation, look to the Lord for His leading in this area.

But for the time being this island still abounds with lovely beaches, has an outstandingly good weather record, and for a good holiday with good fellowship you could do a lot worse than visit Anglesey, the island in the sun that the estate agents talk about.

We would appreciate prayer for this needy North Wales area, somewhat cut off from fellowship with other Elim churches, being ninety miles to the next church (Ellesmere Port), and even 100 miles to the next Welsh church (Aberystwyth). In actual fact our nearest Elim neighbour is Pastor Gordon Hills in Dublin just over the water, some sixty-four miles or so!

TESTIMONY TIME

FROM CHRISTIAN SCIENCE TO CHRIST

by Wesley Stone, Bristol

SOME few years ago I was in the throes of black depression, having experienced a nervous breakdown. The world to me was joyless. I was extremely unhappy and utterly hopeless.

I had always professed to be a nominal Christian, and had studied and practised Christian Science for some thirty years, and thought that I had discovered truth.

When one first comes into Christian Science one experiences an initial enthusiasm which persists for a while sometimes for a few years, but when this goes one is left with a "vacuum" and with a cold, pulseless, scientific "demonstration." Looking back now over the years, I can see that the only effect that Christian Science had upon me was to completely depersonalise God. I knew Him in an abstract sort of way as truth and love, but not as a person.

Jesus Christ was then to me a "way-shower," demonstrating God; now He is a person dwelling within me and one to whom I have surrendered my life. Christian Science defines God as "divine principle"; this the Bible does not do. I now see Jesus Christ as God Himself who came to this planet in the form of a man and voluntarily took upon Himself our frailties and human limitations, and suffered as we do and then went to the cross to die in our stead. He did for us what we could not do ourselves—He paid the price. He did not do this to appease a wrathful deity, but only by so doing could His laws which He had instituted be justified, and the Lamb had to be without blemish. Christ knew no sin, He was absolutely sinless. We are not called upon to pay the same penalty, it has all been done for us—all we are asked to do is believe.

All this was brought home to me by a simple encounter with a person who stopped me in the street one night near my home. I was asked the usual questions, "Was I saved?" and "Was I going to heaven?" I replied (somewhat sharply, I believe) saying that I professed to be a churchman and a Christian, but that I could only hope that I was saved and could only hope that I would go to heaven. I had always regarded it as being rather presumptuous to say that I *knew* that I was saved and *knew* that I would go to heaven. My interviewer then stated that this was not good enough and that I should *know* without any doubt whatever that I was saved and would go to be with Christ.

I looked at the young man who had stopped me and I saw that he had something that I did not have, although he could not be described as polished or intellectual in any way. He had confidence and

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THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

A PROBLEM that we should have liked to put to the late Bertrand Russell, we now put to Humanists: Is there any doubt among mankind that were the human race to colonise the moon, or the planets, we should make them as much the vestibule of hell as we have made the earth ? Here we have our own satellite, innocent of life apparently, completely neutral it would seem in every respect, yet were we to invade it, we would wreck it, as we have wrecked the earth, in a generation. A more telling verdict on the evil of humanity would be hard to find, a verdict all the more condemnatory because it is self-confessed.

That humanity lives in a hell all the time makes our rejection of the doctrine of hell all the more extraordinary. That we find earth's conditions, society wise, at all tolerable testifies only to our insensitiveness. We tolerate, and sanction by our acquiescence if not by actual support the most gruesome horrors, without a tremor. horrors brought into our homes in a way unique to our generation, but we are so incredibly insensitive that viewing them does not even take away our appetite for the next meal. We squirm at a music discord, go into hysterics over a social faux pas, but view the most appalling evils without a tremor, so insensitive are we to people: more sensitive to the social conventions, or the arts, than to humanity! Alas!

According to the Bible man has been the victim of this, hell's vestibule, for about 6,000 years; according to the scientist he has been the victim for several million years. It is difficult to follow the reasoning for the rejection of the Biblical doctrine of eternal torment, when we know that man has been subject to torment for 6,000 years at least and, according to science, for 2,000,000 years. It may be argued that though mankind has endured this, the individual members of the race suffer it only for about seventy years. But this limitation is not due to the skill of man, only to the law of God. *Were the scientist to have his way he would prolong our lives indefinitely and consider such an achievement the apex of his skill.* In other words he would, if he were able, prolong our torment for ever.

Let men be under no illusion that death reverses the earthly trend —it fixes it.

Elizabeth Cowley, *Radio Times,* states: "Man is the most destructive species on earth. And the irony is that it is often from his very genius for making a cleaner, fuller, faster life that he destroys the balance of nature—and perhaps eventually will destroy himself."

Then she goes on, "**Fact :** nuclear space capsules will be needed to get to Mars. If one crashes or explodes on earth, there will be radioactive contamination on a vast scale. **Fact :** in Asia there are seven rats to every Asian, in Europe one to every European. Rats are used in advanced experiments in genetics. An experiment which 'went wrong' could produce a breed of killer rats. **Fact :** one human being is born every second. Humans make waste. Waste—pouring into our rivers at the rate of thirty gallons per person per day—makes pollution. In Britain, over 5,000 miles of rivers are polluted. By 1990 we will be drastically short of clean water. **Fact :** two-thirds of this planet are covered with sea. An infinitely smaller fraction is arable land. Into the sea—on government authority—we are regularly dumping chemical and atomic waste . . . in canisters which are known to corrode with time. On the land we are reducing green belts to deserts

(*continued on page 139*)

NATIONAL EVANGELISTIC CONFERENCE

Convened by Elim Pentecostal Churches

FOR the first time for many years the Evangelistic Committee are planning a conference to discuss our Lord's great commission to *preach the Gospel.*

This conference is to be supported by the Executive Council, the Evangelistic Committee and Elim Bible College. Ministers, deacons, church leaders and all members who are interested in the cause of evangelism, from all Elim churches, are invited. The invitation is extended to all Pentecostal ministers and ministers of all denominations. Topics of vital interest will be fully discussed. The question of pioneer evangelism and the opening of new churches will be given careful and prayerful consideration. The details of church and presbytery expansion, and revival and evangelism will be dealt with. The spreading of the Gospel through the printed page will be discussed. The need to bring our children and youth into the church will also be given adequate attention. The important question of appealing for people to come to Christ and the counselling of converts will be given a full session. Radio, television and all means will come into the reach of this conference.

P. S. Brewster and the Cardiff Church will be host to the conference. An office for registration and accommodation will be set up and all early inquiries can be sent to the conference secretary, c/o The City Temple, Cardiff. Dinner and tea will be supplied free in the function room of the church to all conference delegates.

The dates for the conference will be September 28th to October 1st, 1970. The opening night, Monday, September 28, will be a dinner for all ministers, and the conference will be welcomed to Cardiff by the Rt. Hon. George Thomas, M.P., Secretary of State for Wales, and Mr. A. S. Aldis, B.Sc., F.R.C.S.

Further details will be published later.

Book this date now: September 28 to October 1st, 1970.

LANCASHIRE AND DISTRICT MINISTERS' FELLOWSHIP

An informal evening proved to be a great blessing in Elim's north-west territory.

Invited to the new Bolton church by Pastor Ken Smith, the ministers and their wives were delighted when informed that the excellent meal had been presented by a husband and wife who were converted in the recent campaign conducted by Pastor E. J. Thomas, the district superintendent.



Photograph by courtesy of *Bolton Journal*

An informal programme when "no shop talk" was the order of the day, helped further to cement the bonds of brotherhood which prove such a blessing in co-operative evangelism.

EXETER **MARCH 14th to 22nd**

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AUGUST 15th to 22nd

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Escape for thy life

D. M. Panton, B.A.

BLAZING beacon-lights God has set in history for the warning of succeeding generations; and the extreme gravity of these divine parallels is that they will be proved to be parallel in fact—the warning is a prophecy: what happened before, repeats itself. So our Lord, when picturing the mocking lawlessness of the last days and of the rapture in which one is taken and one is left, says: "As it came to pass in the days of Lot after the same manner"—that is, it is more than a warning, it is a parallel—"shall it be in the day that the Son of man is revealed" (Luke 17:28). And what makes it of overwhelming importance to the Church is that in this parallel one point, and one point alone, the Lord singles out for extraordinary emphasis: "Remember Lot's wife" (Luke 17:32); and the nearer we approach the fulfilling of the parallel the more vital, the more urgent becomes this point on which our Lord casts the whole emphasis.

SODOMY

Sodom at once stresses one of the most appalling facts of life, namely that all sin, and any sin, is the beginning of corruption beyond all words, for which the only possible solution is brimstone and fire. It is indescribably awful that the sin of Sodom, for which Sodomites flock from all parts of the city, is now named with something like open commendation in modern England. Dr. Hare say (*Encylopædia of Sexual Knowledge*, p. 359): "After all, the boundary between the normal and the abnormal is mainly a question of custom and definition. Let it be remembered that in ancient Greece homosexuality between men and youths was considered the height of sublimity in erotic manifestations, and was officially recognised."

SEPARATION

But immediately a most blessed revelation is given by the Jehovah Angel to Lot. "Haste thee, escape [to Zoar], for I cannot do anything till thou be come thither." Here a principle is revealed of the utmost importance. God's hands are tied for judgment until the godly have escaped. This is a critical overthrow, manifestly designed as such in our Lord's parallel, of the theory that the Church of Christ, necessarily and by the design of God, passes through the coming day of terror. On the contrary, the Jehovah Angel says that the most high is powerless to pour forth judgment even on a world ripe in iniquity until the sanctified are removed: then instantly—with Lot entering Zoar—brimstone rains on Sodom. So while believers are to be judged, that judgment is to be located in the heavens after their removal by angels; and it is not God's design, it is no planning of His if Christians are caught in the hurricane of the day of the Lord. "For God appointed us not unto wrath" (1 Thessalonians 5:9), an ultimate wrath which is exactly Sodom's: "The earth also, and the things that are therein, shall be burned up" (2 Peter 3:10).

MOCKERY

Now the drama begins. The reaction of Lot's sons-in-law is infinitely significant. In response to Lot's warning cry, "Up, get you out of this place; for the Lord will destroy the city," they simply regarded him as "one that mocked"; possibly one that joked, in any case a fantastic fool. It is identical today. The response to our cry is contemptuous unbelief. Miracles do not happen; if there be a God He is merely an absentee proprietor, unalterable law for thousands of years proves your warning a fantasy. So it is foretold. "In the last days mockers shall come with mockery, saying, Where is the promise of his coming? for all things continue as they were from the beginning of the creation" (2 Peter 3:3). How almost agonising the situation! Concealed beneath a house we have discovered a bomb with a time-fuse: we rush to warn the inmates, whose sole hope lies in prompt flight, the time-fuse lessens with every second's tick.

ANGELS

A fresh, vivid touch is now given to the parallel. How are the godly to be removed? By angels. "And when the morning arose [the dawn of the new day] the angels hastened Lot, and laid hold upon his hand." So our Lord says "The reapers are angels" (Matthew 13:39), who lay hold on the wheat to be reaped. Each of the group is held by an angel: two angels, we are told, laid their hands on four people, that is they escape with an angel's hand on each of the four persons. And it is no unconscious removal of sovereign grace: "Escape for thy life; look not behind thee, neither stay thou in all the plain, lest thou be consumed" (v. 17). So our Lord, after fully

sketching what is coming, says: "Watch ye, and pray always that ye may be accounted worthy to escape" (Luke 21:36).

LINGERING

There is probably a wealth of meaning for us all at this juncture in Lot. "The angels hastened Lot, but he lingered." Observe carefully, here is the holiest man in Sodom, one who welcomes and entertains God's angels, who fully accepts prophecy, who witnesses the truth to a mocking world, and yet he lingers. Why? We are not told. There is no question of Lot's regenerate nature and godly conduct. "Righteous Lot," says Peter, "sore distressed by the lascivious life of the wicked, vexed his righteous soul from day to day with their lawless deeds" (2 Peter 2:7). Possible reasons for our own indecisiveness may be found here. The angels said nothing about saving any portion of his wealth: the utter scepticism he met may have slightly damped the flame of his faith, the imminence of the judgment may have become less sure in his mind; in any case the immediateness and completeness of the renunciation demanded by God made him hesitate. Nevertheless, the one redeeming point, which saves the whole situation, is that when commanded by God to concentrate everything on escape he does so; however reluctant, he abandons all. In the beautiful summary: "The sun was risen upon the earth when Lot came unto Zoar."

LOOKING BACK

Now we reach the sole point which our Saviour singles out for emphasis. All the godly in Sodom, believing the imminent judgment and obeying the command of the angels, escape and have no share whatever in Sodom's eternal doom; nevertheless, Lot's wife—in graciousness to her, our Lord and the Holy Spirit in the Old Testament, omit her name—pictures forth for ever a section of the people of God. "His wife looked back from behind him"; that is she slipped behind him and then looked back. Our command is identical with that given to her: "Let thine eyes look right on, and let thine eyelids look straight before thee" (Proverbs 4:25), or as our Lord expresses it "Lay up for yourselves treasures in heaven, for where thy treasure is there will thy heart be also" (Matthew 6:20). Lot's wife was not deaf to the call; she accepted the prophecies of doom; she felt the danger and fled, but the sun rose; the lovely valley unfolded; the delightful home could be seen in the distance; there was no trace of danger: she looked back. "No man, hav-

(*continued on next page*)

POINTS FOR PREACHERS

By J. A. WRIGHT
MINISTER OF ELIM PENTECOSTAL CHURCH, SOUTHEND-ON-SEA

AN OUTLINE

THE ANOINTING

1 John 2:27

NOTE the definite article. In the Old Testament five classes of people were anointed: healed lepers (and such were some of us), honoured guests, prophets, priests and kings. The anointing denotes the prophetic, priestly and kingly function of believers (Romans 5:17, 8:26; Revelation 19:10). The anointing is abiding, not intermittent; keep under it.

A POEM

TREASURES

One by one He took them from me, all the things
I valued most;
Until I was empty-handed, every glittering toy was
lost.
And I walked earth's highways, grieving, in my rags
and poverty
Till I heard His voice inviting "Lift your empty
hands to Me."

So I held my hands toward heaven and He filled
them with a store
Of His own transcendent riches until they could hold
no more.
And at last I comprehended with my stupid mind
and dull,
That God could not pour His riches into hands
already full!

M. S. NICHOLSON.

AN INCIDENT

THREE "IFS"

An old man, having been a sceptic all his life, resolved to read for an hour a day the Bible he had so long derided. As he read he became the more and more astonished. "Wife," he said as he looked up from his reading one day, "if this book is right, we are all wrong!" He continued his readings into a second week. "Wife," he exclaimed at the end of it, "if this book is right, we are lost!" He went on reading with more avidity than ever. "Wife," he said earnestly a few nights later, "if this book is right, we may be saved!" And they were! And entering the kingdom of heaven, they left all their "ifs" behind them. (Told by Dr. F. W. Boreham.)

A QUOTATION

GOING ABOUT

I read in a Book that a man called Christ went about doing good. It is very disconcerting to me that I am so easily satified with just going about.

GEORGE SMALL.

ing put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). In the words of Dr. A. T. Pierson: "Lot's wife has always had more followers than God's angels have."

A PILLAR OF SALT

The judgment of God can be like lightning. "And she became," literally "she was [that is, in a flash] a pillar of salt." Judgment is abroad, and she has partially escaped; nevertheless she incurs a unique judgment, a judgment that has nothing whatever to do with the fire and brimstone of Sodom: exactly so—in this parallel of tremendous importance to us—believers, after removal by angels, can be smitten at the judgment seat of Christ. "Blessed is that servant whom his lord when he cometh shall find so doing. But that servant which knew his lord's will [Lot's wife had been explicitly told not to look back] and made not ready [our duty is equally to be ready for angels who shall compel us out of our Sodom] nor did according to his will, shall [that is when his Lord cometh] be beaten with many stripes" (Luke 12:47). Lot's wife escaped the brimstone and fire, but not the salt.

REMEMBER

So our Lord casts all on the only person of the Old Testament He ever singled out for emphasis, and turning away from the multitude whom He had been addressing, "he said unto the disciples, Remember Lot's wife" (Luke 17:22). In other words, her peril is ours. God turned her to salt not only as a punishment to her but as a warning to us, and our Lord, localising the warning on the Church, says "Remember," for she is the one person in the whole scene we are likely to forget. What then are we to remember? What she was, what she did, and what she experienced. Lot's wife was in living communion with the only godly people of that age; she believed in prophecy and acted on it; she abandoned all in Sodom at the command of God; she completely escaped its doom; she had run well and was in the last lap. Nevertheless, though chosen out of the whole city as one of only four to be delivered and one who had actually seen judgment beginning in the blind Sodomites groping for the door, she yet is overtaken by judgment. Our lesson is contained in an Army command of World War I. On the eve of the critical battle on the Marne, the French commander-in-chief issued this order to the French Army: "At the moment when a battle begins on which rests the fate of our country no looks must be cast behind."

Nevertheless, there are last that shall be first. In the trenches before Sebastopol, when the hospital staff were going round with stretchers to take up the killed and wounded, one of them said "Here's a dead 'un," and was about to pass on when a feeble voice was heard: "No, lift me up. I'm worth many a dead one. Give me air." This all but defunct youth became one of England's great generals, Lord Wolseley.



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Margaret M. Ladlow's page

ONE WITH THEM

ON January 13th we held our first Women's Day in 1970, commencing with a praise service in the little church in the compound of the Elim Bible School in Koforidua. At the close of a very bright and happy meeting the wife of one of the village pastors, Comfort Addo by name, came forward and presented me with six yards of beautiful cloth, a gift from all the sisters. The material, known as Java print, is coloured royal blue with a striking design in bright green, dark brown, old gold and white making a deep border and a diamond-shaped pattern in the centre of each yard of cloth. Together with this totally unexpected present I was given a dainty nylon head scarf of blue, green and white to complete my outfit. Comfort went on to explain in her Krobo tongue that the cloth and scarf, a token of their love, was to enable me to have a Ghanaian costume made to be worn here, thus making me a true fellow-countrywoman, one of themselves, one who would never wish to return to the United Kingdom!

Naturally I was greatly touched by such generosity and love and assured the ladies that I would certainly comply with their wishes and make a Kaba and cloth such as the Ghanaian women wear as soon as possible.

Learning within the last few days of the home-call of Gladys Aylward, the brave little missionary who worked for God in northern China and became so famous, I recalled my personal contacts with her. During our period of ministry on the island of Guernsey, Miss Aylward visited some of the churches and took a much-needed holiday. We had such wonderful fellowship and spent one particularly happy day together on the little island of Herm and I still possess the snapshot of Gladys, taken there on the beach and wearing, as always her Chinese costume. When the Japanese invaded northern China she tearfully destroyed her British passport and assumed Chinese nationality and from that time onwards became a Chinese woman, existing entirely on Chinese food and speaking only in a Chinese dialect, dressing in Chinese clothing. In fact when, after her epic journey south with her orphans, she was taken desperately ill to hospital no one realised that she was an English woman! What an amazing example of complete identification with the people God had led her to love and serve.

When Hudson Taylor founded the China Inland Mission one of its tenets was that to reach the Chinese, its workers must become like them. So the Cambridge Seven, of whom C. T. Studd was a member, changed from university graduates and army officers into Chinese, complete with pig-tails, skirts and long-sleeved gowns. When writing to his mother, C. T. Studd tells her how sore his feet became by wearing native sandals, but added " I am now quite a Chinaman and enjoy the rice immensely, in fact I prefer the Chinese to the foreign food." Once again this is another example of a missionary seeking to become one with those to be won for Christ.

Paul the first missionary of all evidently had a similar approach when soul-winning. He wrote to the Corinthians in his first letter in chapter nine: " I have become all things to all men that by all means I might save some " (R.S.V.). Most wonderful of all, our Saviour Himself became a man among men, fully identifying Himself with the human race, living in obscurity as a peasant, eating our food, toiling day by day, calling Himself the Son of man. If we would win souls for Christ we must have a like spirit and counting not the cost, humble ourselves and reach out to help, to understand, to become involved, " to get alongside," to identify ourselves with those in sorrow, sin and need.

He came right down to me.
He came right down to me
To condescend to be my friend,
He came right down to me !

EDITORIAL (*continued*)

with our pesticides and defoliation techniques. Starvation, on an unprecedented scale, has already begun. **Fact :** noise—if applied continually on certain frequencies can kill. It has already killed at the radar station at Fylingdales."

All of it in image, type and symbol, as well as being expressed literally, in God's last book to mankind, the book of the Revelation in the Bible, incidentally the only book in the Bible and in ancient literature, in the context of its established relevance for our day, that forecasts the cosmic use of drugs to induce ecstatic experience.

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ITINERARIES

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February 28, Apsley Street; March 1, Saunders Street (a.m.), Beersbridge Road (p.m.); 2, Melbourne Street; 3, Ballysillan; 4, Lisburn; 5, Alexandra Park Avenue; 6, Anaghanoon; 7, Megaberry; 8, Bethesda (a.m.), Portadown (p.m.); 9, Kilmore; 10, Lurgan; 11, Gilford; 12, Brookeborough; 13, Monaghan; 14, Armagh; 15, Markethill; 16, Bangor; 17, Ulster Temple; 18, Newtownards and Millisle; 19, Rathfriland; 20, Moneyslane; 21, Banbridge; 22, Cullybackey (a.m.), Ballymena (p.m.); 23, Ballymoney; 24, Coleraine; 25, Larne.

D. L. Mills (Ghana):
March 1, Hereford; 2 Brecon; 3, Aberystwyth; 4, Pontardulais; 5, Llanelli; 7, Presbytery at Cardiff; 8, 9, Neath; 10, Bridgend; 11, Swansea; 12, Llantrisant; 14, Porth; 15, Caerphilly; 16, Trealaw; 17, Mountain Ash; 18, Pontypridd; 19, Merthyr; 21, Dowlais; 22, Treharris (p.m.); 23, Pontlottyn; 24, Aberysswg; 25, Barry; 26, Cardiff.

Joseph Smith:
February 28—March 3, Springbourne, Bournemouth; 4, 5, Christchurch; 7-10, Parkstone; 11-15, Winton, Bournemouth (a.m.); 15, Wimborne (p.m.); 16-19, Salisbury; 21-24, Yeovil; 25, 26, Merriott; 27, 28, Weymouth.

BIRTH

CAIN. On January 20th, to Sandy and Sylvia (*née* Ladlow). God's gracious gift of a daughter, Diane Sylvia.

DEDICATIONS

LITTLECOTT. On February 8th, Allison Susanne, daughter of Florence and Denis, sister of Karen, at Southampton Elim Pentecostal Church (born December 8th, 1969). Officiating minister: J. Craig Kennedy.

SPENCER. On February 8th, Kurt David, son of Mavis and Fred, brother of Gillian, at Southampton Elim Pentecostal Church (born December 17th, 1969). Officiating minister: J. Craig Kennedy.

WITH CHRIST

ADAMS. On January 21st, Harold Walter Adams, beloved husband of Daphne and father of Peter, Stephen and Raymond, member of Southampton Elim Pentecostal Church, received a sudden call. "Absent from the body, present with his Lord." Officiating minister at funeral: J. Craig Kennedy.

HOUSE. On January 24th, Eva beloved wife of Mr. Ronald House, member of Southampton Elim Pentecostal Church. Officiating minister at funeral: J. Craig Kennedy.

STRATTON. On January 17th, Miss Isabella Stratton, aged 70. faithful and beloved founder member of the Newtownards Elim Church. Officiating ministers at funeral: W. H. Holohan and S. J. Brennan.

THOMAS. On February 1st, Lily Thomas, aged 68 years, passed peacefully into the presence of the Lord. A founder member of the Elim Pentecostal Church, Ilford. Officiating minister at funeral: James F. Hardman.

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COMING EVENTS

BIRMINGHAM, Graham Street and Newhall Hill. March 3, 10, 17, 24. Elim Pentecostal Church. Easter addresses by L. Middleton at 7.30.

BIRMINGHAM, Kingstanding. March 14-18. Elim Pentecostal Church, Warren Road. Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday to Wednesday at 7.30. Preacher: L. W. Green. Convener: R. J. Morrison.

BOLTON. March 7-12. Elim Pentecostal Church, Higher Bridge Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Theme: The Baptism in the Holy Spirit. Preachers: C. J. E. Kingston and D. J. Green.

BOURNEMOUTH, Winton. March 1. Elim Pentecostal Church, Hawthorn Road. At 11 and 6.30 visit of Rev. B. G. Moore, Th.B., J.P. (Australia). Convener: G. Backhouse.

CHELMSFORD. March 7, 8. Elim Pentecostal Church, Mildmay Road. Saturday at 2, District Presbytery business meeting; at 7, rally. Sunday at 11 and 6.30. Preacher: Pastor Henry Wiggins (Australia). Coffee bar at 8.15.

CROYDON. March 14. Elim Pentecostal Church, Stanley Road. District Presbytery rally at 7. Preacher: Leslie Moxham, B.D. Convener: W. J. Maybin.

DARLINGTON. March 8. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Family service at 6.30. Preacher: Miss P. R. Morrison (Northern Ireland).

EXETER. March 14-22. Elim Providence Chapel, opposite Central station. Revival and healing campaign by the President. March 14. District presbytery rallies at 3.30 and 6.30. Sundays at 11 and 6.30. All other days at 7.30.

GRANGETOWN. March 12. Elim Pentecostal Church, Lee Road. Visit of Gordon Verral (Birmingham).

GRIMSBY. March 3. Elim Pentecostal Church, Tunnard Street. At 7.30. Preacher: L. W. Green.

IPSWICH. March 15-19. Elim Pentecostal Church, Vernon Street. Building centenary services. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Charles J. E. Kingston.

LONDON, East Ham, E.6. March 6. Elim Pentecostal Church, Park Road. Brotherhood meeting at 8. Preacher: A. Winch (East Ham). All are welcome.

OXFORD. March 1-8. Elim Pentecostal Church, the City Temple, Botley Road. Billy Graham colour film crusade. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

PARKSTONE, Dorset. March 7. Elim Pentecostal Church, Douglas Road, Bournemouth. District presbytery rally at 7. Preacher: Joseph Smith.

PORTADOWN. March 14-16. Elim Pentecostal Church, Clonavon Avenue. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Preachers: J. W. Foster (London) and A. F. Seeman (Belfast).

SALISBURY, March 8. Elim Pentecostal Church, Milford Street. Mothers' day. Services at 11 and 6.30. Preacher: Mrs. M. Kennedy (Southampton).

SCARBOROUGH. March 4. Elim Pentecostal Church, Murray Street. At 7.15. Preacher: L. W. Green.

SHEFFIELD. March 7-12. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Preacher: J. T. Bradley, Editor of ELIM EVANGEL.

SOUTHPORT. March 7. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of Pastor D. Fenton and party from Crewe at 7.30.

SOWERBY BRIDGE. March 14. Methodist Church, Bolton Brow. District Presbytery and youth rallies at 3.30 and 6.30. Preacher: G. Wesley Gilpin, supported by Elim Bible College students.

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FROM CHRISTIAN SCIENCE TO CHRIST *(continued)*

assurance, he spoke with authority, and it was plain that he had the indwelling of the Holy Spirit.

I pointed out to this young man that I had had a breakdown and was under drugs which the doctors more or less said I would have to take for the rest of my life—phenobarbitone, librum, tropinal etc. He again surprised me by saying that he thought I should give them up. I replied "What, give up drugs without doctor's advice and medical supervision?" He replied "Yes, we believe that when Jesus died on the cross He died not only for our sins but He died for our sicknesses, diseases and illnesses also." While he was saying this something registered within me and a voice seemed to say "Yes, He did do just that!"

At the time I did not tell the young man that I would give up the drugs, I considered it to be too silly and stupid a thing to do; but the next morning on rising I reflected on what he had said and felt that I would take a step in faith and discontinue taking the drug tablets. This I did, and have not taken a single one of those drug tablets since. This was some years ago, and I know that I am healed.

But for the encounter with this young man and the fact that I believed I should be still taking the drug tablets and still be unsaved.

The baptism of the Holy Spirit was also something which I subsequently experienced, and I spoke in other tongues as the early apostles did. This manifestation was something that I had always frowned on and regarded as sentimentality and over-emotionalism. I now know and fully realise that the gifts which the early Church possessed and practised are available today. Nowhere in the Bible can I find that these gifts were allocated to the early Church, but that they were subsequently to be withdrawn or abrogated. They are available now to all who will appropriate and take them in faith.

The laying on of hands was also something of which I disapproved, as I had been taught in Christian Science that physical contact of any sort was to be deprecated; and yet this was often the method used and adopted by our Lord and the apostles in healing.

I believe these gifts are coming back into our churches, not only Pentecostol churches, but other denominations too. I believe that as our ritualism and formalism and set procedure give way to Holy Spirit control (I sometimes think that people very often get the church but do not get Christ) then the gifts as practised by the early Church will become more evident, and we shall indeed again be endued with power from on high. There will be miracles of healing, prophecies, visions, tongues and interpretations, and heaven will become very real to us.

To sum up, Christian Science failed me—Christ saved and healed me. Hallelujah!

Redemption Tidings.

ONE HUNDRED COMMANDMENTS FROM CHRIST

PART TWO

Compiled by A. TEE

L

41. Labour . . . for that meat which endureth unto everlasting life. John 6:27
42. Learn of Me. Matthew 11:29
43. Let not your heart be troubled. John 14:1-27
44. Let these sayings sink down into your ears. Luke 9:44
45. Let your light so shine before men, that they may see your good works. Matthew 5:16
46. Lift up your eyes, and look on the fields. John 4:35
47. Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord. Luke 12:35, 36
48. Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven. Matthew 6:19, 20
49. Love one another as I have loved you. John 15:12
50. Love your enemies. Matthew 5:44;26:52
51. Lend, hoping for nothing again. Luke 6.35
52. Look up, and lift up your heads Luke 21:28
53. Let them (the blind leaders) alone. Matthew 15:14

M

54. Make the tree good, and his fruit good. Matthew 12:33
55. Make to yourselves friends of the mammon. Luke 16:9
56. Make not my Father's house an house of merchandise. John 2:16
57. Murmur not among yourselves. John 6:43

N

58. Neither be ye of doubtful mind. Luke 12:29

O

59. Occupy till I come. Luke 19:13

P

60. Pray that ye enter not into temptation. Luke 22:40
61. Pray . . . the Lord of the harvest, that He would send forth labourers. Luke 10:2
62. Pray for them which despitefully use you. Luke 6:28
63. Preach, saying, the kingdom of heaven is at hand. Matthew 10:7

R

64. Repent and do the first works. Revelation 2:5
65. Rejoice, because your names are written in heaven. Luke 10:20
66. Receive ye the Holy Ghost. John 20:22
67. Remember Lot's wife. Luke 17:32
68. Render to Cæsar the things that are Cæsar's. Mark 12:17
69. Resist not evil. Matthew 5:39

S

70. Strive to enter in at the strait gate. Luke 13:24
71. Seek ye first the kingdom of God, and His righteousness. Matthew 6:33
72. Search the Scriptures. John 5:39
73. Swear not at all. Matthew 5:34
74. Say, We are unprofitable servants. Luke 17:10
75. Seek, and ye shall find. Luke 11:9

T

76. Tarry . . . until ye be endued with power from on high. Luke 24:49
77. Take this . . . (communion) in remembrance of Me. Luke 22:17-19
78. Take no thought for your life. Matthew 6:25
79. Take heed what ye hear. Mark 4:24
80. Take heed therefore that the light which is in thee be not darkness. Luke 11:35
81. Tell . . . how great things the Lord hath done for thee. Mark 5:19

(*continued next week*)

BOOK THE DATE—NATIONAL YOUTH RALLY DATE—SEPTEMBER 26th

THE FAMILY ALTAR

Scripture Union Portions — **Notes by L. Wigglesworth**

Monday, March 2nd — Mark 7:1-23

" Laying aside the commandment of God, ye hold the traditions of men " (v. 8).

Somewhere in the atmosphere of influences which surrounds us today there is a persistent and ever-growing demand that we reject the commands of God. The inference is that goodness in man will eventually overcome the evil in the world, and that this can be accomplished without Christ or God. Men who propound these subtle persuasions are slowly attaining for themselves civic and government positions. The Lord Jesus condemns them strongly and this is probably a major reason for their rejection of Him. Jesus loved to do the will of His father in heaven and He was righteously angry with the " do gooders " of His day because their hearts were evil. Are we fast approaching the time when the so-called " goodness " of men will cause affairs to disintegrate so rapidly that government will have to rest upon the shoulders of the Christ? Even so Lord come quickly.

Tuesday, March 3rd — Mark 7:24-37

" The dogs under the table eat of the children's crumbs " (v. 28).

The verse is most provocative, but the sheer faith of the Syrophoenician woman shines as an example to all who would capitulate because of a rebuke. She was not a Jewess, not one of the chosen, but she was prepared to humiliate herself and ready to be subservient to Jesus so that the goodness of God might help a Gentile dog! God had every right to His choice of people, but that did not rule out the possibility of His love spilling over to the less fortunate. This was faith in action and a responding grace helped her and saved her daughter. God's love is still spilling over and I have witnessed the miracle of grace which allows an African potentate, a former witch doctor, a leper and ourselves to participate in worship—together.

Wednesday, March 4th — Mark 8:1-21

" Why doth this generation seek after a sign ? " (v. 12).

The Lord Jesus was deeply grieved in His Spirit because of the unbelief of the Pharisees. Virtue was constantly flowing from him and the sick were being relieved, but this did not satisfy the critics; even when demons were subject to His word they did not believe. " Without faith it is impossible to please him " (Hebrews 11:6). We too may be guilty of asking for a sign, when all around grace and virtue are saving souls and healing bodies. Is it because we lack faith? Today a stranger called at my home. Conversation revealed that his daughter had been healed of sclerosis and delivered from a mental home through prayer. Hallelujah ! God is moving by His Spirit. Are we grieving Him because of unbelief?

Thursday, March 5th — Mark 8:22-38

" The Son of man must suffer many things, and be rejected . . ." (v. 31).

To Peter, who had just acknowledged Him to be the Christ, this was foolish talk and he dared to rebuke the Lord. The origin of Peter's vehemence was revealed as from Satan ! So in his turn he was rebuked by Jesus. The reference by Christ to rejection and death brought a rejoinder which should teach us that Satan is ever ready to keep us from taking up our cross and following the Lord. One is very conscious of a totting up of pros and cons on the part of many a would-be minister or missionary. A call is rejected because of a fear of financial hazards or because of possible family problems. If you want to follow the Lord there must be denying. Any other way draws a rebuke from the Master. " Thou savourest not the things that be of God but the things that be of men." A hard but clear word !

Friday, March 6th — Mark 9:2-13

" This is my beloved Son: hear him " (v. 7).

In Luke's account of the transfiguration we learn that Elias and Moses talked with Jesus about his decease in Jerusalem. Previously Peter had acknowledged Jesus to be the Christ and had then rebuked Him for speaking of His cross. In this further reference to the death of Jesus Peter " wist not what to say " even though the conversation was still about the cross ! The grace of God is again remarkably portrayed here, for the Father corroborates what Peter had said on earth, by saying from heaven (v. 7) " This is my beloved son: hear him." There is no rebuke, however, for the plan of God that included Calvary and the tomb. No displeasure, but a wonderful reiteration that God was well satisfied with the obedience of Jesus. Peter rebuked Jesus, God was pleased with Him ! What does His death mean to us ?

Saturday, March 7th — Mark 9:14-32

" I have brought unto thee my son " (v. 17).

It is to the credit of the disciples who had not accompanied Jesus up the mount that they continued the ministry in His absence. The retort of Jesus (v. 19) may not have been because of the inability of His followers to cast out a demon, but for the readiness of the people to criticise, thus producing adverse conditions for the healing of the boy. Jesus takes over and demonstrates that the father has his part to play in the lad's recovery. " If Thou canst help us," the man said. Jesus reversed this and said " If **thou** canst believe." So combination of grace on the part of Christ and faith on the part of the man makes it impossible for the demon to remain in the boy and he is delivered. Later, quietly, the Lord teaches them how necessary it is to pray and fast in order to be ready for all oppositions.

Sunday, March 8th — Mark 9:33-50

" They had disputed among themselves, who should be greatest " (v. 34).

The Lord had wisely let the disciples continue their argument about pride of place and authority and He had not interfered with their conversation on the way to Capernaum. Then in a quiet moment He graciously showed them that greatness was not in natural dominance but in simplicity. The Lord does not require the ascertiveness of man to accomplish His designs. He can only use strength of character when childlike faith in Him is paramount. The lesson is hard to learn ! The disciples were not ready to allow anyone else to evangelise or cast out demons. That was their prerogative. We are still learning and it is hard to be childlike !

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BACK PAGE

PENTECOSTAL TEMPTATIONS

by John M. Cuthbert
MINISTER OF NORTHAMPTON ELIM PENTECOSTAL CHURCH

Ever since the day of Pentecost churches that seek to pattern their worship and doctrine on demonstrative New Testament principles have been faced with problems within and without, which have tended to act as a firm brake on their spiritual liberty and zeal. No one willingly seeks for isolation and alienation; but the refusal to compromise in conduct and doctrine has forced many to walk a lonely road. In some cases prejudice has lasted hard and long, and the temptation to "play down" the more criticised aspects of Pentecostal worship has increased. Ancient Israel desired a king "like all the nations." They got their king and, like all the nations, realised that having a frail human at their head presented many unforeseen difficulties and disappointments. We can mirror this example on to a spiritual application and ask, what price must we pay for the "acceptable and recognised" tags of the mainstream churches. What, in 1970, do they have that we can wish for? For the most part, their numbers and influence are rapidly declining, and yearly hundreds of churches close their doors for ever; the smell of death is everywhere.

God raised up our modern Pentecostal movement because it was, and is, needed in this last act in the dispensation of grace before the Lord Jesus returns. The new wine needs new bottles; this brew is too potent for the old bottles—now empty of what they had in years long since gone into history—except it be diluted! The parallel is clear.

Perhaps it has been this restricting urge to conform that has promoted the rise of fanatical groups that attract sincere people who yearn for the glow and fire of Pentecost, and feel that it cannot be found elsewhere. And so the pendulum swings from one extreme to another, from cold conservatism to wild fanaticism. Must we choose one or the other; Antartica or Sahara, the silence of the morgue or the bedlam of the kindergarten, smouldering embers or the destruction of an uncontrollable conflagration? I think not. A scriptural Pentecost with dignity is the answer. The real fire of Holy Ghost religion, "the plus of the Spirit" as Dr. Sangster called it, will maintain that spirit of faith and anticipation which excites the saint and attracts the sinner—and never, never, be dishonouring to the Saviour. Manifestations of spiritual gifts, etc., in this environment and atmosphere is the New Testament pattern which will have New Testament results. A Pentecostal church without a Pentecostal experience is like a dried-up river bed; thirsty ones will go elsewhere and only those who learn to live on little will stay. Pray that our churches will always have that abundance of blessing that will satisfy the seeking soul and which overflows, like some great river in flood, to the communities around us; bringing in its wake, joy and peace in God.



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Have you sent in your booking form yet? Write at once to Elim Pentecostal Church Headquarters, Box 38, Cheltenham, Glos, or tel. Cheltenham 59904/5.

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THE ELIM EVANGEL

Vol. LI No. 10 March 7th, 1970 9d

NOAH'S ARK EXPEDITION

PLANS have just been announced for an archæological expedition which is to be launched in the spring with the aim of recovering timbers believed to be from the remains of Noah's ark. These timbers have been found in a frozen lake on Mount Ararat, in north-east Turkey, near the Soviet border. Although the area is a designated military zone, the sponsoring organisation does not expect to encounter any difficulty in obtaining the approval of the Turkish authorities for the new expedition.

It now appears that at long last we are to have a scientific investigation of reports which have persisted for many centuries about the presence of a large vessel locked in ice high on Mount Ararat. As far back as 1840 some avalanche work-teams reported seeing the prow of a ship protruding from the ice pack of the mountain.

During World War I a Russian airman piloted an aeroplane over the general area, and he also reported that he had noticed the remains of what appeared to be an ancient vessel located on one of the mountain slopes. Since that time commercial airline pilots have frequently stated that they have observed a shadow which looks very much like that of a ship, embedded in the ice near the top of Mount Ararat.

FALSE " DISCOVERIES "

Of course, there have also been a number of false " discoveries " of the ark over the past century. One group of explorers actually located such an " ark " on Mount Judi, near the Mesopotamian border, not on Mount Ararat, as the Biblical tradition states. As a result of these and other well-meaning endeavours, there has not unnaturally been a good deal of scepticism aroused in some circles. For this reason alone an accredited scientific evaluation of the site, using modern technical equipment and methodology, is a most desirable procedure.

Two French explorers, M. J. de Riquer and M. F. Navarra, began the most recent attempts to take the ark stories seriously in 1952, when they led an expedition to Turkey in search of remains of the vessel. Three years later M. Navarra discovered an

By DR. R. K. HARRISON, Professor of Old Testament at Wycliffe College, University of Toronto

estimated fifty tons of timber firmly embedded in a frozen lake on Mount Ararat.

As proof of this discovery he chopped off a five-foot-long piece of wood, which when it was dried out proved to be very hard timber from an ancient ship. Last year M. Navarra returned to Mount Ararat, this time with a much larger expedition, and recovered several other pieces of timber from the 14,000-foot level, only 3,000 feet from the summit of the mountain.

The wood was subjected to carbon-fourteen radiation testing, a modern method of estimating the age

(*continued on page 154*)

Executive Council members write on the deepening of the spiritual life

THE QUIET TIME

NECESSARY TO THE FULL LIFE OF THE CHRISTIAN

Matthew 6:6



by H. Burton-Haynes

S. D. GORDON in his book *Prayer Changes Things* says: "If there be any regrets in heaven, one regret would be that we did not do more quiet praying, more claiming of God's promises." He suggests that we examine the threshold leading to the prayer room, adding, "The only decent door-sill is one that has been flattened down by regular and constant use." Of Edward Payson, a saintly man of God, it is recorded, that he wore the hardwood boards into grooves where his knees pressed so often and so long.

The necessity of the quiet time

Men of God in all ages and even the Master Himself found it essential to draw aside and spend time alone with God; they jealously guarded the hour of meditation and prayer. We may safely say that it is impossible for us to manage the difficult business of living without taking time each day to draw near to the throne of grace to "obtain mercy and find grace to help in time of need" (Hebrews 4:16). Our influence depends upon our first-hand knowledge of the unseen world, and on our experience of prayer. Love and sympathy and tact; insight into spiritual realities; effectiveness in Christian service; strength to endure when facing trial, discouragement and sorrow; courage to meet every fresh challenge are born of "praying in the Holy Ghost." By such praying we remain within the boundaries where God's love can reach and bless us. The very health of the soul, as well as the body, especially the nervous system, depends on maintaining this quiet time with God. No one can talk much with God without bearing about him visible results of that high fellowship. "If I stop practising for one day," said an eminent musician, "I know it. If I stop practising for two days my closest friends know it. If I stop for three days my patrons know it. If I stopped for four days the world would know it." Those of us who live busy lives know that we have only to stop our communion with God for a short time and we become moody, irritable and depressed. The reason why many backslide is because private prayer and reading of the Scriptures are neglected.

Men argue, philosophise and speculate on the reasons for the value of gold. But it remains the standard of values. Banks and nations speak of their "reserves" of gold. A nation's future action depends very largely on its gold reserves. If there are no reserves then bankruptcy is not far away. What gold is to the material life, prayer is to the spiritual life. A Christian's future, a church's future, depend on their reserves of prayer. No reserves of prayer and we are bankrupt.

The hour for the quiet time

As to the time of prayer there can be no little doubt that for those who are able the "morning watch" is the finest. "My voice shalt Thou hear in the morning, O Lord; and in the morning will I direct my prayer unto Thee, and will look up" (Psalm 5:3). Yet I would urge none to be the slave of the habit of another. The time will depend upon your circumstances and health. In fellowship with God the terms long and short are not important. Five minutes with God in which the soul is touched by the forces of eternity will mean a day full of spiritual vigour. God can do much in five minutes of man's time if no more can honestly be spared. He can do nothing in five minutes for the man who should give Him sixty, but is slothful.

It would be disastrous if any should imagine that these set times exhausted the practice of personal prayer. Our Lord declared that "Men ought *always* to pray, and not to faint." The bird which perches on yonder tree is always ready to take off in flight; we should ever be prepared in heart to rise to God on the wings of prayer and holy aspiration. The late Captain Reginald Wallis confessed in a meeting how in his early Christian experience that although he had spent time alone with God in the morning, during the day he was sometimes out of touch with God. Then God taught him that the quiet time was no substitute for living in the spirit of prayer throughout the day. There is a danger of the quiet time becoming merely a re-

ligious observance, something to be got over, the rest of the day being spent without reference to God.

The method of the quiet time

The method of devotion we adopt will vary according to that which helps us most actually to realise the presence of God and hold communion with Him.

In the first place let us say a few words about *posture* in private devotions. Religion has always been identified with special postures. The Moslem adopts various prayer postures with almost mathematical precision. You cannot think of Buddhism apart from the characteristic posture of Buddha, legs crossed under him, hands folded in his lap, and face impassive. But at Pentecost, when the Holy Spirit was outpoured, the company "tarrying in Jerusalem" was in the attitude that is most universal—"They were sitting." They were not even kneeling! The posture we adopt in our private devotions, whether standing, sitting, kneeling or reclining, will depend upon what is the most helpful in our communion with God. The attitude of the heart is the most important thing. Every man must be allowed to pray in his own way.

Having decided upon the posture of the body the next thing is to bring our *spirit* into active

(*continued on page 149*)

The unfolding Apocalypse

by the late W. G. Hathaway

THE CHRISTIAN DISPENSATION

(*continued*)

Some expositors think that the complete message of this book concerned only those of John's day, who were then under the domination of imperial Rome, and was intended only to comfort them in the tribulation of those days of bitter persecution. Others think that these visions will be literally fulfilled and their scenes literally enacted in that hypothetical seven-year period which is supposed to follow the rapture and resurrection of the saints. They think the visions of John are not relative to the Church era and its history but will unfold after we have gone.

To me there are those pungent passages in this book which inevitably link these visions of John to the unfolding drama of the Christian dispensation and which were to take effect immediately following John's day and age. Let me quote just three brief passages: "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*" (Revelation 1:3). "These sayings are faithful and true, and the Lord God of the holy prophets sent His angel to show unto His servants *the things which must shortly be done*" (Revelation 22:6). "Seal not the sayings of the prophecy of this book, *for the time is at hand*" (Revelation 22:10). These words, coming straight from the ascended Christ to you and me, cannot be dismissed, but demand our immediate consideration and attention.

John, banished from his beloved church in Ephesus by the emperor Domitian to this barren sun-scorched prison isle of Patmos, was "in the Spirit" on the Lord's day. He saw the vision of the risen Christ standing in the midst of the churches. After he had been given the specific messages for the seven churches he was caught up in the Spirit into heaven; there he saw the throne of God and the glory that surrounded it. He saw the twenty-four elders, the four living creatures, and the Lamb with the bleeding wounds. He saw the Lamb take the sealed book or scroll out of the hand of Him who sat upon the throne and open the seven seals that secured it.

Here is seen the beginning of the unsealing of the book of God, the unfolding of the drama of the ages by the hands of Christ. It was destined to show to all the servants of God, in this divine preview, the rise of the two great apostasies which would dominate the world for many centuries of the middle ages, the tribulation through which the saints must pass, the sufferings of the martyrs and the triumph of their faith who "loved not their lives unto the

death," and the advent in power and glory of the Lord Himself in the final climax of the Church age.

But let us now, from this throne vision of John, see in these apocalyptic scenes the divine unfolding of these events which were to follow. He sees a door opened in heaven and hears a voice as of a trumpet saying " Come up hither, and I will show thee the things which must be hereafter." This nowhere suggests that this is the point at which the rapture and the resurrection of the saints takes place, as we shall see later on. Nor does the word " hereafter " mean after the rapture and resurrection. The word in the original simply means " things which must follow after." The opened door in heaven through which John entered was indeed the door of revelation. It is worth remembering that this is the only book in the Bible where blessing is promised to those who read and keep these sayings.

Next week : The Lamb and the sealed scroll

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM
PENTECOSTAL CHURCH

AN OUTLINE

" HONOUR THE LORD ! "

" Them that honour Me I will honour "
(1 Samuel 2 : 30)

1. We honour the Lord when we honour His day (Isaiah 58 : 13 ; Acts 20 : 7 ; Revelation 1 : 10). When the French revolution sought to destroy Christianity they struck at the day, as did godless Communism in the Russian revolution of 1917.

2. We honour the Lord when we honour His house, the church (Psalm 26 : 8).

3. We honour the Lord when we bring our tithes and offerings (Proverbs 3 : 9). " Honour the Lord with thy substance [your capital] and with the first-fruits of all thine increase [earnings and profits]."

4. We honour the Lord when we honour His Son (John 5 : 23). " All men should honour the Son as they honour the Father." " If any man will honour Me, him will My Father honour."

A POEM

" PRETTY SOON "

I know of a land where the streets are paved with the things that we meant to achieve ;
It is walled with the money we meant to have shared and the pleasures for which we grieve,
The kind words unspoken, the promises broken, and many a coveted boon,
Are stowed away there in that land somewhere—the land of " Pretty Soon."

There are uncut jewels of possible fame lying about in the dust,
And many a noble and lofty aim covered with mould and with rust ;
And oh ! this place, while it seems so near, is farther away than the moon ;
Though our purpose is fair, yet we never get there—the land of " Pretty Soon."

The road that leads to that mystic land is strewed with pitiful wrecks,
And the ships that have sailed for its shining strand bear skeletons on their decks ;
It is farther noon than it was at dawn, and farther at night than at noon ;
O let us beware of that land down there—the land of " Pretty Soon."

NEWS

BRAZIL CHURCH SURGES AHEAD

Brazil's Protestant churches are increasing more than twice as fast as its population. According to figures recently released by the Missionary Information Bureau the country has an annual population growth of three per cent, while Protestant church membership is gaining at the rate of 6.7 per cent each year.

After Indonesia, Brazil is said to have the fastest-growing church in the world : it now has 3,244,000 Protestants, more than double the number of Protestant church members in all other Latin American countries combined.

Two thirds of Brazil's Protestants are Pentecostals from the fast-growing Assemblies of God, the Christian Congregation, the Brazil for Christ movement, and independent Pentecostal groups. Evangelistic emphasis is seen as the reason for the phenomenal rise of the Pentecostal churches.

Fifty-eight per cent of the church membership is concentrated in the south of Brazil, which has only ten per cent of the area and thirty-seven per cent of Brazil's 90,000,000 inhabitants.

The report also shows that Brazil now has 12,884 pastors, 23,776 deacons, and 15,890 presbyters. There are nearly 30,000 meeting places for Christians : half of these are organised churches, and the rest are preaching points. Including wives, there are 3,000 non-indigenous missionaries in Brazil.

Half of Brazil's people now live in the cities and about fifty-two per cent of the population is under twenty years of age. The trend in literacy is up. In 1920 about one third of those fifteen years of age and older could read and write ; today two thirds can.

PETER CUNLIFFE in *Christianity Today*, 16/1/70.

THE QUIET TIME (*continued*)

fellowship with God. Sometimes we talk about coming into His presence. Strictly speaking, that is incorrect; we are always in His presence. But we can be in His presence without being in conscious communion with God. The aerial of your radio is never out of touch with the sending station, but your set may be switched off or it may be out of tune. Our first act in prayer is a spiritual adjusting or tuning-in to God's wave-length. Tuning-in takes time. At first as we endeavour to pick up a certain station there is a confusion of sounds. These sounds are finally eliminated and direct contact is made with the station. At first as we approach God our minds may be very much like the mind of little Christopher Robin,

> "God bless Mummy, I know that's right.
> Wasn't it fun in the bath tonight?
> The cold's so cold, the hot's so hot,
> Oh! God bless Daddy I quite forgot."

If the mind is distracted, bring your distractions to the Lord and commit them to Him and gradually there will come the deep, inward realisation of the overshadowing presence of God.

Five simple rules may assist you in your quiet time.

(1) *Relax*. Focus the mind upon the Being of God. Spend awhile worshipping, praising and blessing God for what He is, for what He has done, for the many favours He has bestowed. Meditation in the Word releases the soul from the thraldom of earthly things and elevates the soul. And in such an exercise how blessed it is to employ the "gift of tongues" (1 Corinthians 14:2, 4, 18).

(2) *Rely*. Take the promises of God and present them at the throne of grace as one would present a cheque and expect it to be honoured by the cashier. Pleading His promises strengthens faith and gives holy boldness in supplication. When one is familiar with the Bible and all the wealth of divine promise one finds a promise to match every need that could ever arise.

(3) *Relate*. Speak to God simply, directly, believingly. Jesus said, "When ye pray, say, Our Father." In prayer we are talking face to face with our heavenly Father. Relate your desires and petitions, not that He needs to be told, for He knows our needs before we ask Him, but He loves to hear the sound of our voice and to have us before Him in this happy relationship of Father and son in joyous fellowship. Prayer is a cumulative life of friendship with God.

(4) *Receive*. Having presented your requests spend time thanking God for His bounty, His grace, His love, His faithfulness. Expect to receive. (See 1 John 5:14, 15). Everything within the orbit of His will we may take with thanksgiving. The greatest gift of God in prayer is Himself, and whatever else He gives is incidental and secondary.

(5) *Rededicate*. Offer yourself to God—with open heart, cleansed from all sin, admit Christ to His throne to exercise His sovereignty; with open mind look for every fresh manifestation of His will; with an open hand yield Him His due without keeping back part of the price.

Waiting upon God results in His working in the depth of our personality changing by degrees our reactions to life (Philippians 2:13). Are we easier to live with? Are we kinder and more loving? Are we more tolerant of others? Do we really love the brethren? Are we finding a sense of security which does not leave us on the most hectic days? Is our will becoming stronger to endure? Are we steadfast in His service? These are some of the questions we must ask ourselves as well as whether we feel different at the actual moment of prayer.

Such praying brings a deep experience into any life that knows it. As Phillips Brooks exclaimed: "God's mercy seat is no mere stall set by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches the eye. It stands in the holiest of holies. To enter into it, we must enter into God."

Men come from the inner sanctuary saying:

> "And I smiled to think God's greatness flowed
> around our incompleteness;
> Round our restlessness, His rest."

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EDITORIAL

OUR readers will have read Professor R. K. Harrison's article on the Noah's Ark expedition with keen interest. The discovery of timber at a height of about 14,000 feet would pose problems for geology difficult to solve, even if a ship were not discovered, problems similar to those posed by the Siberian mammoths discovered perfectly preserved in ice and estimated to be about 10,000 years old. But if the persistent reports of sightings of the remains of a large wooden ship cased in ice at a height of 14,000 feet in the Ararat area are confirmed as true the Biblical story of a universal flood will have received substantial confirmation.

The supporters of the local flood theory seem not to take account of the fact that it completely destroys the consistency of the Bible record. That a catastrophe of world proportions is inferred by the Bible story cannot be denied; it states that world climate was changed, world seasons were changed, world geography was changed, the atmosphere's watery envelope was changed, man's age was changed from several centuries to several decades and so on—all telling of universal castastrophe.

Such a catastrophe could not have taken place without colossal upheavals of the earth's crust. The Bible story describes this. That the earth's crust has sustained fantastic upheavals is clear to every observer of strata, upended in some cases, in other cases completely overturned, and in other cases where whole mountain ranges have been forced through the surrounding strata.

The gradual stratification of the earth's crust, layer after layer, so beloved of geology is just not in keeping with the facts, which support the view that a fantastic upheaval or upheavals have wrecked the crust of the earth. That the flood of Genesis, if accepted literally, could have taken place without such upheavals is impossible.

Incidentally, the volume of water required to cover the earth to a depth of four to five miles is surprisingly small compared with the earth's vast bulk. If the earth is thought of as an ordinary football, the amount of water required to cause the deluge would occupy a couple of reservoirs no larger than ping-pong balls—lost inside the football!

A more interesting possibility, mooted by Professor Harrison, is that of the discovery of clay tablets in the ark. The present writer is among those who believe that the antediluvians wrote their life histories on clay tablets, which were taken into the Ark, the records of which we have in Genesis 1:1—6:9. The discovery of only one of these would give tremendous backing to fundamentalists.

From my diary

by T. H. STEVENSON

MISS Margaret Herbison's appointment as Lord High Commissioner of the General Assembly of the Church of Scotland has created great interest, being the first appointment of a woman as such. When a newspaper declared "Woman to be head of kirk," the press officer of the church was soon in action stating that "The Lord High Commissioner is in no sense the 'head' of the Church of Scotland. Neither for that matter is the sovereign nor even the moderator of the general assembly—Jesus Christ is the sole king and head of the Church.". John Knox could not have spoken more clearly! Such an affirmation makes even the question of a woman holding office as the sovereign's representative of little debate. The church press officer went on to say "We in the Church of Scotland are jealous of our unique relationship with the state, by which we are both established and free." Though this is rather like saying "Wha's like us," nevertheless, the Church of England is established but not free, while the Church of Ireland and the Church of Wales are free but not established. May Elim members be established in the Word, and free in the Spirit; these are the more important.

☆ ☆ ☆

It will interest you to know that Miss Herbison, a former Government Minister, in her younger days attended what is now the Elim church in Shotts, Lanarkshire. In the Dukehead mission, which is the name of our church in Shotts, there is a memorial furnishing presented by Miss Herbison in memory of her parents, who attended the mission.

☆ ☆ ☆

Welcoming a brother to our church, I inquired about his health, knowing that he had spent several weeks in a London hospital. Our friend replied: "It is just trusting God daily, or a major operation." I replied on a moment's reflection: "Or maybe both." Many people undergo operations without any professed trust in God, and some trust God to the exclusion of an operation (and I've known instances where fear has predominated more than faith). But very few will disagree that trust and treatment are not inconsistent. Having written of the Church of Scotland, it is interesting in this connection to quote from *The Forgotten Talent,* by Rev. Cameron Peddie. This Scottish minister writes: "It makes the healing no less divine when we give a doctor his fair share of credit."

☆ ☆ ☆

Writing about the repercussions on the appointment of Canon Montefiore as Bishop of Kingston, the *Church of England Newspaper* refers to the episcopal situation in the diocese of Southwark, where those "Who are finding it hardest to accept the new appointment are the Anglo-Catholics. Of the three bishops they have, one is somewhat unpredictable, another is an evangelical, and the third is a semi-radical." It looks as if a fourth is needed for the Anglo-Catholic section. Such variety or mixture is not peculiar to one area or age among Anglicans. In 1772 in the House of Lords, William Pitt, Earl of Chatham, declared: "We have a Calvanistic creed, a Popish liturgy, and an Arminian clergy."

☆ ☆ ☆

I did not hear the B.B.C. Radio 4 programme "Subject for Sunday," when the Pentecostal experience and speaking with tongues were discussed and heard, but I have heard favourable comments and read unfavourable comments. Richard Tydeman (*Church of England Newspaper*) wrote of "this reputed gift of the spirit" and added "all the same, as Dr. Hooker pointed out, Paul always put speaking with tongues last in his list of the gifts of the spirit, and maintained that he would rather speak five words with his own mind than 10,000 in another tongue. So would I." Paul maintained no such thing, nor even said such. What he did say was that he would rather do such "in the Church." What he did actually maintain was that he spoke in tongues more than any of the Corinthians. Richard Tydeman is no more vague in his thinking about the subject than most other critics; a subject about which they scarcely seem to have five words of understanding; or understanding of Paul's words.

☆ ☆ ☆

If my words above seem discourteous, I would defend them by quoting Betty Smith in the same issue of the *Church of England Newspaper*. Writing about a country parish scene, she says: "One way to help the cause of Christianity would be for the Archbishop of Canterbury to make a bonfire of all the prayer books, and let people hold whatever form of service meant something to them. The fire would warm their hearts—then we could sing from our hearts and pray from our souls, instead of stumbling through the Benedictus as we do now, trying desperately to fit the words in at a gallop—and chanting the Lord's Prayer as a kind of high-pitched obstacle race. We stand, we sit, we kneel, we stand again, for all the world like the childhood game of 'Stand up, sit down, keep moving.' The very liveliest Pentecostal service seems more preferable, and even more 'decently and in order.'"

JESUS AND MORALITY

HIS STANDARD SET FORTH



by Samuel Gorman

JESUS set a high moral standard for all men and women; He advocated that they should come to know God, and then model their lives on lines corresponding with His moral and spiritual ideals. He taught His disciples, "Be ye perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). That statement embodied the Lord's ideal. Such a challenge, to Christians in particular, and society as a whole, strikes a blow at the self-satisfied attitude of those who think they have reached a state of completeness. Of course, there are people who are of the opinion, especially some so-called intellectuals, that morals are merely matters of taste. This is not a proper criterion of judgment, for among many people trust and honour have a special place in their moral code, particularly among Christians. However, it has to be faced that there is a humanism in the world today that ignores God and His moral laws.

The Bishop of Winchester writes: "There is a humanism which deliberately ignores God, which treats man as his own centre, which claims that he is self-sufficient, and that by his own wisdom he can create the perfect civilisation, in which men are free, intelligent and kindly. . . . If one thing is more clear than anything else it is that humanism by itself cannot create the new world. It has tried and it has failed. Man has been mastered by the machine he has made, nor can all his struggles set him free. Humanism offers him rich gifts, but it does not give him the power to use them rightly. Its failure has been due to its complete confidence in the all-sufficiency of man. God it has ignored or rejected."

The consequences of this attitude of indifference towards God are all too evident today, and show that some authority is needed to take over the control of people's lives. That authority is God according to the teaching of Jesus. He told men to seek first the kingdom of God and His righteousness (Matthew 6:33), and in the parable of the two builders He illustrated the quality, solidity and security of the lives of all those who did so (Matthew 7:25-29). The shake and tumble of life give place to rock-like firmness; loose principles are changed into steadfast and righteous convictions, and the whole life is energised, quickened and sustained by the power of God (Psalm 40:2).

A generally accepted human maxim is, "My conscience does not reprove me, therefore the course I am pursuing must be right." This cannot be relied upon as an infallible rule of judgment. Jesus would not accept it as such, for He informed His disciples that men would put them to death conscientiously, thinking they were doing God service. "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). According to Jesus things should be judged in the light of what God thinks about them. It is this that our affluent and permissive society refuses to recognise. It could not be stated definitely that Jesus issued a full code of laws to guide moral and social conduct, but rather did He present to men principles, which He expected them to apply to themselves and to mankind as a whole.

In His teaching, which was practical and illustrative, Jesus set up standards. Matthew 5 is a striking example of this aspect of His teaching. For instance, He set up absolute standards of truth, purity and unselfishness. He claimed to be "the Truth," and He exemplified purity and unselfishness by the life He lived. He placed service to God above friends, comfort, home and life itself (Matthew 19:29; Luke 14:33). His standard of purity was such that He declared: "And if thy right eye offend thee pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell" (Matthew 5:29).

In order to put this statement into perspective, and interpret it correctly, it is necessary to keep in mind that it was made to people conversant with eastern terminology and customs. James Neil, at one time incumbent of Christ Church, Jerusalem, and the author of the well-known *Everyday Life in the Holy Land,* has a fascinating little book called *Strange Figures* on this very subject, in which, on page 10, he refers to this verse as highly figurative. "To the easterner the 'right eye' or the 'right hand' would

be expressive of anything so greatly prized that we should be loth to lose it; yet, if such a thing be a cause, or source of temptation to us, we must quite deliberately wrench it out of our lives, however costly the loss would be." Philostratius, referring to a young man who was transformed from his former licentiousness, stated "it was as though he had cast away his former eyes."

The foregoing principle set forth by Jesus operates in nature. Some of the lower creatures' instincts prompt them to discard parts of the body when in extreme peril. Their physical structure is designed for such a contingency in a most remarkable way. For instance, lobsters, crabs and crayfish will surrender a limb when in danger, and this is provided for by weak spots where the breakages occur. When a claw or leg is caught in a crevice the creature will shed the limb to free itself. It has also been known for some of the larger animals when caught in a trap to tear themselves violently away from the imprisoned limb, or even to gnaw it off with their teeth, in spite of the agony such an operation involves. Of course, the surprising habits of these animals afford no literal example to humans of self-mutilation, as practised by some religious cults, any more than the words of Jesus do. He really warned His hearers that all tastes, inclinations and desires that would lead them into sin must be subjected to severe treatment—they must, at least, be denied. His words are illustrative of self-denial and self-sacrifice.

Paul puts it this way: "Mortify, therefore, your members which are upon the earth . . . for if ye through the Spirit do mortify the deeds of the body ye shall live" (Colossians 3:5; Romans 8:13). Writing to the Romans, he shows another and most effective way of dealing with unholy desire and inclination: "Make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14). Let evil things die of famine; let them perish for lack of food and fuel. Make no provision for them. Men are to annihilate evil things in their lives by refusing them proper sustenance and maintenance. There should be no food in the life on which they can feed and thrive.

Next week: His standard rejected

Pastor 23221968, of Jersey, writes on

A QUESTION OF IDENTITY



SHE was after all only an employee, and doing her duty, but I didn't care for the way she looked up at me and said: "What's your number?" I was flustered. My name was on the document and I told the bank teller (for it was she) so. What a revelation of a reply I got! They were not interested in my name. It meant absolutely nothing to them. The number now was different. I was no longer the rather important sounding B. C. Vidamour, Esq., of the bank envelope, but a rather impersonal 67254020.

I left the establishment in what I felt was a proper dignity mixed with just a pinch of righteous anger. I ask you, do I look like a 67254020? This world is computer mad and technologically insane. No one matters any more. We are getting impersonality conscious. Only the mechanised robot knows for certain who we really are!

"What if it spread?" I asked myself, "and reared its ugly head in the ranks of our beloved movement." Each pastor given a digit based on the appropriate number for each initial and first letter of the surname with his year of entrance into the ministry added on. Imagine introducing Pastor 12201947, or Pastor 82371928.

But let's not stretch imagination too far! Even as I was returning home confused by the insolence of this modern age I heard the eternal word being brought to my memory. "He calleth his own sheep by NAME, and leadeth them out" (John 10:3). "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your NAMES are written in heaven" (Luke 10:20). What a thrill entered my soul. Jesus the good Shepherd knows me by name. The bank manager may not know who I am, but the Lord of glory does. No computer saints in heaven. Crowns will not be handed out to digited heroes of faith selected from coded heavenly books. In fact the system just could not work because "lo, a great multitude which which no man could NUMBER, of all nations, and kindreds, and people, and tongues" (Revelation 7:9). In the everything-new of heaven the personal relationship will continue. A new home (John 14:2), a new environment (John 14:3), a new body (1 Corinthians 15:44), a new NAME (Revelation 2:17), a new heaven and a new earth (2 Peter 3:13).

Praise God that He cares for us as people. He died for individuals. He's calling you by NAME to follow Him. Turn from the cold, impersonal dealing of a self-centred world to the warm, individual self-giving of a personal Saviour and Lord.

of archæological artifacts by measuring the rate of degeneration of radioactive carbon-fourteen atoms present in all organic material. The machine which performs this task is a highly sensitive radiation-counter, which has now been developed to the point where it can estimate the age of ancient material with only a very small margin of error.

The result of this type of testing placed the age of the timber between 4,000 and 5,000 years. The fact that there were clear traces of hand-tooling on the wood added interest to the nature and origin of the specimen.

The expedition which will start work this spring will consist of scientists and explorers as well as archæologists, and will have substantial financial backing from American interests. The Arctic Institute of North America is to provide some equipment for the expedition, which will establish a base camp on Mount Ararat this spring.

BIGGEST PROBLEM

The biggest immediate problem is to find a way of removing a section of glacier some 100 by 450 feet, which covers the remains of the ancient vessel at the present. It is hoped that this overburden can be removed in the summer of 1971.

Ralph Crawford, president of an American corporation which is financing the expedition, said that he is intrigued by the fact that the wood has even been found on the mountain, since there are no trees there at all. Furthermore, the timbers which were brought back by M. Navarra's expedition last summer appear to be white oak, the nearest specimens of which grow several hundred miles away from Mount Ararat. Quite obviously, therefore, whatever is recovered from the site is going to be of the greatest archæological interest.

There are naturally some difficulties confronting any positive identification of Noah's ark. If the ancient vessel is indeed what it is thought to be, it could best be shown to be genuine by the recovery of clay tablets and similar records kept on board the ship which would attest to the ownership and nature of the vessel.

That writing on clay tablets was already many centuries old by the time of Noah is now well known to Near East archæologists. The frequency with which such records were kept in antiquity may possibly provide a clue to the identity of the vessel, and the explorers will naturally be looking most carefully for traces of such information.

Whatever happens in the next year in this enterprise will be of great interest for the light which it will throw upon the ancient Biblical narrative. We shall endeavour to keep our readers fully informed as to the results of this most recent expedition to Mount Ararat.

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Margaret M. Ladlow's page

A MIND TO WORK

" JOSHUA fit de battle of Jericho and the walls came tumbling down," and this was certainly an epic victory accomplished by the Lord and His obedient people, but to my mind the rebuilding of the walls of Jerusalem was an even more epic struggle. The whole enterprise of rebuilding the wall was completed in fifty-two days, an astonishing feat. Nehemiah was a born organiser and his detailed account of the enterprise is very revealing. We read that " the people had a mind to work," we learn that so urgent and dangerous was the task that the builders never took their clothes off day and night but laboured with a weapon in one hand. So desperate was the situation that when threatened by the enemy, half of the workers had to keep guard armed and ready to repulse an attack. The trumpet call rallied them to battle and Nehemiah inspired them with stirring words of faith, "Do not be afraid of them, remember the Lord, who is great and terrible. . . . Our God will fight for us."

However, in spite of a great surge of patriotism and such inspiring leadership, Nehemiah is careful to record that some of the nobles " did not put their necks to the work," also that Shallum, ruler of half of Jerusalem, assisted in the work together with his daughters.

In contrast to the story of Nehemiah I must tell you about the building of a little church in a mountain village here in Ghana's eastern region. So far, only its sturdy, red mud walls have been erected and it is the work of the village pastor, Ebenezer (already referred to in a previous article as the charcoal burner), and his brother, with the assistance of the womenfolk. Their only source of water is a little stream almost a mile away, so while the men dig the red earth the women fetch and carry the water for block-making in large containers upon their heads. When completed, this little sanctuary will be the only church on the mountain and already other Pentecostal believers living in scattered villages have said that they will join in worship when the building is completed. Alas! Not one has offered any assistance of any kind, so it would seem that human nature has not changed, there are still those who, as in Nehemiah's day " do not put their necks to the work of their Lord," also the women are willing workers, even as the daughters of Shallum who received honourable mention in the book of Nehemiah.

Like Nehemiah, Ebenezer needs timber to erect the roof, door-posts and window-frames. Trees have been bought but now need to be felled and sawn, and Ebenezer has his own farm which needs planting in order to provide for his family. In desperation he called to see my husband the other day. What can he do ? If the building is not roofed before the rains commence all his hard work will be ruined. After careful thought and much prayer he had come to make an appeal for help. Somehow it went very much against the grain to do so. Up to now he and his little band have worked unaided and they did so want to complete the task by themselves. If we could purchase ready sawn and prepared timber costing about £50 here in town and cart it to the end of the mountain path, they would carry it on their heads on the little path for two miles through the bush and be able to complete the work. He was quick to add and to emphasise that once their farm work was completed, they would then fell and saw the trees, sell the timber and hope to repay the debt. I left my husband with him trying to think of some way to raise the necessary cash when we had no funds available for such a purpose. I came away pondering over the sad fact that as in Nehemiah's day, so at all times there have been those keen to work for God but who have been frustrated in their task by the unwillingness of fellow Christians to " put their necks to the work of the Lord." Someone has said that the Church is composed of willing people, those who are willing to work and those who are willing to let them. Which kind are you?

CLASSIFIED ADVERTISEMENTS

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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

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WESTON-SUPER-MARE. Christian guest house. Evening Bible reading and prayer. Bed and breakfast, evening dinner, full board Lord's day. Mrs. Turner, "Glendale," 2 Clarence Road South. Telephone 29938. C.2000

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SITUATION VACANT

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MISCELLANEOUS

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SLIDE PROJECTOR needed for children's gospel meetings in Christian home. Offers to Miss Betty Bell, 11 Friar Court, Accrington. C.2074

STUDENTS' PENTECOSTAL FELLOWSHIP HOUSE PARTY, April 3rd to 5th, at Capel, Surrey. All students and those interested in the Pentecostal witness among them are invited to this weekend of inspiring ministry, fellowship and discussion. Full details from Andrew Parfitt, 1 Brishing Close, Maidstone, Kent. C.2067

Pastor and Mrs. P. S. Brewster wish to thank all friends who prayed for Mrs. Brewster during her sudden and severe illness. Elim members and friends will be glad to know that Mrs. Brewster is making a slow but, we trust, good recovery. P .S. Brewster.

ITINERARIES

Mrs. Maureen Butcher (prospective missionary to Transvaal):

March 8, Vazon (a.m.), Delancey (p.m.); 9, 10, Eldad; 11, Vazon; 12, Jersey.

David Butcher (prospective missionary to Transvaal):

March 7, Megaberry; 8, Bethesda (a.m.), Portadown (p.m.); 9, Kilmore; 10, Lurgan; 11, Gilford; 12, Brookeborough; 13, Monaghan; 14, Armagh; 15, Markethill; 16, Bangor; 17, Ulster Temple; 18, Newtownards and Millisle; 19, Rathfriland; 20, Moneyslane; 21, Banbridge; 22, Cullybackey (a.m.), Ballymena (p.m.); 23, Ballymoney; 24, Coleraine; 25, Larne.

D. L. Mills (Ghana):

March 7, Presbytery at Cardiff; 8, 9, Neath; 10, Bridgend; 11, Swansea; 12, Llantrisant; 14, Porth; 15, Caerphilly; 16, Trealaw; 17, Mountain Ash; 18, Pontypridd; 19, Merthyr; 21, Dowlais; 22, Treharris (p.m.); 23, Pontlottyn; 24, Abertysswg; 25, Barry; 26, Cardiff.

Joseph Smith:

March 7-10, Parkstone; 11-15, Winton, Bournemouth (a.m.); 15, Wimborne (p.m.); 16-19, Salisbury; 21-24, Yeovil; 25, 26, Merriott; 27, 28, Weymouth.

ENGAGEMENT

WILDS—ASHMORE. Pastor and Mrs. Wilds, of Liverpool, wish to announce the engagement on February 7th of their youngest son, Stephen, to Ruth Elizabeth Ashmore, of Holywell.

WITH CHRIST

BOYD. On February 11th, in Australia, Rev. Robert Boyd, beloved husband of Anne, and former church and Crusader secretary of the Elim Pentecostal Church, Dundee.

BUTTERWORTH. On February 9th, Mrs. Mary E. Butterworth, aged 83 years, foundation member of Bolton Elim Pentecostal Church, was called home. "A mother in Israel." Officiating minister at funeral: K. Smith.

CRICHTON. On January 9th, Thomas J. Crichton passed into the presence of the Saviour whom he served so faithfully and well. Trustee and foundation member of Motherwell Elim Pentecostal Church. Officiating minister at funeral: F. W. Jones.

DRURY. On February 20th, Helen Drury, aged 84 years, passed peacefully into her rest in the Lord. A foundation member of Elim Pentecostal Church, Southport. A beloved mother and grandmother. Officiating minister at funeral: L. Knipe.

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D.2064

COMING EVENTS

BECCLES. March 7. Elim Pentecostal Church, Alexandra Road. Monthly living-faith rally at 7.30. Special programme by Ladies' Gospel Fellowship choir (Lowestoft).

BIRMINGHAM, Graham Street and Newhall Hill. March 3, 10, 17, 24. Elim Pentecostal Church. Easter addresses by L. Middleton at 7.30.

BIRMINGHAM, Kingstanding. March 14-18. Elim Pentecostal Church, Warren Road. Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday to Wednesday at 7.30. Preacher: L. W. Green. Convener: R. J. Morrison.

BOLTON. March 7-12. Elim Pentecostal Church, Higher Bridge Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Theme: The Baptism in the Holy Spirit. Preachers: C. J. E. Kingston and D. J. Green.

CHELMSFORD. March 7, 8. Elim Pentecostal Church, Mildmay Road. Saturday at 2, District Presbytery business meeting; at 7, rally. Sunday at 11 and 6.30. Preacher: Pastor Henry Wiggins (Australia). Coffee bar at 8.15.

CROYDON. March 14. Elim Pentecostal Church, Stanley Road. District Presbytery rally at 7. Preacher: Leslie Moxham, B.D. Convener: W. J. Maybin.

EXETER. March 14-22. Elim Providence Chapel, opposite Central station. Revival and healing campaign by the President. March 14. District presbytery rallies at 3.30 and 6.30. Sundays at 11 and 6.30. All other days at 7.30.

IPSWICH. March 15-19. Elim Pentecostal Church, Vernon Street. Building centenary services. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Charles J. E. Kingston.

OXFORD. March 1-8. Elim Pentecostal Church, the City Temple, Botley Road. Billy Graham colour film crusade. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

PORTADOWN. March 14-16. Elim Pentecostal Church, Clonavon Avenue. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Preachers: J. W. Foster (London) and A. F. Seeman (Belfast).

SALISBURY, March 8. Elim Pentecostal Church, Milford Street. Mothers' day. Services at 11 and 6.30. Preacher: Mrs. M. Kennedy (Southampton). March 16-19. Meetings for the deepening of spiritual life. 7.30 each night. Preacher: Joseph Smith. Convener: T. W. Walker.

SHEFFIELD. March 7-12. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Preacher: J. T. Bradley, Editor of ELIM EVANGEL.

SOWERBY BRIDGE. March 14. Methodist Church, Bolton Brow. District Presbytery and youth rallies at 3.30 and 6.30. Preacher: G. Wesley Gilpin, supported by Elim Bible College students.



Meet the children

They're giving thanks for 100 years of Mr. Fegan's Homes. Westminster Central Hall, March 21st, 6 p.m. 2/6. Inquiries: 372 Wandsworth Road, London, S.W.8. You'll enjoy it!

BOOK REVIEWS

Lamentations—Daniel, by Rev. J. Stafford Wright, M.A. Published by Scripture Union, 5 Wigmore Street, London, W.1, price 5/-.

This excellent volume comes from the pen of the principal of Tyndale Hall, Bristol, and is a splendid example of his work.

Dealing with three of the "major prophets," this volume holds a special place for those who are attracted to the prophetical section of the Old Testament. Those who imagine that Lamentations is theologically barren will see that this book is indeed a meeting place of prophecy, ritual and wisdom. The largest part of the book is devoted to Ezekiel, dividing the prophecy into three main parts. Each chapter, or portion thereof, is named appropriately. You must have this book at hand when studying the most versatile of Israel's prophets. When dealing with Daniel's prophecy, the Revelation of the Old Testament, the writer sets out his thoughts in an interesting and helpful manner. For the money this book deserves a place in the libraries of all those who wish to understand this very important section of the Old Testament.

W.J.M.

1 Peter—Revelation, by H. L. Ellison, B.A., B.D. Published by Scripture Union, 5 Wigmore Street, London, W.1, price 5/-.

The Scripture Union has provided a very valuable service in publishing this series of Bible study books. This volume is no exception. These letters of Peter, Jude and John, and Revelation combine to make a very interesting book of condensed theological teaching. This book is a "must" for those who like to follow a pattern of daily Bible readings, or for the preacher who likes to take book studies with his congregation. Peter's epistles, dealing with suffering and knowledge related to the Christian's growth in grace amid the ever-present false teachers and in the light of the return of Christ, are dealt with in thought-provoking style. In three thoughtful studies the author deals with the little letter of Jude and makes the words of Jesus' third brother in the flesh to live. He considers the last book of the volume, Revelation, "the most important book in the Bible," and sets out so to present it as to convince his readers of this fact.

W.J.M.

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ONE HUNDRED COMMANDMENTS FROM CHRIST

PART THREE

Compiled by A. TEE

T

82. Take heed . . . lest . . . your hearts be overcharged with surfeiting, and drunkenness, and cares of this life. Luke 21:34
83. Take heed that ye be not deceived. Luke 21:8
84. Thou shalt not tempt the Lord thy God. Matthew 4:7
85. Thou shalt love thy neighbour as thyself. Matthew 19:19
86. Thou shalt do no murder . . . not commit adultery . . . not steal . . . not bear false witness. Matthew 19:18
87. Take heed and beware of covetousness. Luke 12:15
88. Take My yoke upon you . . . for I am meek and lowly in heart. Matthew 11:29
89. Teach them to observe all things whatsoever I have commanded you. Matthew 28:20

U

90. Use not vain repetitions. Matthew 6:7

V

91. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18:3

W

92. Watch (four times). Mark 13:33-37
93. What therefore God hath joined together, let not man put asunder. Matthew 19:5, 6
94. When thou makest a dinner . . . call not thy friends, nor thy brethren . . . but . . . call the poor. Luke 14:12, 13
95. When thou prayest thou shalt not be as the hypocrites . . . to be seen of men . . . enter into thy closet and pray . . . in secret . . . Matthew 6:5, 6
96. When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast. Matthew 6:16-18

Y

97. Ye believe in God, believe also in Me. John 14:1
98. Ye must be born again. John 3:7
99. Ye also ought to wash one another's feet. John 13:14, 15

Z

100. Zacchæus, make haste and come down. Luke 19:5

TESTIMONY TIME



C. Condon, student, Cardiff

"I praise the Lord that I was saved on January 15th, 1967, and was baptised in the Holy Spirit the day following. It is glorious to say with Job 'I know that my Redeemer liveth' and He does, deep in my heart. Earlier this year I was called into youth work, and I give God the glory to see these young people making their decisions for Christ. The Christian life is the best there is and I can recommend it wholeheartedly to anyone."—C. Condon (student).

BOOK THE DATE—NATIONAL YOUTH RALLY DATE—SEPTEMBER 26th

THE FAMILY ALTAR

Scripture Union Portions — **Notes by L. Wigglesworth**

Monday, March 9th — Mark 10:1-16

" For the hardness of your heart he wrote this precept " (v. 5).

The laws of God were made to lead men towards righteousness, but the laws of man are made to satisfy hard-heartedness. Modern laws pertaining to permissiveness are fabricated purely to satisfy the anti-social habits of hard-hearted wrong-doers. The laws of God or the ten commandments are no longer a yardstick for good living. Moral consciousness is fast disappearing and there must be a return some time to righteousness as God requires. The perfect instance of goodness is placed by Jesus before the company. A little child is innocent and this is the only kind of simplicity which will guide us to the kingdom of God.

Tuesday, March 10th — Mark 10:17-31

" Jesus beholding him loved him " (v. 21).

The rich man had attained to a measure of righteousness by keeping the law, but his contact with Jesus revealed a further need. Kneeling at the feet of Jesus he heard Him condemn the very thing that he enjoyed. His affluence was his life. Bewilderment follows as Jesus teaches that riches can hinder a man's spiritual progress. He goes farther and suggests that houses, parents, children and loved ones may all be left for the gospel's sake. How many of us are really willing to leave all and to follow Him? We count the cost and become poorer spiritually.

Wednesday, March 11th — Mark 10:32-45

" Whosoever of you shall be chiefest, shall be servant of all " (v. 44).

As Christ begins to explain the manner and circumstances of His death some glimmers of the glories of His eternal kingdom seem to penetrate through the profound amazement of the disciples. Willingness is expressed to suffer for Him, but an accompanying desire for pride of place in the glory is prevalent. Jealousy and displeasure mark a wrong attitude in the minds of the twelve and once again Jesus has to reverse their interpretations. If you really want to be chief, then be a servant. The apostles were quarrelling about a heavenly kingdom. Numbers of believers allow aspirations to produce displeasure and not true Christian grace.

Thursday, March 12th — Mark 10:46-52

" Thy faith hath made thee whole " (v. 52).

The persistence of Bartimæus shocked some of the crowd and he was told to hold his peace. Jesus was ready with the remedy for the situation and the blind man was healed. Would we be shocked if some needy person cried out for help in a church meeting? Unusual sounds or vociferous prayer or praise bring frowns and apprehensions to some worshippers because certain conditions and taboos have been introduced into church services. The Lord is not disturbed ! Are we so conditioned that we become upset when the unusual happens in the meeting? Or are we so filled with the love of Christ that needs can be remedied at any time?

Friday, March 13th — Mark 11:1-19

" And Jesus entered into Jerusalem and into the temple " (v. 11).

The ministry of Jesus had brought hope, joy and healing to the countryside and the acclamation of the people was spontaneous and an expression of thanks. The common people heard Him gladly. " Blessed is He that cometh in the name of the Lord . . . " they said. Hosannas filled the air. When He entered the temple in Jerusalem, the place where true worship should have its place, Jesus merely looked around and walked out again. What He saw was not pleasing to the Lord and after a night in Bethany He returned to Jerusalem to deal very severely with the contamination which defiled His Father's house. Prayer meetings had reverted into money-making sessions and this required drastic attention. God requires a clean temple.

Saturday, March 14th — Mark 11:20-33

" By what authority doest thou these things?" (v. 28).

Authority mattered a great deal to the temple leaders. Jesus was upsetting their equilibrium and they fought back, but as they had not been willing to acknowledge either John the Baptist or Jesus their challenge misfired. Cold calculating minds cannot stand the penetrating probes of the Christ. There must be complete capitulation to His lordship—or hypocrisy. Regretfully in our day many leaders, both religious and political, ignore the authority of Jesus. Power without God in its reckoning can be catastrophic.

Sunday, March 15th — Mark 12:1-12

" They sought to lay hold on him " (v. 12).

The disciplines and restrictions of God have been in question ever since the first temptation and fall in the garden of Eden. Rejection of sin seems to be the last thing wanted by the world. It is noted that states controlled by atheists muzzle the voice of the Church, but not of the spiritists or witch doctors. Licence is tolerated but righteousness is suppressed. There is a constant attempt to " lay hold on him " to turn out the good and to replace it with a counterfeit. In another and better sense we can " lay hold on him " and claim the blessings of a disciplined life in the Spirit, not thwarting but accepting the control of the Lord.

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BACK PAGE

ELIM MISSIONARY SOCIETY FEATURE

LETTER TO ANTIOCH

Acts 14:26, 27

KEVIN BROTTON
Taiwan,
March 1970.

At first it was quietly satisfying to me as a foreign Christian, to be walking down the main street of Taipei, a manifestly Chinese city, on Sunday morning and finding stores closed, parking meters looking forlorn and traffic lights playing to empty streets at major crossroads. Behind the mosquito screens in the windows of the big apartment blocks, thousands of Chinese were still in their pyjamas and taking life a little easier than that of the day before. Funny thing, that, Confucius (551-478 B.C.) and Mencius (372-289 B.C.) never said anything about acting like this once each week.

As I pondered this phenomenon in an eastern culture I reflected on the majesty and scope of God's laws, particularly the Ten Commandments. In Genesis 2:2 we read what God did on a certain day (whatever "day" means) and further, in Exodus 20:8-11, how He commanded Israel to do likewise, adding one thing more—"keep it holy." And today, whenever Christ crucified is preached among the Gentiles, however far away from Sinai they might be, that law with others is automatically validated. It is such a nice law, the fourth one, especially if one likes breakfast in bed. But that is not mankind's prerogative—man is told to *do* something on the day in question, and that is where the hard part comes in.

I thanked the Lord for letting me realise what an opportunity He has given us, every seventh day especially, to be bold and make sure that those we meet "remember" Sunday and help them to go on and "keep it holy." To waste time on Sunday is to play the fool indeed! I hope that in the days to come I shall live to see Chinese coming to the knowledge of why and how the famous western "weekend" developed and avail themselves of that true rest that comes from waiting upon God for a whole day. Keeping a whole day *holy* is no easy thing but I'm proving its great and lasting worth.

PAI LE TIEN.



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THE ELIM
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YOUR HOME—
AN EVANGELISTIC CENTRE

by JOHN LANCASTER
MINISTER OF EASTBOURNE ELIM
PENTECOSTAL CHURCH

"ALL the city was gathered together at the door." So Mark (1:33) describes the way in which Peter's home in Capernaum became an evangelistic centre. It may only have been a fisherman's cottage, but it became the point of contact between the needy multitude and the all-sufficient Christ. And your home could be just the same.

Who comes to your door? Make a list right now. Baker, greengrocer, milkman, coalman, meter-reader, insurance agent. It is surprising how many people do come. But have you ever spoken to any of them about the Lord? Of course, you can't buttonhole them every time they come—and the coalman won't be very receptive if you hold him to ransom before he's got rid of that hundredweight of coal that's kneading his shoulders—but you can start to pray for them all, asking the Lord to guide you in reaching them for Him.

Who lives next door? Strangely enough, as I typed that question our next-door neighbour pushed an invitation to a "houseware party" through our door. I guess she feels entitled to do that because she has been to several of our house meetings. The commercial world has cottoned-on to the idea of house meetings as being one of the most effective ways of selling things, and we ought to be alive to this as an opportunity for the gospel. People who would never darken the door of a church will come into a home even when they know they will hear the gospel. Now it may be that your neighbours



smoke and drink and let the television blare away late at night—perhaps they are not the kind of people you really want to mix with, but remember the Friend of publicans and sinners. He was ready to make Himself available to anyone who was willing to hear the gospel.

What to do. First, have a talk with your pastor. Ask him if the church will arrange some house meetings and offer your home as one of the venues. These meetings *must* be properly linked to the local assembly, otherwise they become divisive and thus defeat their own purpose. They must never take the place of the normal gatherings at the church. Then you will need a speaker. He or she needs to be someone who can talk about an interesting subject (child care, gardening, someone with an interesting job or who has just returned from an unusual journey), and at the same time tactfully introduce the relevance of the gospel. Unless you are openly making the meeting a group Bible study (this can be very effective in some places) it is better to have a non-religious subject which nevertheless can provide an opening for the gospel. Send an attractively printed invitation card to your neighbours and workmates (they are all the more likely to come if you

(*continued on page 177*)

The unfolding Apocalypse

by the late W. G. Hathaway

II. The Lamb and the sealed scroll

"AND I saw in the right hand of Him that sat on the throne a book (scroll) written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Revelation 5:1-5).

THE DIVINE VIEWPOINT

From this divine viewpoint John sees a throne set in heaven and One sitting on the throne, which is later described as the "throne of God and of the Lamb" (Revelation 22:1). Isaiah too at the beginning of his prophetic ministry saw the Lord "sitting upon a throne, high and lifted up" (Isaiah 6:1). John gives no description of the form of the One that sat on the throne. But he describes the significant colours of His appearance: jasper, sardinian (cornelian, N.E.B.) and emerald green. Jasper was in ancient days a gem which gave forth a brilliant scintillating light, thought by some to be the diamond. It may well represent the perfect purity of God. The sardine or sardinian was a blood-red stone, representative of redemption by the blood of the Lamb. The rainbow was emerald green showing the mercy of God, where His purity can only be approached through the blood of Jesus, the perfect sacrifice.

Round the throne he sees four and twenty elders, clothed in white raiment having on their heads crowns of gold. There were also seven lamps of fire burning before the throne, presumably in the similitude of the seven-branched candlestick of the temple. These represent the sevenfold Spirit of God. On the sea of glass before the throne were four living creatures full of eyes before and behind. Obviously there are no creatures just like these in all creation for they are symbolic, as are most of all the things which John saw. They had the appearance of a lion, a calf, the face of a man, and a flying eagle. Each had six wings and they were full of eyes within: and they gave thanks and glory to Him that sat on the throne who liveth for ever and ever.

John now sees in the right hand of Him that sat on the throne a scroll written within and without and sealed up with seven seals. Normally a scroll was only written on the inside, but when the matter contained was so extensive and important to make it necessary, it would be written on the outside as well.

Then he sees a great angel who cries with a loud voice: "Who is worthy to open the scroll and loose the seals thereof?" Then John sees in the midst of the throne and in the centre of the throng that surrounds it a Lamb with bleeding wounds, having seven horns and seven eyes. Here we see the ascended Christ with full and perfect authority indicated by the seven horns, and with His seven eyes speaking of His all-seeing omniscience, also of His power to dispense the fulness of the Holy Spirit in all the world. The blood of His sacrifice is still fresh upon Him here in heaven as He stands at the seat of all power.

THE LORD OF HISTORY

The Lamb takes the scroll out of the hand of Him that sat upon the throne. The One who now takes upon Himself the task of opening the scroll is the One who actually brings to pass all these things which John now sees. He is majestic as the great Conqueror, He is the Victim sacrificed for our sin, He is the Lord of all history, the One who in the beginning spake the worlds into being. Here is seen in operation what He told His disciples before His ascension, that all power in heaven and earth was given into His hands as supreme universal Lord. When He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, having harps and golden vials full of

odours which are the prayers of the saints. Here we see that the prayers of the saints on earth mingle with the worship of the redeemed in heaven. This act of worship identifies them in their priestly office. Their worship reflects the day when every created being will ascribe honour and glory and power unto Him that sitteth on the throne.

Expositors regard the symbolism here as representing various features of the Old Testament. The twenty-four elders hark back to the time when the priests were divided into twenty-four courses (1 Chronicles 24:7-18). The leaders of these courses were known as elders of the priests. The Levites were also divided into twenty-four courses for the service of the temple to praise and worship God (1 Chronicles 25:9-31). These elders in heaven also had their harps. Some think they represent the twelve patriarchs and the twelve apostles. I think they go further than that. They appear to me to represent the twin purposes of God: (i) the nation of Israel forming the earthly kingdom of God with their twelve tribes, and (ii) the Church of the Firstborn with the twelve apostles as their foundation (Ephesians 2:20). The living creatures which appear again and again in these visions of John also appear in the visions of Ezekiel by the river Chebar during Israel's captivity in Babylon (Ezekiel 1:4-28). They must surely represent the four aspects of the divine redemptive work of our Lord Jesus Christ. The lion symbolises strength and leadership for He is the Lion of the tribe of Judah, almighty in His power. The calf signifies His sacrificial death for our sin. He is the Lamb slain from the foundation

(*continued on page 182*)

CHURCH REPORTS

GRANGETOWN **Pastor: Adrian L. Hawkes**

"AT HOME" CRUSADE

A most enjoyable evening was spent at a home in Eston, where a family opened their home for nearby friends. Seventeen people attended the meeting, including Pastor Adrian Hawkes and his wife Pauline. Pastor Hawkes then began his discussion by the leading question of "What is a Christian?" A great response was given by the visitors expressing their views on the matter. This question was followed by many others, which included "Attendances in nearby churches: the ways of encouraging the public to attend church services, and life in general."

Refreshments were then served and John's gospels and invitations to attend a service at the Grangetown mission were issued by Pastor Hawkes.

The meeting lasted three hours. On leaving the visitors said how much they had enjoyed the meeting, and the enthusiasm of Pastor Hawkes.

SHIRLEY UNDERWOOD.

SOWERBY BRIDGE **Pastor: F. A. Ferguson**

The week ending February 14th and 15th heralded the men's weekend here at Sowerby Bridge. Although here in the West Riding of Yorkshire we are in the grip of a cold spell, a goodly number braved the cold to attend the opening service of this weekend effort. The gas heating in the church was well matched by the spiritual heat as Pastor George Wallace from our sister church at Halifax preached the opening message. Selecting his text from 2 Samuel 10:12, Pastor Wallace spoke on the need of courage, consideration and co-operation in the church today.

On the Sunday evening the guest speaker was Pastor Smeaton, of the Bethlehem Pentecostal Mission. Pastor Smeaton, taking the story of the woman with the issue of blood as his text, spoke on the need of taking hold of Christ in this day and age. The sick were also prayed for. The consensus of opinion at the end of the weekend was that the Lord had really blessed and in so doing had answered prayer.

F. A. FERGUSON.

DELANCEY, GUERNSEY **Pastor: A. A. Anstey**

We are rejoicing in the blessing of God experienced during an eight-day campaign conducted by Pastor and Mrs. J. Osman, of Bournemouth, supported by instrumental and choir items from local churches. Right from the first meeting we proved God's faithfulness, and the anointed singing and preaching ministry of our brother and sister was an inspiration to all. Our church was packed every night and many decisions were registered; also believers reconsecrated their lives and one young lady, recently converted, received her personal Pentecost. During the week a united Sisterhood rally, supported by women's meetings from all over the island, was addressed by Mrs. Osman. At the closing rally, supported by local churches, our brother and sister ministered with great power to a capacity congregation, many responding to the appeal. Praise God for Pentecostal showers!

"ELIM EVANGEL" SALES INCREASES IN LAST QUARTER OF 1969

Beeston, Blackheath, Cardiff, Cheltenham, Clydebank, Coventry, Croydon (twice), Darlington, Edinburgh, Ellesmere Port, Exeter, Finchley, Grangemouth, Greenock, Hastings, High Wycombe, Ilford, Knottingley, Leigh-on-Sea, Long Eaton, Luton, Northampton, Norwich, Parkstone, Pontyates, Rochester, Rugby, Ryde, St. Peter Port, Swadlincote, Swindon, Tamworth, Tonypandy.

CONGRATULATIONS !



I MET THEM INSIDE

by Douglas B. Gray

BROADMOOR

BROADMOOR is not a prison, it is a hospital. Its location is in the small hamlet of Crowthorne in Berkshire. The head of the hospital is a medical superintendent who is assisted by a team of doctors and male and female nurses, and comes under the jurisdiction of the Ministry of Health and not the Prison Commissioners. The hospital is walled and the security measures are stringent.

Within the walls of this great institution live between 800 and 900 men and women patients, about two-thirds men and one-third women. These patients are detained at this centre at Her Majesty's pleasure, and are classified and their treatment determined by the history of the individual concerned, their background and the type of crime in which they were involved. These points (and many others) are of great importance to every patient and their future way of life and destiny. The medical care and treatment is to be highly commended, and the daily programme and provision for these people is highly organised and well planned. They come from all strata of society and as is to be expected outstanding talent can be found among such a great company. Every effort is made to harness such people into activities of social and cultural endeavour. The recreational facilities cover a wide area of activity both indoor and outdoor. The patients' drama group, choral society, chapel choir and sports teams of many varieties are groups of competent participants. This great programme of therapeutic treatment is part of the great healing art being practised by the medical and social workers of the hospital, bringing amazing and lasting results for the good of patients, their families and the world at large. We admire their noble work and dedicated concern for those under their care.

Forty-fifth visit

Into this great centre went the London Crusader Choir on Sunday, March 27th, 1949, and on January 12th last made their forty-fifth visit to Broadmoor hospital. During these twenty-one years of going in and out we have witnessed many changes of great importance. Security is vital, yet how very few of the general public know or even care about the conditions within the walls, or to what extent a ministry of care and mental healing is being fulfilled. An attempted escape brings front-page scare and alarming news and cannot be treated without due concern. Yet these nearly 900 souls have an eternal destiny, and who will offer the hand and show the way to Him the Healer of body and soul? The resident Anglican chaplains, during the many years the choir has been to Broadmoor, have without exception, as have the medical staffs, welcomed the choir with great enthusiasm and appreciation. The many expressions voiced by high-up ministry personnel for the choir's invaluable presence and ministry has many times given cause for a little embarrassment. Nevertheless, the presentation of the Christian message of hope and healing and peace and pardon through our Lord Jesus Christ is the spearhead of our message and motivates our going to them.

At some later time we may present a further article of the story of Broadmoor, for the Crusader Choir considers this renowned centre a great rallying point between patients and choir members. Long and lasting friendships have been formed and spiritual results so heart-warming.

At an Elim Royal Albert Hall Easter Monday meeting a one-time patient of the aforementioned hospital wrote us, saying:

"You do not know me, but I am sitting with you in this hall today. I am here as a result of the faithful ministry of the London Crusader Choir.

"Only a few years ago I was an inmate of one of Her Majesty's establishments. I was a believing Christian, but until the London Crusader Choir came within those walls I, and many others in simi-

iar plight, could see very little evidence that fellow Christians in the outside world were burdened with their Lord's word in the gospel, 'When I was ill you came to my help, when in prison you visited me' (Matthew 25:36). 'And the King will answer; I tell you this: anything you did for one of my brothers here, however humble, you did for me' (v. 40).

"The London Crusader Choir was the direct means of introducing me to the friends who persevered until I was reinstated into ordinary life; and I know that members of the choir are carrying on that personal ministry today.

"I am one of many men and women, perhaps one of many unknown faces in this building today, who have reason to thank God for Elim and the London Crusader Choir."

Yes, there are many more and we hope to tell you about them in the weeks to come. Meanwhile, pray for Broadmoor, its patients, staff and all who in His name care.

POINTS FOR PREACHERS

By J. A. WRIGHT
MINISTER OF ELIM PENTECOSTAL CHURCH, SOUTHEND-ON-SEA

AN OUTLINE

"THE LORD SHOWED HIM A TREE"

Exodus 15:25

Thrice in the New Testament the cross is referred to as a tree.

1. The tree with our curse upon it (Galatians 3:13).
2. The tree with our sins upon it (1 Peter 2:24).
3. The tree with our living Saviour upon it (Acts 5:30).

For all the bitter Marahs of life God's answer is Calvary's tree. "The cross . . . sweetens every bitter cup."

"The Lord showed him . . ." We need to be shown by the Holy Spirit.

A POEM

"INASMUCH"

"I was hungry, and you formed a humanities club
and discussed my hunger. Thank you.
I was in prison, and you crept off quietly to
your chapel in the cellar
And prayed for my release.
I was naked, and in your mind you debated the
morality of my appearance.
I was sick, and you knelt and thanked God for
your health.
I was homeless, and you preached to me of the
spiritual shelter of the love of God.
I was lonely, and you left me alone to pray for
me.
You seem so holy, so close to God. But I'm still
very hungry, and lonely, and cold.
So where have your prayers gone? What have
they done?
What does it profit a man to page through his
book of prayers
When the rest of the world is crying for his
help?"

(From the *British Weekly*)

AN INCIDENT

THE MONOPOLY OF THE HOLY SPIRIT

Years ago a group of Christian ministers and business men were discussing whether or not they ought to invite the famous D. L. Moody to their city. The success of that zealous and warm-hearted evangelist was brought to them by a member of the committee, which was in favour of the move. One, however, was unimpressed and asked sharply "Does Mr. Moody have a monopoly of the Holy Spirit?" To which another quietly answered "No, but the Holy Spirit seems to have a monopoly of him."

A QUOTATION

PENTECOSTAL PRAYING

"Mix ejaculation with thy cogitation and soliloquy till thou hast pleaded thyself from a clod to a flame, from a forgetful sinner to a mindful lover."

RICHARD BAXTER.

PLEASE BOOK THESE DATES

September 28th to October 2nd, 1970

EVANGELISTIC CONFERENCE IN CARDIFF

Full details later from the Evangelistic Committee.

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EDITORIAL

HOW BERTRAND RUSSELL MISSED THE GOLDEN MOUNTAIN

A short excursion into philosophy for sixth-formers

LET us take a short journey into philosophy, only a short one lest we also find it to be By-path Meadow leading to the castle of Giant Despair. "The Golden Mountain does not exist." This statement, Bertrand Russell maintained, lacked clarity. It would really be a good idea to get Dr. Leslie D. Weatherhead in his role of psychologist on to this. Let us do a bit of psycho-analysis à la mode the Dr. Weatherhead approach. "The Golden Mountain"—the symbol of the ideal or of Bunyan's Celestial City! But the ideal is unattainable or it does not yield to analysis; conclusion: it does not exist. "Hang the Golden Mountain, let's be content with the swine trough." A modern parable of the prodigal son—who did not return!

But to our philosophy. Perhaps the Ph.D.s in our ranks will help us: we hope they do; we shall learn more that way and learn it more quickly. "The Golden Mountain does not exist." The statement seems simple enough to most of us, and most of us would say we understand it; common sense comes to our aid.

Russell's mistake was that he applied philosophy instead of common sense to his problem. Common sense tells us that we apply colour to shape, but not shape to colour—a white circle, but not circular white. A geometrical frame of reference cannot apply to colour, though a colour frame of reference may apply to geometrical forms. Thus the time-space frame of reference does not apply to God. It is as sensible to deny God's existence because He cannot be defined in terms of our time-space frame of reference, as it would be to deny the existence of colour because it cannot be geometrically defined.

Curious though, don't you think?—yes, we are aware of the ambiguity in the last sentence—that we can imagine, think about and discuss the non-existent. The Golden Mountain does not exist, but we can still see it in our mind's eye and discuss it. But let us not be under any illusions, or draw any unwarranted conclusions therefrom. We cannot imagine any basic concepts that have no reality. We can imagine and discuss a six-legged, two-headed giraffe, but we have simply manipulated in our imagination the basic concepts of heads, legs and giraffes. There are without doubt multitudes of basic concepts in the universe of which we have no cognizance, because they have not been discovered. The law of gravity was always there, but it was not imagined before it was discovered; now we take it for granted, almost.

So we can imagine our Golden Mountain, but only because we know what a mountain is and what gold is.

We do not know that the Golden Mountain does not exist; it may be in the Andromeda galaxy. But if we want to get down to brass tacks, *the* Golden Mountain, i.e. the Golden Mountain I am thinking of, does not exist. But if we change the proposition to "There is no Golden Mountain," then we must be agnostic; we don't know; one may exist somewhere.

Russell's problem was our ability to envisage the non-existent, a line of thinking that seems to have led him to deny the existence of

God; the Golden Mountain exists in imagination, not in reality.

The argument is that thinking about, say, our reliance on a father, we desire a father always, so we posit God, an infinite extension, in our imagination, of the father-figure; God is the High Father, etc., but He doesn't exist in reality. Unfortunately for this argument the purest ideas about God that we have are the oldest, and they are not of the father-figure, that came later; they could not have developed, for they have not been improved on; they must have been revealed, otherwise we should never have known of their existence in the dawn of human history.

And even as we write, a parable of all this is being enacted: our Siamese is perched on my shoulder with the ever-present question mark in its eyes sharply intensified, and every now and then putting out a paw to stay the speeding biro, pondering the mystery of how the abstractions of the human mind can be expressed by a chemical in a biro!

Jesus taught that there are compensations in being modest enough to believe that there are mysteries beyond the mind of man to understand, even when they are revealed. "Except ye become as little children. . . ."

So we had better return to Bunyan's narrow way that leads to the Celestial City—the Golden Mountain! But now we know why Timothy was instructed to shun philosophy—it leads nowhere—and be guided by revelation, "And that from a child thou has known the holy scriptures which are able to make thee wise . . ." Only Christ's strait and narrow way leads to the Celestial City—the Golden Mountain!

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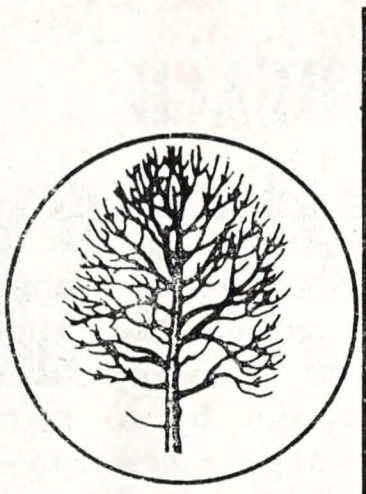
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A NEW OUTREACH

by the London Crusader Choir

The prison ministry takes on an ever-developing programme. In addition to the great Sunday afternoon visits, where for thirty-seven years this unique ministry has won national acclaim by so many leaders in religious and social realms, a new opportunity and challenge is offered. Prison chaplains are now inviting D. B. Gray and the choir to take full responsibility for the morning services in a number of centres. This means cutting out the normal morning Anglican form of service and the introduction of a full service such as would be found in our own churches. Such a service was recently held in one of London's great prisons. Following the informal introductions, the chaplain told the congregation of some 200 men (attending voluntarily) that the service was in the tradition of the Elim Pentecostal churches. Accompanying D.B.G. was a section of the Crusader Choir. Prayer and scripture lessons were by choir members and the message was given by Mr. Gray. Throughout the attention and interest shown was most marked, as was the thoughtful and enthusiastic singing of a number of the grand old gospel hymns. In the congregation were a number of young men serving life sentences for capital offences. And so this field of evangelism broadens within the walls and is touching hundreds of souls quite untouchable, generally speaking, by any other method of present-day crusades. Let prayer be unceasing and workers for the kingdom responding to such a golden day of opportunity. What about your help?

TESTIMONY TIME

D. J. Edwards, Cardiff



" By the laws of this land I became a man on July 20th, 1969, the day that man landed on the moon. Looking back over twenty-one years I realise immediately that God has been very gracious to me. I took Christ as my Saviour at the age of seven, and that simple step of faith has been answered with the divine fellowship of Christ as Saviour, Healer and Baptiser in the Holy Spirit. I thank God for my local church, for pastors who preach the whole counsel of God and who live in accordance with it. I consider it an honour to be a Pentecostal, both by experience and by denomination. I start adult life with many hopes and aspirations, and even a few fears, but my desire above all else is that I might come ' unto a perfect man, unto the measure of the stature of the fulness of Christ ' (Ephesians 4 : 13)."—D. J. Edwards (civil servant).

LETTERS TO THE EDITOR

Dear Mr. Bradley,

Your editorial in the February 14th issue of the ELIM EVANGEL caused me to compare the complexities of our modern society with the simpler form of life practised by so-called " backward " peoples.

Quite apart from the spiritual requirement for Christians to be clean living, there existed among the Central Africans a code of morals which ensured the sex education of children by the family, and instruction about the laws or taboos which accompany such knowledge. Any contravention of such laws was dealt with quite severely.

The sad departure from the simple ethics of a wonderful people is evidenced when contact is made with " civilisation." Young people following the attractions of affluence in the major cities and industrial centres learn of the " pleasure " of permissiveness so often copied from the Europeans. They become misfits in their own tribes.

African leaders are anxious for a return to the safety and security of a less complex system of moral conduct, but like us they are confronted with the free thinking of the day, which is like a vortex of iniquity.

The Christian code will in the long run prove to be the right one and we pray that it will eventually be the salvation of many bewildered peoples.

L. WIGGLESWORTH.

☆ ☆ ☆

Dear Editor,

Congratulations on your editorial of February 14th, 1970.

Many of us are heartily sick of the constant barrage of the sex subject over radio, television and the press in general. If Christian magazines are now resorting to this subject in order to give an appearance of " being with it " we are in a very sorry state!

CHARLES PENDRILL.

Ilford.

WORLD
Pentecostal NEWS

ol. 4 No. 5 ELIM EVANGEL SUPPLEMENT MARCH 1970

THE LAIBON
(MASAI WITCH DOCTORS)

by Mrs. Dorothy M. Bull

How did you spend last Sunday? We went to a dance! To put it more precisely, we went to take the gospel to the Masai, and found them coming from all directions to attend an ngoma (dance) to celebrate the " coming out " of two young girls prior to their marriage. Young girls are enclosed in their homes and taught by older women of the tribe things they feel the youngsters need to know. The girls are circumcised also.

My husband and Pastor Emanueli talked with the warriors and I spoke to the women. Gradually the crowd increased. Morans and warriors singing in a calling manner to the young girls, who answered more shrilly, shaking their muscles with disinterested looks on their faces. Leaders went off to welcome newcomers who advanced in single line. Individual warriors leapt into the air in their manner of dancing, the young chief jumping higher than any other. An educated man, he had for the day shed the clothes of civilisation and was painted with red ochre, and wore the single cloth used by male members of his ethnic group. Twice men tried to pull me into the dancing, but Arthur came to the rescue, saying " It is not the custom of our tribe." An older man took hold of my arm, trying to pull me towards his house, saying that his wife wanted to be taught about Jesus. As the man was somewhat drunk and his home afar off, I thought it wisest to promise a later visit.



Masai girls.

We settled under a tree to eat the food we had brought. Several people kindly offered us almost raw meat. A cow had just been killed in the thicket some distance away. Explaining to the chief that we had just eaten sweetened food, he brought us a



Converts and church in mountain area where members depicted in the photograph were increased following a blind man's healing. Aluminium roof of church supplied by E.W.M.A.

generous portion of meat to take home. It was carefully wrapped in large leaves.

Some of the people gathered around us to listen again to the news of salvation through our Lord. They bowed their heads, quietly listening to the prayer to the God they were only vaguely beginning to understand, and one adult felt the need of forgiveness of sin so accepted the Saviour. It was one more to strengthen the growing band of Christians in that kraal. The chief's sister is now a believer.

As I stood near them I could feel many people stroking my hair! The men's fingers had red ochre on, and the girls' hands were covered with fat from cows! Not the type of hair dressing I am used to!



Masai warrior.

They had never seen a white woman present at such an occasion.

The spiritual reaping of an over-ripe harvest in this great vineyard continues. Nearly every week souls are saved. Many have been baptised by the Holy Spirit, and some converted and baptised in the same day. A few have been healed also. We take this opportunity of thanking you for your faithful assistance and the prayer help given. One day the Master will thank you Himself.

Christmas was, as always, a hectically busy time. Over 600 people gathered in one of our larger churches. A thrilling number of Masai joined the local people. Souls were saved.

Masai witch doctors are taking a very active stand against us. When a baobab tree fell during heavy rains they claimed their witchcraft caused the fall, and stated that they would fell us, the Christians, and our churches in the same way. These witch doctors are considered by their tribe to have special prophetic powers. Please pray that they do not succeed in frightening the Christian women.

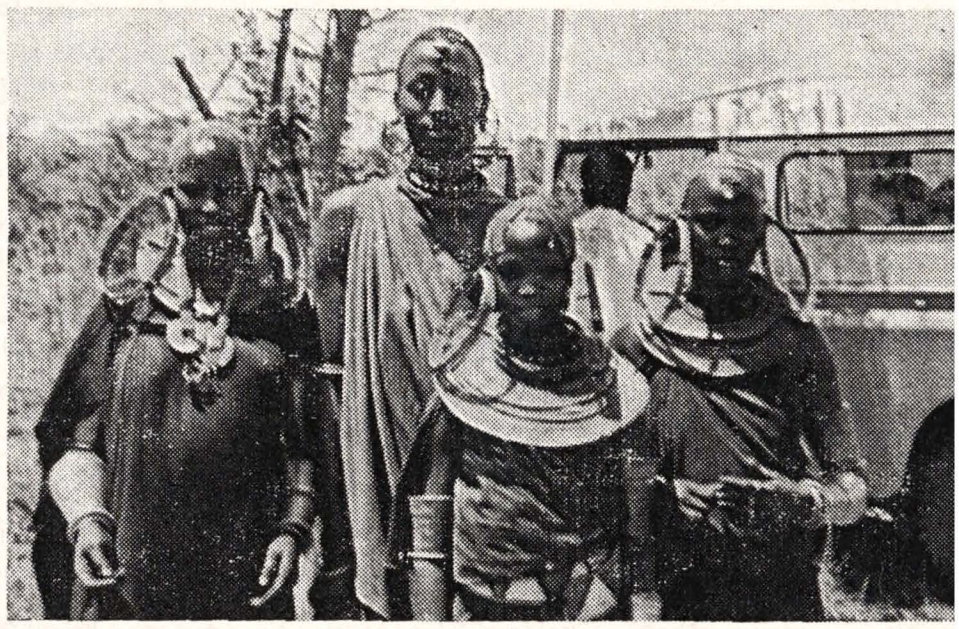
Wakweli witch doctors are equally infuriated. Lies, threats and rumours against my husband and me proving unsuccessful, they threatened the Christians, saying that a lion which had killed a Roman Catholic would enter the villages, searching for Christians. Before being killed by game wardens, the lion did go from village to village, as it was easy enough for the witch doctors to guess it would.

A few Mohammedans have found Christ. This is a wonderful victory. Please pray for them. Persecution and even danger to life can result from such a witness.

MIRACLES OF HEALING in the NAME OF JESUS

The blind and lame are healed

In spite of the revival on the plains of Msolwa area and around Morogoro, the Moslem/Roman Catholic people of the mountains remained belligerently resistant to the gospel until recently, when God worked a miracle. Vice-chairman Pastor Joseph took a keen team of Msolwa youths to one of the mountain outstations. Singing, preaching and testifying caused numbers listening to increase. These young men have infectious enthusiasm. With Joseph, they prayed for the sick. One blind man had been led to the church by a child, both of them holding opposite ends of a stick in the usual method of guidance for the sightless here. After prayer this man leapt to his feet, throwing away his stick and shouting praise to Allah! "Alhamdilahi! I'm healed, oh, I am healed!" Quickly Joseph explained that it was the power of Jesus that had touched him; they had prayed in that wonderful name, no other. As a result, the man found salvation in the Son of God. Excitedly he ran from the church to tell relatives and friends. Soon crowds gathered inside and outside the building, among them Indian shopkeepers who had known the man for years. Please pray for this area. Heavy rains have made the road impassable for us. The Holy Spirit will guide the inexperienced young evangelist there.



Masai girls with warrior.

Earlier a Masai woman had been carried to Msolwa church. She was quite unable to lift herself, but after prayer made by Pastor Joseph she jumped up joyfully, and later walked many miles to her home, praising God and telling the news en route.

(*continued on page 182*)

The President reports on

THE TEN-TOWN *CRUSADE*



ALEX TEE

NO, it was not all triumph! But when you read about the battle you will want to pray much more for the next one. Some of our young evangelists had a tough job on, but everyone of them went into the fight determined to do their utmost for God, and they all have an interesting story to tell! They were wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. These are formidable forces and " the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them." One evangelist found on his arrival for an afternoon divine healing service that there had been undesirable visitors who had broken into the church before the service and stolen a tape recorder.

ASSESSING THE SITUATION

It is now about four months since the crusades were conducted, and the evangelistic committee spent a lot of time assessing the value of this project and learning from what was a pilot scheme.

The churches selected for the project were small churches and the idea of having a crusade sponsored and financed by our movement was in itself an inspiration to the faithful pastors who were to receive such an encouragement. A little congregation with only a little income can get more than a little discouraged at times. The pastors rose to the offer of a crusade in the right spirit.

2,000 YOUNG PEOPLE

One pastor arranged for five morning assemblies in secondary schools. Over 1,000 girls and 1,000 boys attended. To get such an opportunity was a triumph in itself and this was not the only town where our evangelists addressed morning assemblies. Would to God other such opportunities were to open up. The evangelist on this particular crusade conducted thirty-two services, some of them were among children, others among teenagers and adults. Another saw 200 senior citizens gather to hear the gospel, yet others were held in Christian unions at day schools. To conduct thirty-two services in about ten days was no holiday. Who can tell the full impact upon so many lives?

LOCAL RADIO BROADCAST

The evangelist in another town had an interview with the local radio station authorities. The interview lasted forty-five minutes and was to form the basis for a half-hour programme featuring the Elim Pentecostal church and its outreach. Who can assess the value of this to our work?

Some of the crusades were tough, but praise God for souls saved and for those who were healed. Three or four splendid cases of healing have been reported. One crusade had fifteen adult decisions, another had thirteen, and so on. There were many decisions among the children and we must never minimise the importance of this. In the main the crusades lasted about ten days.

One or two other benefits of this ten-town scheme have been highlighted by both the evangelists and the pastors involved.

One pastor tells of a fine number of reconsecrations in his crusade. Another reports that a number of former members returned. Crusades of this nature can benefit the spiritual life of the entire membership. The Holy Spirit can convict of slackness, of losing one's first love, of beginning to backslide, etc. " A stitch in time saves nine."

Another of the evangelists makes the point that the local congregation gets an outward look. This quickens their prayers for the lost and such a crusade gives them further opportunity to witness and work.

One small church gave out 10,000 invitations round their area. Another evangelist and the local pastor gave out 6,000 invitations between them. This, with the press coverage, the carcades and the like, all bring the local Elim church before the public as being a church which is active and on the move for God.

No doubt literally hundreds of unsaved parents heard the gospel from their children when they came home from the children's crusades. This again

brought Elim and the message of salvation before a host of potential contacts for the future.

THE AFTERMATH

No one can estimate the value of crusades like these even after three or four months. To prove my point here is an excerpt from one of the pastors. It was written three months after the crusade was over: "From the decisions recorded in the crusade we can definitely say that we have had an increase in our congregation, and the children who made decisions are all going on with God. The youth work has received the greatest benefit from the crusade. More and more parents have become interested in our Sunday school. We have built it up until it is now nearing 100 children. The Sunshine Corner, which was started during the crusade, is going well, with a regular attendance of forty children."

Another pastor writes to say that since the crusade there have been unsaved people in his church every Sunday and that three of them have been saved. Two of them are in their twenties and the other nearly forty years of age.

Something else is worthy of note, the evangelists were nearly all young men. Men in whom there is tremendous evangelistic potential for God. We must do all in our power to develop and encourage their evangelistic ministry. This is of far-reaching importance and is vital for a number of obvious reasons. At this point it must be said that all the evangelists and the pastors worked very, very hard and deserve the highest commendation.

THE FUTURE

There have been many lessons which we as an evangelistic committee have had to learn in this pilot scheme. It is noteworthy that not one pastor or evangelist taking part has other than praise for the idea. They want to encourage us to go ahead again this year. £50 is not a lot of money for a crusade these days, but that is the amount we allocated to each one. Perhaps you could sponsor one for us this year ! Think about it and write to us here at H.Q., for we would like to strike twenty towns this this year. Why not? If 500 people sent in £2 the whole project would be covered.

PENTECOST ROUND THE WORLD

FIRST PENTECOSTAL CHURCH AMONG BOTSWANA'S BAKWENA TRIBE

It started under a tree

By GARWIN L. HAGGARD

THE long-awaited dedication service for a church that was started under a tree had begun. We sang a chorus, and the hundreds of people who had been walking around admiring the beautiful new church at Molepolole became quiet.

God's blessing was invoked on the service and then Samuel Makhaola, superintendent of the Botswana Assemblies of God, introduced the Minister of Local Government for Botswana, the Hon. H. M. K. Kgabo, personal representative of the President of Botswana, Sir Seretse Khama, who was unable to attend the dedication.

The service was also attended by the Hon. A. M. Tsoebebe, Minister of Works and Communication; Mrs. M. P. K. Ngwako, wife of the Minister of State; Mrs. R. D. Molefe, wife of Assistant Minister of Agriculture, and numerous other officials.

On the day of dedication the church was packed. It can seat 300, but there were 600 inside and others standing at the doors and windows.

The church that started under a tree received honours from the top officials of the nation. Most of all, it leads the Bakwena tribespeople to God.

The Pentecostal Evangel.

MIDDLE EAST CONQUEST

Bob Hoskins and Warren Flattery recently held evangelistic meetings in many Middle East countries. In Egypt, where there are 138 Assemblies of God churches, a spirit of revival has swept the churches and hundreds have received the Holy Spirit. Buildings designed to hold 300 to 400 are jammed with twice that number. In Jordan, where there are daily bombings, the church is experiencing a genuine outpouring of the Spirit. A centre of evangelism has recently been opened in Amman. A clinic has also been opened to care for the physical needs of refugees and at the same time give the message of Christ's redeeming love. In Lebanon eight Pentecostal programmes are produced each week and are broadcast to Arabic-speaking countries. Response has been received from as far away as Malaysia and Russia. In less than three years more than 30,000 students from twenty-four countries have enrolled in the "Way of Life" correspondence school with offices in Beirut. During 1968 over 2,000 written testimonies of conversion were received. The

only Arabic-speaking Pentecostal theological training centre was opened a few months ago in Beirut. For centuries the Middle East has been pointed out as the area where the last great holocaust of the ages will transpire. The clouds have gathered, but the grace of God is triumphing on a new scale.

KOREAN REVIVAL CONTINUES

Writing in *The Pentecostal Evangel*, C. C. Burnett, president of Bethany Bible College, Santa Cruz, California, reports on a recent visit to Korea. At Seoul, with a population of 4,500,000, he held revival services in the evangelistic centre where Cho Yonggi is the pastor. He pioneered the work ten years ago and now has five services each Sunday to accommodate the vast crowds attending. About 3,000 squeeze into a building which is intended for 2,000. From 1,500 to 2,000 attend weeknight services. Brother Burnett spoke in twenty-seven services and witnessed over 500 come to Christ and 600 receive the baptism of the Spirit. He continues: "The high point of the week was when 600 elders, deacons and laymen travelled by rented bus to the heart of the newly formed government island, Ye-Eo-Do, to participate in the ground-breaking service for the new church. This island, once the home of the poorest, had been renovated by the government of Korea under Il Suk Chi, vice-mayor of Seoul, a born-again Spirit-filled member of Pastor Cho's church. The new church will seat 10,000. I asked Brother Cho if he would be content with only one service when he had sufficient seating for all his people. "Oh, no," he said, "we shall have three services. Give God a chance!"

LATIN AMERICAN WALTZ

The World Council of Churches central committee recently approved full membership to the Pentecostal church "Brazil for Christ," which, with 1,100,000 members, is the second largest Pentecostal church in South America. Two small Pentecostal churches already are members of the World Council.

Redemption Tidings.

RELIGION ROUND THE WORLD

Here are a few facts and figures about church growth throughout the world. (Most statistics are taken from *Christianity Today*.)

● United Press International says that 2,500,000 Indonesian Moslems have been converted to Christianity in the last three years.

● Last year in the U.S., Roman Catholic membership increased by 400,000. This is a gain of less than one per cent, the *smallest* increase in twenty-five years.

● Between 1951 and 1961 Pentecostals in Canada showed the greatest increase of all denominations there. They increased by fifty-two per cent.

By contrast, the Church of Scotland membership dropped by nearly 20,000 in 1968, and the Presbyterian church in England lost 2,000 members.

● In Brazil recently a Pentecostal crusade in Tres Rios (population 22,000) drew nightly crowds of 1,500 to hear Brazilian evangelist Elizen Menezes. 550 new converts were enrolled in a Bible correspondence course.

● Church attendance figures in the U.S. were recently estimated by a Gallup Poll. In 1968 the percentage for Catholic attendance was sixty-five and for Protestant thirty-eight. Catholic attendance has declined by nine per cent over the last ten years and Protestant by five per cent. The poll showed that the higher the education of the adult, the more likely it was that he would attend church.

Average church attendance figures for other countries were: Netherlands forty-two per cent, Austria thirty-eight per cent, Switzerland thirty per cent, Greece twenty-eight per cent, West Germany twenty-seven per cent, France twenty-five per cent, Uraguay twenty-four per cent, Norway fourteen per cent, Sweden nine per cent, and Finland five per cent.

● The largest Pentecostal church in Seoul, Korea, has a membership of 7,500. It was founded in 1958.

New Zealand Evangel.

SCIENTISTS AND THE SURVIVAL OF MAN

LIKE other men, scientists have their share of human foibles and they share no common view of what is good for man, nor do their minds invariably act in an emotional vacuum.

In one of his remarkable addresses the late Wilfred Trotter, F.R.S., reminded his hearers that: "It is necessary to guard ourselves from thinking that the practice of the scientific method enlarges the powers of the human mind. Nothing is more flatly contradicted by experience than the belief that a man, distinguished in one or even more departments of science, is more likely to think sensibly about ordinary affairs than anyone else."

—Sir Francis Walshe, F.R.S.

Gladys M. Gorton reports

E.W.M.A.

Two letters from Tanzania



TWO Tanzanian pastors write, in their own language, to thank the E.W.M.A. for their motor-cycles. Mrs. Bull has kindly translated for us.

To E.W.M.A.

Very many greetings in the name of Jesus Christ. Today is a big day for me, a day of thanksgiving to God because of all of you who gave the help (money) to buy the motor-cycle for God's work at Kikilo.

I give many thanks for this big act. May God continue to bless you all very much in your work of assisting the gospel world-wide.

I am,

PASTOR PAULO BIASI.

Mrs. Bull adds: "The above letter gives you some idea of how very thrilled Pastor Paulo was when we gave him the news about the motor-cycle. He sat down immediately to write his thanks. My husband and I travelled over 400 miles to convey this good news, and then took Paulo to Arusha to buy the vehicle. We purchased a strong B.S.A. Bushmaster machine, which he has now ridden to Kikilo. There will be tremendous joy on the mission station today, praising God in the meetings also for this splendid impetus to God's work. It makes possible so much that Paulo wanted to accomplish and was hindered because of lack of adequate transport. Paulo has two probationary ministers and many evangelists working with him in Kikilo and surrounding area. The countryside is wide open for the gospel and souls are being continually won for the Master . . .

"The following letter is written by vice-chairman Joseph Ibrahim, who was among our earliest converts in Waseli-land, and who became the first of our eight ordained pastors."

To the beloved brethren in the
Lord Jesus our Saviour.

GREETINGS!

I have great pleasure in sending this letter. I give many, many thanks for your help, the money you sent to get me this new motor-cycle, and right now I have joy because I have received it. Many thanks. Truly my joy is great because the work here among the Wakweli is very big. Many times I travel far and wide to different stations, ninety miles, 100 miles, even 200 miles. For this reason I give special thanks because now I can get there so easily.

The other day I went to a place about ninety miles from Msolwa mission, to a place which has been very hard for the gospel, but I have joy in informing you that God performed special wonders! Many came to the meetings and God opened the eyes of an old man. Others were converted. God be praised. Now at the many other places I am visiting these days many are being saved, and many possessed of evil spirits are being delivered. The Lord heals them. How thankful I am to get this piki-piki (motor-cycle), with which I shall go to the work of God everywhere. I am thankful that my brethren the missionaries brought this matter of the motor-cycle to you ladies.

I beg now that you will pray for me as I go on my safaris that the Lord may bless me that more and more men and women may hear the word of God and be converted.

Finally, brethren, I give all of you thanks for your generosity in giving. The Lord bless you all.

I am yours in the Lord,

JOSEPH IBRAHIM.

Each and every sister in our E.W.M.A. who has sacrificed, saved and served will be thrilled and greatly encouraged to read the above letters. May God bless you and every one of us who diligently labour together in this worthy cause. *It is worth it all.*

THOUGHT. God's plans for us (E.W.M.A.) are greater than anything we have as yet achieved.

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EASTER MONDAY IN LONDON

FROM THE ORGANISER'S POINT OF VIEW

by H. W. Greenway (Secretary-General)



Begin the day in Trafalgar Square at 11.

HAVING had some years of experience in arranging, together with my colleagues at Headquarters, for the Easter Monday meetings in Trafalgar Square and the Royal Albert Hall, I thought it might be of interest to our readers to have a peep at the great day's activities through the eyes of those responsible for the organisation.

What has now become an orderly walk from the green room to the platform is in reality a few brief moments of apprehension. What kind of meeting will it be ? Will all the arrangements run smoothly ? What will be the results in spiritual blessing, and how many souls are to enter the kingdom through the preaching of the gospel ? Though we are able to assess fairly accurately the numbers likely to attend, there is always the hope that many strangers will come into the building and hear the Word of God, and that the vast auditorium will be filled to capacity. The project, having been carried on for so many years in succession, is a heavy responsibility. Yet for all this there is always the thrill at the end of the day as Elim members and friends make their way home with shining faces and a chorus on their lips.

Of the spiritual impact made by these rallies every year there can be no doubt. Travelling as we do in many parts of the country, it is a joy to hear reports of the blessings received, and of the impression made upon Christians in other denominations.

This year need be no exception. The numbers at the meetings can be greater than ever if we go to the task of inviting others to come with us to the services. Tell them of the enthusiastic preaching, of the hundreds of young people singing in the choir, of the family fellowship, of the hearty commuity singing. And talking of the choir, those of us on the platform have our backs to this fine body of young people, but it's always a thrill to twist our necks for a sight that never ceases to give cause for gratitude to God. These young folk might have been serving Satan in some undesirable haunt but for the grace of God. Naturally, Douglas B. Gray is responsible for the orderly nature of the rendition, but it is the enthusiasm of this splendid troup of songsters that must make his task that much easier. Of course, that is one advantage most of us on the platform have over many of the people in the auditorium, we can see the conductor's face in addition to his gesticulations. Quite a number of ministers have told me that it is worth going to the

" Be careful with that diminuendo ! "



D. B. Gray

Royal Albert Hall to do what the notice says that the young man on the platform beside the dais displays to the choir: " Watch the conductor ! "

Since the authorities have raised the rent by 100 per cent we have faced a heavy burden on the financial side. To pay the enormous rental of the hall is in itself a mammoth task. Unlike concert and other organisers who take this building we are unable to charge the reservation fees necessary to cover this expenditure. Before the war we charged 2/6 for reserved seats, and now that the cost of living has increased more than fourfold our prices are still 3/- and 4/-. We feel our people will not fail us in this pressing need.

When we ask ourselves if it was all worth while we look back to the hundreds of people who have been converted in the Elim rallies at Eastertime, to the hundreds who have been baptised in the Holy Spirit, to the many sick people who have found relief and healing. The cheerful handshakes and warm salutations make every Easter Monday not only an experience but a delight, and to stand on

(*continued on page 181*)

JESUS AND MORALITY

HIS STANDARD REJECTED



by Samuel Gorman

PART 2

The acceptance and practice by society of such principles of conduct as those advocated by Jesus are essential to the well-being of the individual and the community. If the famous poet Robert Burns can be judged by his poem, "Song of the Jolly Beggars," he would not agree with the above statement. He wrote:

> *"A fig for those by law protected—*
> *Liberty's a glorious feast:*
> *Courts for cowards were erected,*
> *Churches built to please the priests."*

Such was Burns's idea of liberty—the flinging off of all control, spiritual, moral and social. In a preface to Burns's poems James Douglas stated: "'The Jolly Beggars' is the most immoral poem in all literature. It does not merely defy morality. It treats morality as a fantastic fable. . . . It is not easy to create a world where the soul and the flesh are completely insulated against the forebodings of conscience and the presage of moral responsibility. Yet Burns does it without an effort. . . . It is well that men are not as logical as Burns, for if they were society would split into fragments within a week." Burns sang of and claimed freedom, yet sank deeper into sin and came to a premature death.

Man not excusable

This goes to prove the statement of Jesus, made in one of His many discourses on moral and spiritual ideals: "Whosoever committeth sin is the bondservant of sin" (John 8:34). The word bondservant means slave, so Jesus declared unregenerate man to be the slave of sin. Although He considered man thus, He did not regard him to be excusable before God for continuing under its domination. He joined to the verse already cited the following, "And the servant abideth not in the house for ever: but the Son abideth ever" (John 8:35).

Man, though the slave of sin, is not necessarily the son of sin. A servant only remains in the employment of the household as long as his service is required, or as long as he may decide to continue in the household. By voluntary choice the servant can leave. A son is a member of the household whether he is resident there or not. Man, though a slave of sin, can by free choice be delivered from its power by accepting the Saviour. Jesus believed this to be so, for after He had contrasted the servant with the son of the household He declared: "If the Son shall make you free, ye shall be free indeed" (John 8:36). On the other hand, as long as men ignore the Saviour they will remain under the domination of sin. It is amazing to realise that men considering social and political liberty among their dearest rights are content to remain slaves of sin. They will fight to the death for social, national and political liberty, yet remain victims of the worst slavery on earth—that of sin.

"A man's worst difficulties"

The story is told of a famous locksmith of medieval times, who was taken to prison and placed in a dungeon. One day he conceived the idea of escaping from his dismal abode, but on examining the chains that bound him was horrified to discover that they were his own workmanship, and he had boasted no man could break them. The chains that held him fast he had forged, and this added to the hopelessness of his sad condition. So it is with the unconverted members of society; by continuing in sin they are forging round themselves chains that no human agency can sever. Huxley, in *A Preface to Morals,* rightly stated the case thus: "A man's worst difficulties begin when he is able to do as he likes." For a truly great society men and women need to be governed by God.

It is not surprising that the society to which Jesus came and ministered rejected Him. The reason was His criticism and condemnation of the kind of life the people lived. They considered Him a revolutionary and sought to get rid of Him because His teaching was to some extent contrary to the opinion of the religious, social and political leaders of that day. In fact His teaching was mostly revolutionary in its character and opposed to the stream of public opinion. The apostles followed in His steps and met with the same attitude. It was said of them: "These that have turned the world upside down have come

hither also" (Acts 17:6). How very strange that society, having a code of moral laws of its own, resented, ridiculed, opposed, rejected and finally crucified the greatest moral teacher the world has ever known, for such Jesus was. He did not complain of the moral laws, for they were good and beneficial to society, but strongly criticised the insincerity of the people, particularly the Pharisees, for not living according to those laws. Of course they found it difficult to be sincere with Jesus, for His message revealed things that wounded their pride and condemned their hypocrisy. He would have them realise that moral integrity is as essential as intellectual integrity, in fact more so if men are to know both what is good and what is best for society. If our country is to know true greatness there must be an acceptance by its people of the morality Jesus advocated and exmplified.

YOUR HOME—AN EVANGELISTIC CENTRE
(*continued*)

are already sociable and not standoffish) and then invite about half a dozen (not more) people from the church who will be able to tactfully participate in conversation. Don't try to make it a "service" —the usual opening hymn, etc., will be more off-putting than helpful to the "outsiders" you are trying to reach. Instead, serve a cup of coffee and let everyone relax before introducing the speaker. After he has finished the speaker should ask for questions. This is one of the best ways of opening up helpful discussion in which the gospel can be more definitely explained.

Be patient! Don't try to "get decisions" the first night. In this case you must build your bridges before you cross them, and that takes time. You will meet with disappointments—people who promised to come will fail to turn up; you will meet with inconvenience—your front room will probably reek of smoke long after they have all gone; but better suffer that than let your neighbours suffer hell fire because your feelings about smoking discouraged them from coming to hear the gospel. You will find your neighbours taking up more of your time than you bargained for, but again it will be a small price to pay for their eternal salvation. Better that your home should be known as a place where people are listened to and helped than as an ivory tower where some isolated Christian sits gazing with prim disapproval at the goings-on in the world outside.

Before the evil Berlin Wall put a stop to it, certain houses on either side of the frontier between East and West Berlin were used to assist people making the perilous dash to freedom. Likewise your home is in the no-man's land between the world and the organised Church. Why not make it an escape route for people who are looking for real salvation and yet are nervous of entering a church? It may mean a lot of hard work and personal sacrifice, but it will be worth it all if someone gets saved through being welcome at your door. After all, I don't suppose Peter worried about the state of his front garden when he saw people getting healed, do you?

FIGHT EVIL

This is the Last Will and Testament

WITH A WILL!

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?

WHY WE REJECT EVOLUTION

by ALEX TEE

ALMOST every teenager today will meet the subject of evolution during his studies in biology. We must know what we believe and not merely surrender our beliefs because a particular teacher with a university degree affirms a particular theory.

In the main evolutionists believe that plants, animals and human beings came to their present state by a series of changes brought about by natural forces contained within themselves. Usually evolutionists rule out the thought of an intelligent designer. Christians believe that there is a Creator who designed the laws of nature and who brought the universe into being. They reject the idea of creation coming into existence by either accident or chance. Christians accept that the orderliness of things exist as they do because a master mind set things in motion with understanding and purpose.

" LET US SUPPOSE "

Neither a hypothesis nor a theory is a scientific fact until it can be proved beyond all doubt. A hypothesis may become a theory after it has been subjected to an " in-depth " investigation provided it still remains credible.

When a theory undergoes universal testing, and can be established as a fact beyond all doubt, it is then regarded as a law. Over 800 times in his book *The Origin of Species* Darwin wrote " let us suppose," " it may be," " therefore let us conclude," etc. At the best evolution cannot be regarded as a law. Strictly speaking, it is little more than a hypothesis, although it is often spoken of as a theory.

There are four main arguments advanced by evolutionists. Here they are: (1) the hypothesis of embryonic recapitulation, (2) fossils, (3) comparative anatomy, (4) variation and change.

The first argument was advanced by E. H. Haeckel, who suggested that the embryo of a mammal passes through various stages during development until birth, which resemble in succession the lower forms of life from which mammals have evolved.

Professor A. F. Huettner, of Queens College, New York, observed: " As a law this principle has been questioned. It has been subjected to careful scrutiny and has been found wanting."

Professor W. R. Breneman adds " If Haeckel's theory were correct then it should be possible to answer all questions of animal ancestry and evolution by studying the embryonic development of certain forms. The pendulum of biological opinion has swung to the other extreme."

FOSSILS

It has been suggested that fossils have a definite chronological order. Some of the earliest geological ages show fossil remains of the lower and higher forms of life existing side by side.

The German professor: W. Branco, is quoted as saying: " Palæontology knows of no ancestors of man. All evidence thus far established proves that man made his appearance at once as a complete, true man."

The Swiss geologist, Joachim Barrude, said: " The composition of the real fauna seems to have been calculated by design, thus contradicting everything which the theories of evolution teach us respecting the first appearance and primitive evolution of the forms of life upon earth."

Professor Etheridge, British Museum, said: " In all this great museum there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the falsity of the view."

If we evolved from one species to another where are the evidences of the various stages? Where is there any evidence of a half-ape, half-man? Certainly not in the Piltdown hoax! We have no one-quarter monkey and three-quarter man to come forward today as living evidence.

Space forbids us to advance the arguments of man's spiritual capacities which no animal possesses. Enough to say that there is no scientific ground to establish the case for evolution.

BOOK THE DATE—NATIONAL YOUTH RALLY DATE—SEPTEMBER 26th



Margaret M. Ladlow's page

PREPARE THE WAY

"Clear away the obstacles—make straight and smooth . . . a highway for our God"
(Isaiah 40:3, Amplified Bible).

MEMORIES of childhood can be very vivid and to this day I can recall a pathway fraught with delight which led across five fields, over stiles, skirting rich meadows where the buttercups seemed, oh, so high and the daisies and clover treasures for the picking. Suburbia has swallowed up so many well-trodden pathways and pleasant woodland walks and to many the joy of a pathway is virtually unknown. One Friday in February my husband, together with one of our Ghanaian pastors, left the red road and turned off into a narrow overgrown pathway through the bush. This they followed for almost two miles as it twisted through dense forest, climbing upwards, then downwards, straddled in four places by fallen tree trunks and only a single track. The little village of Bomponso was eventually reached and there the candidates for baptism in this isolated place, where until a few months ago there was no Christian witness and ju-ju was rife, were interviewed and counselled. In the service that followed over sixty adults and about twenty children worshipped the Lord by the light of paraffin lamps under a palm leaf "shelter." It was nearly 10 p.m. when my husband told the people he would have to leave them and would return the next day for the baptismal service, wondering as he did so how he was going to walk that two miles of rough pathway in the dense darkness. After the closing prayer one of the local men rose to his feet and solemnly addressed the congregation and harangued them in his Krobo tongue. My husband learned afterwards that the man had said that it was a disgrace that the "Brafuno" (white man) should have had to come to visit them along such a neglected pathway and he appealed for volunteers to clear the way ready for the return visit the next day.

I accompanied my husband the following afternoon and there we found a freshly cleared path, wide enough for two people to walk abreast, with all the weeds and undergrowth cut back so that we were able to enjoy our walk, admiring as we went along the many kinds of beautiful ferns, the tall stately trees, the fronded palms, and perhaps most of all the gorgeous white lilies, which yesterday were hidden from view by the tall weeds. On questioning the young men who carried our baggage we learned that eight of them had risen early that morning and cleared the whole track from the village to the red road. We certainly admired their enthusiasm and appreciated the gesture implied by such hard work to ensure our comfort and progress. We were happy and uplifted in heart when we realised what importance these simple villagers, newly converted, attached to the coming of the gospel preacher. Surely the young men who prepared the path were doing service for the Lord, and as we gathered at the riverside to witness the public confession of eight of these new converts the thought of this practical service added to the blessing of the occasion.

I suggest that we can all be pathmakers, or those who prepare and clear a pathway for the Lord, our King. How often we learn that when someone receives the Saviour into the heart, although the final decision may be made in a moment, yet patient preparation has been made by some devoted soul-winner. Kindness, secret prayer, persistent witnessing, a consistent Christian life, all removing barriers, ancient prejudices and misconceptions and thus opening up a royal road, to a ready receptive heart.

If you, my reader, are willing to toil and make a way for the Lord be sure He will traverse it and bring His own sweet message to the person you desire to win. Quoting from Isaiah 40:3 in relation to John the Baptist, Mark 1:3 is translated in the Amplified Bible as "make His beaten tracks straight, level and passable." We are unable to consider ourselves in the same category as the great forerunner, but we can all do something to prepare a path for our King.

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.2033

BOURNEMOUTH. Pinetops private hotel. Few minutes sea and chine, excellent catering, recommended, c.h., own car park, Elim members. Special terms for Easter. Brochure: Mr. and Mrs. L. J. Withams, 4 Earle Road, Alum Chine. Tel. Westbourne 61192. C.2016

COLWYN BAY. Lyndhurst, situated near the sea, town centre and Eirias Park, offers homely accommodation and spiritual fellowship. Write Mrs. D. Garratt, 17 Erskine Road. Tel. 30005. (S.a.e.)

CORNWALL. A Christian hotel. Lovely sea view, central, delicious food, happy fellowship, highly recommended. S.a.e. brochure: A. Robertson, Fairhaven, Newquay, Cornwall, Tel. 2979. C.2045

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with refreshing spiritual fellowship in a happy, homely atmosphere, we extend a very warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Stanley and Marjorie Bates. C.2021

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.2014

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

CORNWALL. Pentewan. Four-berth caravan. From 6gns. to 9gns. S.a.e. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1986

CORNWALL, Penzance. Centre for Land's End, St. Ives and Marazion. Homely Christian accommodation. Bed and breakfast 17/6 Mrs. Harvey, 21 Parc Letta, Neamoor, Penzance. C.2055

DEVON. Haldon Court (E), Douglas Avenue, Exmouth (tel. 3836). A friendly evangelical hotel close to the sands. Sheltered grounds, open views, pleasing and satisfying menu. Illustrated brochure by return post. C.2022

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. C2004

HASTINGS. Sussex. Five-berth caravan overlooking the sea, about half a mile from beach £6-£12 per week according to season. Write Mrs. D. Blackman, 8 Halton Crescent, Hastings, Sussex. S.a.e. please. C.2051

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Good food and happy fellowship, coach parties/conferences welcomed, recommended. S.a.e. brochure: Mr. and Mrs. Chappell. Tel. 3245. C.2025

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. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure: Mr. and Mrs. Puddicombe. Telephone 2876. C.2031

ISLE OF WIGHT. Christian couple welcome guests. Mr. and Mrs. Clarke, 1 Dracaena Gardens, Shanklin. C.2075

JERSEY, C.I. Christian home, every comfort, welcomes inquiries for bed and breakfast. Fifteen minutes from town centre and local Elim church. For details: J. Hood, 12 Palace Close, Bagatelle, Jersey, C.I. C.2081

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, quiet, excellent food, 26/- daily; special rates early or late season. Full details from secretary. C.2009

SOUTHPORT. Happy fellowship holidays. Near promenade, buses. Rev. and Mrs. C. Brookes, Crimond, Knowsley Road. Tel. 57579. C.2057

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.2001

SPACIOUS modern furnished bungalow to let. April-October. Accommodate 6-8 persons. Also facilities to stand caravans available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2030

SWITZERLAND. Christian holiday. Daily Bible studies, fellowship, witness opportunities. Accompanied throughout by special coach, available for outings. Leave Leeds August 14th, travel Dover, Ostend, Paris, Neuchatel, to Lugano, spending eight days there. Return Leeds August 28th. Picking-up points arranged. Total cost 31 guineas each, for 45 persons. Contact Mr. Ellam, 77 Talbot Avenue, Leeds 17. C.2066

TO LET. Four/five-berth caravan at Birchington, near Margate. One and a half miles from sea. Particulars from Mrs. Curtis, Manor Guildhouse, Bell Green, Coventry (tel. Coventry 87027). C.2076

WESTON-SUPER-MARE. Christian guest house. Evening Bible reading and prayer. Bed and breakfast, evening dinner, full board Lord's day. Mrs. Turner, "Glendale," 2 Clarence Road South Telephone 29938. C.2000

WESTON-SUPER-MARE. "Ebenezer" Christian Guest House. Near shops and sea. H. and c., central heating, liberal table, happy fellowship. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283 C.2017

SITUATIONS VACANT

COOK wanted, male or female. Good conscientious worker for season, May until September. Please send full details to A. Robertson. Fairhaven Hotel. Newquay, Cornwall. C.2046

SEASONAL HELPERS required. For particulars apply Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.2078

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. C1193

NEW VERSES OF COMFORT, by E. A. Fletcher, including "Miracle of Prayer," "Confidence," "With Christ Above." Suitable for bereavement, sickness and all occasions. Highly recommended by many pastors. 2/6 dozen, 10/- five dozen. Pastor E. A. Fletcher, 378 Lee High Road, London, S.E.12. C.2073

ITINERARIES

David Butcher (prospective missionary to Transvaal):
March 14, Armagh; 15, Markethill; 16, Bangor; 17, Ulster Temple; 18, Newtownards and Millisle; 19, Rathfriland; 20, Moneyslane; 21, Banbridge; 22, Culleybackey (a.m.), Ballymena (p.m.); 23, Ballymoney; 24, Coleraine; 25, Larne.

D. L. Mills (Ghana):
March 14, Porth; 15, Caerphilly; 16, Trealaw; 17, Mountain Ash; 18, Pontypridd; 19, Merthyr; 21, Dowlais; 22, Treharris (p.m.); 23, Pontlottyn; 24, Abertysswg; 25, Barry; 26, Cardiff.

Joseph Smith:
March 11-15, Winton, Bournemouth (a.m.); 15, Wimborne (p.m.); 16-19, Salisbury; 21-24, Yeovil; 25, 26, Merriott; 27, 28, Weymouth.

BIRTHS

NATION. On February 5th, to Albert and Alice Nation, of Clacton Elim Pentecostal Church, God's gift of a son, Adrian Albert Leonard, a brother for Lois and Eunice.

OZANNE. On February 12th, to Nigel and Susan Ozanne, of Vazon Elim Pentecostal Church, God's gracious gift of a son, Andrew John.

STEVENS. On February 14th, to Pastor and Mrs. T. Stevens, Coatbridge, God's gift of a daughter, Lorraine, a sister for Alison.

ENGAGEMENT

TAYLOR—GRAY. Rev. and Mrs. R. R. Taylor, of Leicester, are pleased to announce the engagement on February 18th of their elder daughter, Audrey, to Mr. Colin Gray, of Leicester.

MARRIAGES

HEWITT—BROWN. On January 7th, at Coundon Grange Methodist Church, Bishop Auckland, John Hewitt to Ruth Brown (Sunday school superintendent). Officiating ministers: L. Oliver and D. S. Williams.

WILLIAMS—TAYLOR. On January 17th, at Elim Pentecostal Church, Bishop Auckland, Peter Edward Williams (formerly of Clapham) to Olive Anne Taylor. Officiating minister: D. S. Williams.

GOLDEN WEDDING

WOODHEAD—FISHER. Rev. and Mrs. John Woodhead celebrate their golden wedding on March 20th, 1970. Married March 20th, 1920, at Dinnington, near Sheffield.

WITH CHRIST

CAMPBELL. On January 7th, William John Campbell, aged 66, dearly beloved husband of Helen T. Mills, passed into the presence of his Lord. Officiating ministers at funeral: J. Whylie and R. Lighton.

GERRARD. On February 2nd, John Gerrard passed into the presence of his Lord. Officiating minister at funeral: R. Lighton.

ROBINSON. On February 3rd, Sarah Anne Robinson passed suddenly into the presence of her Lord. Officiating minister at funeral: R. Lighton.



Meet the children

They're giving thanks for 100 years of Mr. Fegan's Homes. Westminster Central Hall, March 21st, 6 p.m. 2/6. Inquiries: 372 Wandsworth Road, London, S.W.8. **You'll enjoy it!**

COMING EVENTS

BIRMINGHAM, Graham Street and Newhall Hill. March 17, 24. Elim Pentecostal Church. Easter addresses by L. Middleton at 7.30.

BIRMINGHAM, Kingstanding. March 14-18. Elim Pentecostal Church, Warren Road. Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday to Wednesday at 7.30. Preacher: L. W. Green. Convener: R. J. Morrison.

COULSDON. March 22. Elim Pentecostal Church, Chipstead Valley Road. Visit of " The Foursquares " gospel singing group from the Becontree Elim Pentecostal Church.

CROYDON. March 14. Elim Pentecostal Church, Stanley Road. District Presbytery rally at 7. Preacher: Leslie Moxham, B.D. Convener: W. J. Maybin.

DARLINGTON. March 29. Elim Pentecostal Church, Bowman Street, Harrogate Hill. Easter carol service at 6.30. Convener: John D. Henderson.

DEWSBURY. March 21-23. Elim Pentecostal Church, Swindon Road. Convention. Saturday at 6.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: A. Hughes and E. Stevenson (Whitehaven).

EALING. March 14. Elim Pentecostal Church, Northfield Avenue, W.13. At 7.30. Billy Graham film: " Jerusalem."

EXETER. March 14-22. Elim Providence Chapel, opposite Central station. Revival and healing campaign by the President. March 14. District presbytery rallies at 3.30 and 6.30. Sundays at 11 and 6.30. All other days at 7.30.

IPSWICH. March 15-19. Elim Pentecostal Church, Vernon Street. Building centenary services. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Charles J. E. Kingston.

MERRIOTT. March 25, 26. Elim Pentecostal Church, Hitchen. Preacher: J. Smith. Convener: D. Le Page. Services at 7.45.

PORTADOWN. March 14-16. Elim Pentecostal Church, Clonavon Avenue. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Preachers: J. W. Foster (London) and A. F. Seeman (Belfast).

ROMFORD. March 21, 22. Elim Pentecostal Church, Wheatsheaf Road. Thirteenth church anniversary services. Saturday at 7, Sunday at 6.30. Preacher: Eric Garner. Convener: Tony Chamberlain.

ROWLEY REGIS (Blackheath). March 7-22. Elim Pentecostal Church, Cardale Street. Crusade conducted by E. J. Thomas (Liverpool). Sundays at 6.30. Weeknights (except Fridays) at 7.30. Saturdays at 7.

SALISBURY. March 16-19. Elim Pentecostal Church, Milford Street. Meetings for the deepening of spiritual life. 7.30 each night. Preacher: Joseph Smith. Convener: T. W. Walker.

SOWERBY BRIDGE. March 14. Methodist Church, Bolton Brow. District Presbytery and youth rallies at 3.30 and 6.30. Preacher: G. Wesley Gilpin, supported by Elim Bible College students.

WIGAN, March 31—April 5. Elim Pentecostal Church, Station Road. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: L. W. Green. Opportunity each night for seeking the baptism in the Holy Spirit.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street and Newhall Hill. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: Richard Lighton and Michael Carr.

BOURNEMOUTH, Winton. Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: Eric Dainton (London). Convener: George Backhouse.

BRIGHTON, Preston Park. Balfour Road. Good Friday at 3.30 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Broomhall.

CHELMSFORD. Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. Brown (Norwich) and J. Webster (Corringham).

CREWE. St. Paul's Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 7. Preachers: J. McAvoy (Worcester) and F. D. Byatt (Tamworth).

DAGENHAM. Green Lane, Becontree Heath. Good Friday at 11 and 7. Saturday at 7. Sunday at 11.15 and 6.30. Preachers: Alfred Taylor (Wales) and Norman Barnes (London). Convener: Frederick A. Hodge.

DOWLAIS. Ivor Street. Good Friday at 10.30. Saturday at 7. Sunday at 10.30 and 6. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Dr. Eifion Evans, B.D., Ph.D. (Belfast).

FALMOUTH. Dracaena Avenue. Good Friday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: J. Sainsbury and D. Holmes.

GLOUCESTER. Park End Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: W. Hunter (Glossop).

GUERNSEY, St. Peter Port. Union Street. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11, 2.30 and 6.30. Monday at 3 and 7. Tuesday, Wednesday and Thursday at 7.45. Preacher: J. Hywel Davies. Convener: S. Penney.

HASTINGS. Station Road. Thursday and Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Cheltenham) and J. J. B. Hounsome (Brighton). Convener: G. Harpin.

ILFORD. Clements Road. Good Friday at 11. Sunday at 11 and 6.30. Preacher: Charles J. E. Kingston.

LONDON, EALING. Northfield Avenue, W.13. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. J. Ayling (Belfast). Soloist: Mrs. D. Ayling. Convener: A. S. F. Horne.

LONDON, LEYTON. Vicarage Road, E.10. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Soloist: Mrs. N. Chapman.

OXFORD. Botley Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Idris Davies.

RYDE. Albert Street. Thursday at 7.30. Good Friday at 3 and 7. Saturday at 3 (Sisterhood rally) and 7. Sunday at 11 and 6.30. Preachers: J. C. and Mrs. Kennedy (Southampton) and I. R. Hall (Ryde).

SALISBURY. Milford Street. Good Friday at 6.30. Saturday at 7. Sunday at 11, 2.45 and 6.30. Preacher: Robert Griffiths (Hereford). Convener: T. W. Walker.

SCARBOROUGH. 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. Preachers: D. Green and D. Williams.

SHEFFIELD. 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: R. D. Bradley and J. Cooper.

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Sunday at 10.45 and 6.30. Preacher: Pastor Leslie W. Green. Convener: L. Knipe.

SWANSEA. New Orchard Street. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: Peter Daw (Brecon). Convener: Edward J. Jarvis.

WIGAN. Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: L. W. Green.

EASTER MONDAY IN LONDON (*continued*)

the platform and feel the vast audience responding to every signal is an emotional sensation that dissolves every vestige of anxiety that preceded the day's activities.

Let us pray together and make the seventies the greatest decade of blessing we have ever known. Pray for the Easter meetings every day.

REVELATION (*continued*)

of the world. The man clearly represents His incarnation as the Son of man. The eagle stands for the Holy Spirit which rested upon Him as He began His earthly ministry, and which He now dispenses from His throne in heaven. It also represents His eternal deity. But they are more than that, too, for their worship and praise to God before the throne bring to remembrance that they were redeemed unto God by the Lamb out of every kindred and tongue and nation and have been made unto God kings and priests and they are to reign on the earth (Revelation 5:9, 10).

These are, of course, the redeemed who are already in heaven and are representative of all the redeemed of all time who will eventually come to the place where they now are—before the throne of God in heaven. The number four represents the world from which they were redeemed. The sevens always signify the divine perfection or divine fulness of action and revelation.

THE GREAT QUESTION

Here now comes the great question! What was written in this scroll, so important that it contained so much and was so secret that it was sealed with seven seals? Quite clearly we can see now, as we stand at the close of the dispensation when the unfolding of the apocalypse is nearing its climax, that the scroll contains the destinies of the godly and the ungodly; it is the history of the Christian era written in advance by Him who is the omnipotent and omniscient One from whom nothing is hidden. It shows, too, the great time of tribulation through which the Church was to pass and the sufferings of the martyr throng. It shows the church's conflicts with the satanic powers that govern the world and indicates her ultimate triumph through the blood of the Lamb.

In this opening of the seven seals is covered the whole of the Christian era right up to the advent of the Saviour from heaven, the preliminary scene to which is revealed at the opening of the sixth seal. The vision of the seven trumpets which follow likewise covers the whole of the era. In the various subsequent visions which John saw and which cover this dispensation, five times (and five is the number of redemption) are we given a vision of the throne of God and the redeemed who are already in heaven; five times is there indicated the moment when the resurrection and rapture of the saints takes place; five times in different settings are we given a glimpse of the advent of Christ at the end of the age. Some important aspects of the life and witness of the Church are shown in this divine preview, which Jesus gave to John so that the saints on earth might be shown the pattern of the unfolding history of the Christian age. These things were now revealed because the scroll was opened by the pierced hands of the bleeding Lamb in heaven.

In these subsequent visions are also shown the seven vials representing the judgments poured out by the seven angels upon the two politico-religious systems which hindered the Church's witness in the Middle Ages. We get a glimpse in advance, in the great mercy of God, of these two anti-Christian heresies and the two witnesses who maintain their witness in sackcloth during the dominance of their anti-Christian power. We see the woman the bride of Christ and the woman Babylon the false church; we see the two reapings from the advent clouds; the mystery of godliness and the mystery of iniquity; there comes into view also the two converging streams of the redemptive purposes of God coming together into one divine ultimate in a new heaven and a new earth which is the eternal home of the redeemed.

Next week: The rider on the white horse

THE LAIBON (*continued*)

Some wives and fiancées refuse to remain loyal to our Christian men and desert them. The men have stood this test well, even when it has meant their children being separated from them for long periods.

As we look back over 1969, a time of wars, famines, strikes, race and student riots, refugees, drug addictions, assassinations, permissive societies and indifference to God, we see that in our own experiences God has been faithful. The churches have prospered spiritually, and my heart has been comforted by seeing my family. Reading the Bible, we so often see that it was in the times of upheaval and bewilderment that God spoke strongly to nations, and those individuals who looked to Him found fresh hope. One thing remains undone, and that is up to you. We still have need of missionaries for this field. It is now twenty-one years since we first set foot on the shores of this country, and retirement is drawing nearer. Who is willing to help?

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by L. Wigglesworth**

Monday, March 16th — Mark 12:13-27

" Render to Cæsar the things that are Cæsar's and to God the things that are God's " (v. 17).

Famous among the sayings of Jesus, this one is often quoted glibly to suit the occasion. The Pharisees were playing at politics mixed with religion and were guilty of hypocrisy. Jesus had taught that God must come first. He had personally refused to lead the nation politically, choosing rather to do the will of God. He leaves us with a personal choice. So many of us " mix it," and this tends to hypocrisy, but the Lord calls us to " Seek first the kingdom of God." Let us make sure that Christ and not Cæsar is on the throne of our hearts.

Tuesday, March 17th — Mark 12:28-44

" She threw in two mites which make a farthing " (v. 42).

The warning of our Lord in the earlier verses implies quite distinctly that wealth and position will not save a man from damnation. Approbation and acclamation can be dangerous, whereas humility and true generosity will receive the just acknowledgement of the Lord. The personality vogue of our day would most likely be condemned by Jesus because being " top of " something doesn't fit in with His teaching. " The first shall be last and the last first."

Wednesday, March 18th — Mark 13:1-13

" It is not ye that speak but the Holy Ghost " (v. 11).

In the task of bringing the " gospel among all nations " we are warned that opposition will not stop at niceties to keep the good news from the people. Those who are called upon to suffer for Christ's sake can be assured that the Holy Ghost will speak through them. Once again we are taught that position of authority is not with those who sit in power but with those who are full of the Holy Ghost. This is an encouraging word for sincere preachers and witnessers who feel the keenness of ungodly opposition. Let us all take heart in the knowledge that the Holy Ghost will speak through us.

Thursday, March 19th — Mark 13:14-27

" Then shall they see the Son of Man coming . . . with great power and glory " (v. 26).

So the final authority will be with Christ. In this year when, as a movement, we are considering the near return of the Lord it will be rewarding to take our eyes off the power of ungodliness in its many forms and to " consider Him." So many and varied interpretations of scripture upset some students of the Word, but thoughts of the power of Christ give new vitality and faith to believers one and all. Won't it be wonderful to reach the day when all power is given to Him.

Friday, March 20th — Mark 13:28-37

" I say unto all, watch " (v. 37).

The imperative order is heard throughout Holy Writ but never in more serious warning tones than when Jesus speaks, as it were, down the ages, to generations of believers. Our attention can be side-tracked so easily by the cares and pleasures of this life. John advises us to hope for the reappearance of Christ because this will keep us pure. What better state could Jesus find us in ? Are we pure ? Christ can still cleanse us from our sins but we must watch and pray.

Saturday, March 21st — Mark 14:1-11

" She hath wrought a good work on me " (v. 6).

Two attitudes toward Jesus are portrayed here. One of love and loyalty, the other of betrayal and disloyalty. There are always grumbles by some who do not agree with demonstrative expressions of affection for the Lord, but it is faithfulness which counts. Many a critic of the exuberant adoration of the Saviour in Pentecostal worship services has left the ranks to become estranged from the very Christ who saved them by His love. Our attitude should be one of complete abandonment to Him so that no other influence can upset or affect us. " They saw no man save Jesus only."

Sunday, March 22nd — Mark 14:12-25

" Jesus took bread and blessed . . . it."

The institution of this simple ceremony by Jesus has had repercussions in Christendom through nearly 2,000 years. In our own churches it is the most precious service of the week, so neglected by some but relished by many. It is the great leveller of society where the high break bread with the low, the black with the white, the leper with the clean. All the concentration of thought and worship is on the Lamb of God. As we remember His sacrifice and greatness, our own virtues, if we possess any, sink into insignificance and He becomes—our Lord.

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BACK PAGE

QUESTIONS WE ASK EVOLUTIONISTS THAT GO UNANSWERED

by THE EDITOR

PROFESSOR NOAM CHOMSKY'S BRILLIANT INSIGHT

Genius reveals the marvel of what we ordinary folks take for granted. That things fell to the ground was taken for granted until the genius of Sir Isaac Newton discovered why. We take human speech and the recognition of written and spoken language for granted; it has taken a genius, Noam Chomsky, to discover the miraculous nature of language. Only sentences, of all human creations that we have never seen before, can be understood for what they are. " Beside the moon is another satellite of the same size as the moon, distant from it about 500 miles." Probably no one has seen that sentence before, but we all understand it, though we have never seen it before and even though we know it to be untrue.

Richard Gregory in the B.B.C. Third Programme feature, *The Grammar of Vision,* draws our attention to Noam Chomsky's brilliant discovery. Psychologists point out that the speed with which babies come to associate the properties of objects, and go on to learn how to predicate hidden properties and predict future happenings would be impossible *unless some of the structure of the world were inherited—somehow innately built into the nervous system.* Strange! Solomon mentioned this 3,000 years ago. " Also God hath set the world in their heart " (Ecclesiastes 3 : 11).

But Richard Gregory goes on to state that biologists are presented with this problem—how could this unique structuring arise in a few thousand years, when other physical changes require tens of millions of years? " *Today we find it intellectually upsetting* to discover a structure in us arising apparently from nowhere, without time for it to have developed by the slow processes of natural selection. The problem here is acute because—on the biological time-scale—structured grammatical language is so recent. Man is perhaps a million years old. *If language started a million years ago, even this would seem too short a time for such a radical change in brain structure and function,* **yet languages started a mere 10,000 years ago, at the start of social living."**

But biologists find this discovery intellectually upsetting only because it cannot be fitted into the evolutionary scheme. In fact it contradicts it.

Richard Gregory seeks to squeeze and press this important discovery into the evolution scheme to the point of mutilation. But the answer is the Bible one—that some 6,000 years ago this unique faculty of speech appeared on earth. Again the facts belie evolution and support the Bible story. (Our italic and bold).

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THE ELIM EVANGEL

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REVELATION

By W. G. HATHAWAY

THE RIDER ON THE WHITE HORSE

"AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see! And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer" (Revelation 6:1, 2).

Having considered the introduction to the opening of the seals, we now see the acts in the drama unfold one by one as the seals are broken.

John sees the Lamb open the first one. Then with a noise like a roll of thunder one of the living creatures said "Come and see!" Some of the ancient manuscripts render this as "Come!", not as in the Authorised version, "Come and see!" This would mean that, rather than an invitation to John to behold, it would be a summons to each of these mysterious horsemen in turn to ride out. On comparison of this idea with Young's Literal Translation I find that he gives it as in the Authorised version, "Come and behold!" Whichever version you may favour it seems quite clear that to these four living creatures is given the task of summoning forth the actors in this unfolding drama of the ages —and probably giving an invitation also to John to see this happening.

The opening of the first seal brings into sight a "white horse," while he that sat upon him had a bow, and a crown, and is also given power to conquer. Some expositors suggest that this rider on the white horse is Christ Himself, probably because He is shown riding out of heaven on a white horse in the nineteenth chapter of this book of the Revelation. There the Rider is named The Word of God and He has on His vesture and on His thigh a name written, "King of kings, and Lord of lords." He wears on His head many crowns. These are the *diademata,* the royal diadems. But the crown on the head of this first of the four horsemen is the *stephanos,* the victor's crown. This is the crown the saints will wear as overcomers.

Here we see the first of the four riding forth. They are the destructive forces of judgment loosed against an ungodly world in the holy wrath of God. They come as disastrous woes which will fall upon the people of the earth. This is not the riding forth of Christ as Victor but the coming forth of judgment upon those who deny to the Creator the homage due to Him. The bow in the hand of the rider and the crown he wears are the symbols of victorious conquest and ambitious power. The bow in his hand is the sign of military might. Jeremiah speaks of the might of Babylon being destroyed as a bow is broken: "The spoiler is come upon her, even Babylon, and her mighty men are taken, every one of their bows is broken" (Jeremiah 51:56). This beginning of the opening drama of the Four Horsemen is not new to us. We see them earlier in Zechariah 6:1-8. There they are called the "four spirits of the heavens" going forth to execute judgment on a world alienated from God. There is

(*continued on page 192*)

HOLINESS

NECESSARY TO THE FULL LIFE OF THE CHRISTIAN



by John Lancaster

"For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:7).

"FINE feelings, new insights, greater interest in 'religion' mean nothing," wrote C. S. Lewis, "unless they make our actual behaviour better." And it is this test of personal character and conduct that is the real test of the reality of our faith in Christ. It is possible to know the Bible "from cover to cover," to be faithful in church attendance and active in Christian service without being pleasing to God. Above all, God is glorified when fundamental changes take place in our essential natures and habits. One of the most wonderful things about the gospel is its transforming power. That God can take up a sin-diseased and sin-distorted life and make it again until it emerges from His hands in the likeness of Jesus Christ is one of the most glorious things in the world.

HOLINESS THE WILL OF GOD

The New Testament is insistent that holiness is a "must" for the Christian. "This is the will of God," writes Paul, "even your sanctification" (1 Thessalonians 4:3). Long before the Spirit of God brooded upon the face of the waters and the cosmos came into being; long before the first man, Adam, listened to the voice of the serpent and through sin brought that cosmos into ruin, God had foreseen the fact of sin and had prepared against it. Down the long corridors of time He reached out to us and drew us to Himself, not merely to extricate us from our troubles but to remould us in His own image. "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love (Ephesians 1:4). He plans to present us "holy and unblameable and unreproveable in His sight" (Colossians 1:22). He desires that we shall be "conformed to the image of His Son" (Romans 8:29) and therefore He places the supreme moral obligation upon us: "But as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15), or as the N.E.B. puts it: "The One who has called you is holy; like Him, be holy in all your behaviour."

Holiness is essential because it is the realisation of God's purpose in calling us to Himself, but it is also essential in that "without holiness no man shall see the Lord" (Hebrews 12:14). Fellowship with a holy God is only possible to men who have "clean hands and a pure heart" (Psalm 24:3, 4, cf. Matthew 5:8). This fact was underlined by the stringent demands for spotless cleanliness in the rites of Old Testament worship, the frequent washings and changes of raiment demanded of the priests always reminding them of the holiness and fastidious purity of the God they served. And God has not changed. Though we have access to God by a "new and living way" we must still draw near with "complete sincerity of heart and conviction of faith, with our hearts so sprinkled with the blood of His sacrifice that we no longer have a guilty conscience . . ." (Hebrews 10:22, Wm. Barclay). And while this doubtless refers to our original cleansing from sin, the Scripture is insistent that we need continual cleansing and reminds us that the blood of Christ is continually available for our cleansing (1 John 1:9).

HOLINESS REPRODUCED

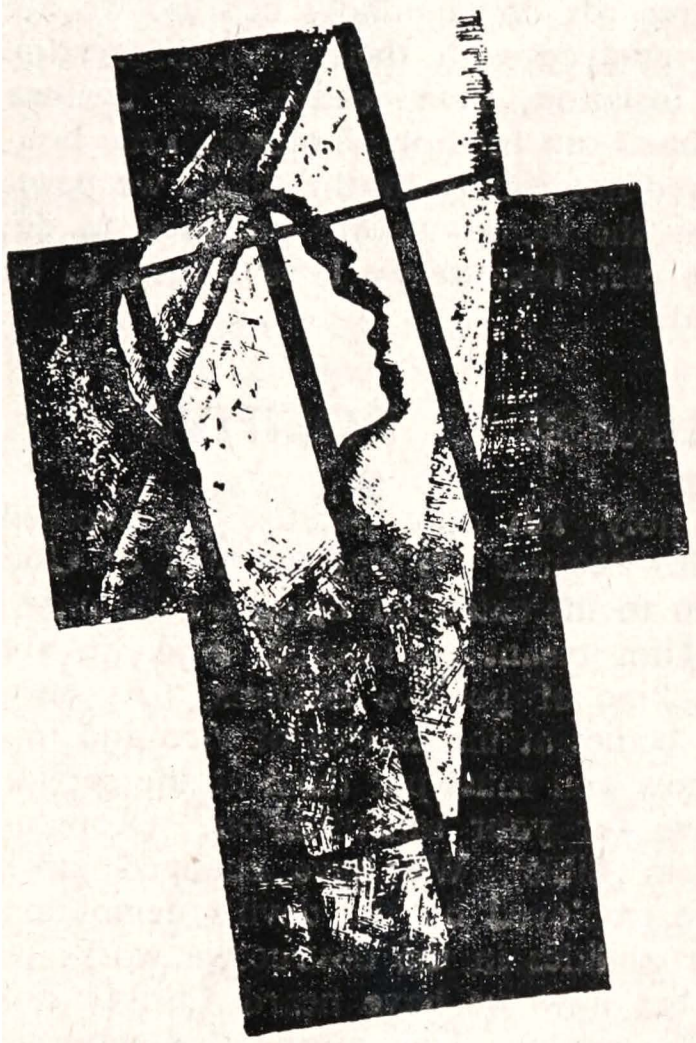
It is wonderfully true, of course, that we are reckoned holy through the merit of Christ's own holy obedience on our behalf. Like returning prodigals we have heard the Father say, "Bring forth the best robe and put it on him," and we have ourselves covered in the flowing fulness of Christ's own righteousness, and we sing:

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

But it is God's purpose not merely to *reckon* Christ's righteousness and holiness to our account but to actually *reproduce* it in us, so that it becomes not only the *imputed* but the *imparted* righteousness of Christ. In other words, we who have received God's pardon through the obedience of Christ are now expected to live a life composed of the same kind of obedience through living union with Christ day by day.

Without holiness we dishonour God in the eyes of the world, for the world, strangely enough, expects the Christian to be different and is disappointed when it finds no such difference. Without holiness we displease God and erect a barrier between Him and ourselves. Our praying becomes ineffective, for however fluent and clamorous it may be it reaches no farther than the ceiling if it comes from unholy

(*continued overleaf*)



I MET THEM INSIDE

by Douglas B. Gray

EAST END MURDER

IT was a Saturday night and the second house had filed out into the dark and somewhat foreboding streets of the East End of London. A handful of staff, too, were making tracks for home, leaving only the manager, his wife and another. Tucked in the shadows of these precincts was a slim, ill-looking youth (one of a notorious East London gang who had been delegated to "do the job" that night). The object was to attack the manager, and any others concerned, and grap the takings for the day. The youth waited the opportunity and then, dashing from a dark and concealed corner, attacked the manager and, brandishing a loaded revolver, fired, killing him immediately. In the struggle following the manager's wife was also seriously injured. It was murder in the East End in wicked and tragic circumstances. The background of the young fellow concerned was grim and desperate to say the least. Arrest was immediate and he was clamped into Brixton prison for investigation and to await trial.

During the period of the trial of this case the London Crusader Choir visited this prison. At that time the chief officer there was a wonderful servant of the Lord, Mr. E. W. Pearson, an Elim member. During the afternoon service an item sung was:

"Say, are you weary, are you heavy laden.
Burdened with sorrow, weighted down with care . . . ?"

and the chorus

"I know a Fount where sins are washed away,
I know a place where night is turned to day,
Burdens are lifted, blind eyes made to see;
There's a wonder working power
In the Blood of Calvary."

Following this afternoon service this stripling of a young man was escorted back to his cell. The following is an extract of a letter sent to the writer by the chief officer following this choir visit.

"The grace of God was not denied young X. Bad as he appeared to be, I know from personal experience with him that he was deeply sorry for all he had done. He found great consolation and comfort in the knowledge that his great sin and sins could be and were forgiven by our Lord Jesus Christ. I read to him from John's gospel 5:1-24, John 3, Romans 10:9, Isaiah 53, and other chapters familiar to Christians. I can see him now with tears running down his cheeks as he grasped and understood that our God offered him pardon and peace. When the London Crusader Choir came into the prison as he was under trial he was much impressed and was deeply affected, and there is no doubt that X found comfort and peace from Him alone who was able to give it."

He changed his previous stand of "Not guilty" to "Guilty" and soon the case concluded. Before

(*continued on page 195*)

lips: "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Without holiness of heart and life our service for God, however enthusiastic and efficient, is unacceptable: "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). Our worship, however lively and "Pentecostal" in character is of little value in God's sight if our lives are unholy. We only succeed in offending the sensitiveness of the *Holy* Spirit (Ephesians 4:30).

HOLINESS DEFINED

But what is holiness? Perhaps no word in the Christian vocabulary has been more misused and misunderstood. Too often it suggests a sallow, thin-lipped, disapproving attitude to life, and too often it has been defined by a list of things that we don't do: "I don't smoke, I don't go to the pictures, I don't read novels, I don't watch television . . ." Yet one can abstain from all these things without necessarily becoming holy. Basically, the word "holiness" comes from a root which in both Greek and Hebrew means "separateness." In its highest sense it is used of God Himself. God is holy because He is "high and lifted up" (Isaiah 6:1-3). Likewise the Lord Jesus Christ is "holy, blameless, unstained, separated from sinners, exalted above the heavens" (Hebrews 7:25, R.S.V.). The holiness of God speaks not only of His "apartness" from all that is evil but also of His exalted glory as the source of all that is good. In other words, God's holiness consists not simply of the absence of all evil but also in the presence of absolute goodness. It is both negative and positive. Thus of Christ the psalmist can sing, "Thou *lovest* righteousness (positive) and hatest wickedness (negative): therefore God, thy God, hath anointed thee . . ." (Psalm 45:7).

Holiness, then, is negative and positive. It does mean separation from all that is displeasing and dishonouring to God (2 Corinthians 6:14; 7:1), and that not only in the realm of outward acts but also in the realm of inward thoughts and desires. In these days of permissiveness and easy-going standards we need to be reminded that the Christian is called to purity, modesty, honesty and the avoidance of all appearance of evil. We are living in a global Sodom and we need to take great care that its attitudes and standards do not seep into our souls as they did in to the souls of Lot's family. They survived the holocaust, but how ingloriously! God give us a better testimony than that.

At the same time we ought not to forget that holiness is positive as well as negative. It is not merely what I am separated *from*, but what—forgive the grammar—I am separated *to*. It consists of what I do, as well as of what I don't do. Professor B. B. Warfield, the great Princeton scholar, has observed that, "there is no idea so positive as that of holiness, it is the very climax of positiveness." Sometimes, like the priest and the Levite in the story of the Good Samaritan, we can be so concerned about keeping ourselves free from any possible contamination that we sidetrack the very involvements God requires of us. If, in our view, "separation" means avoiding all unnecessary contact with the "worldly" people next door, it may be that God regards us as unholy because we are failing to be involved with their need. **Separation can become isolation, sanctification can become escapism, holiness can become aloofness**. True holiness is measured not simply by the things we never do but also by the things we are prepared to do, in spite of the cost, because we believe them to be the will of God.

HOLINESS IS POSITIVE

Christ was holy, not only because He avoided all sin but also because He did the will of God positively, even to the extent of dying on the cross. Holiness for Him meant sin-bearing. And we are called to this kind of positive holiness. "As once you put your bodies at the service of vice and immorality, so now you must put them at the service of righteousness for your sanctification" (Romans 6:19, Jerusalem Bible). We have changed jobs! Once we were employed on the devil's demolition site, using our abilities in the destructive works of sin and self, but now we have heard Christ's call and are in His employ. This means that whereas we devoted our powers to evil now they must not simply remain idle but be re-employed in the positive service of God. Holiness, then, is not merely stopping doing wrong, but beginning and continuing to do right.

The Biblical view of holiness is wonderfully positive. Moses declared that God is "glorious in holiness" (Exodus 15:11), and the psalmist urges us to worship the Lord in "the beauty of holiness" (Psalm 29:2). Similarly, the apostle Paul defines holy thoughts as those which are centred on "whatsoever things are true . . . honest . . . just . . . pure . . . good lovely . . . of good report . . . virtue . . . praise" (Philippians 4:8). "Piety," said Carlyle, "does not mean that a man should make a sour face of things," and we would do well to remember that holiness is not a drab dowager, grim-faced and disapproving, on her way to a funeral, but a bride, radiant with the beauty that only love can create. True holiness is the loving response of the heart to every request that Christ makes in His Word or through the constraints of His Spirit. True holiness is the many-splendoured radiance of the perfection of Christ and it only "rubs off" on to those who walk in close fellowship with Him.

CHURCH REPORTS

WIMBLEDON **Pastor: C. A. Cox**

Denise, Jenny and Kathy felt that they had made the most important decision of their lives when they asked Christ into their hearts as Lord and Saviour on a recent Sunday afternoon at 4.30.

The minister's wife who led them to the Lord told them, "In the weeks ahead you must be prepared to tell everyone about your decision, as you cannot be secret disciples." The answer came back, "Please, miss, can we tell them tonight?" And during the gospel service the girls came on to the platform and sincerely testified about their salvation.

We would value your prayers very much for these girls and also for our new Wednesday evening youth night which has been started to bring young people into the church.

WEOLEY CASTLE ELIM PENTECOSTAL CHURCH

Farewell service for Pastor and Mrs. Stephen Squire

The farewell service taken by Pastor Stephen Squire at the Weoley Castle Elim church was on Sunday, February 1st. Mr. and Mrs. Squire have been at Weoley Castle for six years and are leaving to take up a new pastorate at Mountain Ash in Wales.

The congregation of sixty-five members and friends were sorry to see Pastor and Mrs. Squire leave, but as Pastor Squire remarked during the service he considers the Elim fellowship to be a big family, and as some members of a family move away from home and still see each other from time to time he hopes to see us all again, maybe at some Elim function.

Pastor and Mrs. Squire were presented with a monetary gift from the Women's Meeting and also one from the main congregation. The Weoley Castle Sunday school presented him with a briefcase and a member of the youth meeting who had joined the church during Pastor Squire's ministry presented him with a watch from all the young people as "a token of their appreciation of his love for them."

In his last message to the congregation Pastor Squire besought us in the words of the apostle Paul to confirm our love one to another and to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."

The Weoley Castle church will miss Pastor and Mrs. Squire and we pray that God will richly bless them as they work for Him in Wales.

When we look back in retrospect we rejoice at the way in which God has blessed us at our communion service on Sunday mornings. It is a great joy to see our numbers increase; for years we had between twenty and twenty-five and now we see over forty meeting around the Lord's table.

Points for preachers

By J. ALEX WRIGHT

MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

OUR LORD'S PARADOXES

Freedom comes by discipline: "Take my yoke upon you . . ." (Matthew 11:29).

Greatness comes by lowliness: "Whosoever will be great among you, let him be your minister" (Matthew 20:26).

Victory comes by yielding: "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5).

Joy comes by suffering: "[They rejoiced] that they were counted worthy to suffer shame for His name" (Acts 5:41).

Life comes by death: "He that loseth his life for My sake shall find it" (Matthew 10:39).

A POEM

SMILE AND SET THE WORLD A-SMILING

He entered the church and sat near the door,
His head was just splitting, his feet were so sore;
His heart was so heavy, his hope was so frail,
No wonder his cheeks were so sunken and pale.

But nobody smiled on him, nobody spoke;
For he looked so shabby, so hungry and broke;
In seeking for sunshine the stranger found frost,
For the want of a smile a soul was lost!

REV. J. SANAKER.

AN INCIDENT

ONE MAN AND GOD

Standing before a vast audience the great Paganini broke string after string of his violin until only one was left. Holding up his instrument he then said, "One string and Paganini."

During a visit to Glasgow D. L. Moody heard a minister preach about Shamgar, the Old Testament hero who single-handed slew 600 of the Philistines, using only an oxgoad as a weapon. The preacher said "I can imagine that when he was ploughing in the field a man came running over the hill panting and shouting 'Shamgar! Shamgar! There are 600 Philistines coming toward you!' Shamgar quietly replied 'I can take care of them, *they are 400 short;* for with God one man shall chase a *thousand.*' So he took an oxgoad and slew them all—routing them hip and thigh."

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

"SAY, **I AM** hath sent me" (Exodus 3:14). The followers of the New Testament apostles have one message for the world; it is not about drugs, sex, divorce, social reform, abortion, science. The Bible metaphor of humanity's state is that we are in prison, put there by God. "For God has incarcerated all in unbelief, that He might have mercy on all" (Romans 11:32). "For the scripture hath incarcerated all in sin, that the promise by faith of Jesus Christ might be given to them that believe" (Galatians 3:22). The point of both these verses is that if we recognise our state God can do something for us; if we don't recognise it He cannot do anything for us. In the words of Jesus, "I came not to call the righteous but sinners to repentance" (Mark 2:17). In other words, if we claim to be other than we are, sinners under condemnation, God can do nothing for us.

Social reformers, etc., simply improve our prison; they never change, nor can they ever change, its basic prison character. And the Bible states that our prison is governed by the Devil; he is declared to be "the spirit that now worketh in the children of disobedience." The metaphors of a house ablaze or of a sinking ship are not overdrawn when used of this world. We do not tell people in a blazing house or on a sinking ship how to adapt, we get them away.

If the **"I AM"** has sent us, this and this alone will be our message: "Christ Jesus came into the world," not to make a better world, not to make better citizens, but "to save sinners." The **"I AM"** sent preacher will have little to say to the world's prisoners on drugs, pre-marital sex, abortion, social reform, divorce—notice we did not state that he would have nothing to say—but the problems of sinners are solved when we come to Jesus Christ and receive Him as Saviour in Pentecostal power. The **"I AM"** sent messenger stands with Paul in his declaration—others may preach their philosophies, but "we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

The **"I AM"** sent messenger does not need to be "with it," he needs only to be "with Him."

And what confidence this inspires in every witness for Jesus Christ, whether he be a new convert witnessing for the first time among his or her fellows, or a world-renowned evangelist. "The **I AM** hath sent me."

Politics has not sent me; philosophy has not sent me; Marx has not sent me; even Ghandi has not sent me: no, every witness to Christ is in real apostolic succession and knows, "the **I AM** hath sent me."

"I've a message from the LORD, Hallelujah!" R.H. 299. Not from the Pope, Bonhoeffer, Chairman Mao, Ghandi, Marx, but from the LORD "Hallelujah." "They that were scattered abroad went everywhere preaching"—Socrates? "the parent of philosophy," "the moral philosopher of Athens"; Plato? "All Plato's writings have come down to us, and they constitute one of the most influential bodies of work in history"; Zeno? "the founder of the noblest system of morals developed within the pale of Greek philosophy"; Epicurus?

(*continued on page 192*)

THE LORD COMETH!

Now is the hour to proclaim

the urgent message

JOIN IN THE WITNESS OF



Alex Tee

VITAL EVANGELISM

IN THE

ROYAL ALBERT HALL



D. J. Ayling

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Conveners: H. W. Greenway and J. C. Smyth

REVELATION *(continued)*

a similitude between the apocalyptic visions of Zechariah and those of John. In Zechariah we also see the Two Witnesses (4:11-14); the Measuring line to measure Jerusalem (12:1-5); the gathering of the nations to Armageddon is also mentioned in two places (12:1-9 and 14:1-5).

While this rider signifies military conquest, the White Horse has a special significance for this power is evil, evil which presumes to be and presents itself as purity. Here is graphically depicted the rising of the two great apostasies of the Christian era; the Papal and the Mohammedan heresies as well as the many other ones that were to appear. If we refer back to the words of Jesus in the Olivet discourse when He replied to the questions concerning His coming and the end of the age (Matthew 24:5, 11, 23, 24), we see that He made special reference to the rise of false christs and false prophets. True, there have always been many of this class in every phase of the Church's history, but none that went forth "conquering and to conquer" as did these two.

In Revelation 13:5-7 we see that the "beast" was to dominate the Church. "Power was given unto him to continue forty-two months." This cryptic figure, as I have shown in my book *Windows on Jerusalem,* is representative of the dark Middle Ages period of twelve and a half centuries The conversion of Imperial Rome so that she accepted Christianity as the state religion was indeed a miracle, but unfortunately it opened the door to the audacious claims by the church in Rome of supremacy over the whole Christian church, as we all know. The rise of the Mohammedan religion in the early seventh century and their capture of the city of Jerusalem in A.D. 637 paved the way for the blood-bath through which the Christians in that area had to pass, brought about by the military domination of the horsemen of Islam.

THE RISE OF INIQUITY

This rise of iniquity and its rule for the major part of this dispensation is here dramatically foretold by this figure of the rider on the white horse. We may well ask if the rise of these evil powers was really ordained of God. No evil is ordained of God, but in His wise foreknowledge He knows this will take place and He allows it for the sifting of the corn from the chaff, the true born-again believers from the false claims of those who worship the creature rather than the Creator. Jesus warned the disciples in that Olivet discourse that iniquity would abound, and because of this the "love of many would wax cold" and "there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible they shall deceive the very elect." Paul in the second letter to his Thessalonian converts warns them of this rise of antichristian domination. "The mystery of iniquity doth already work . . . even him whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thessalonians 2:7, 9-11).

That the uprising of these two major heresies led to the martyrdom of millions of true believers is obvious as we shall see when we consider the opening of the fifth seal. That these iniquitous pretenders, these false christs, continue to the closing scenes of the dispensation can also be seen in the unfolding apocalypse. Not only are these two pseudo-Christian powers signified by this rider on the white horse, but every heretical cult that would arise.

Many of the present-day false doctrinal systems have only arisen since about the middle of the last century, only just over 100 years ago. Spiritism as a national religion was organised in 1848, Christian Science in 1866, Theosophy in 1875, and Jehovah's Witnesses in 1878. The Babylon of Revelation 17, 18 and 19 is not a harlot herself, a false church, but she is the mother of harlots and combines in her image not only the Roman heretical claims but every other heretical sect and their pernicious doctrines and denials of the deity of our Saviour Jesus Christ. But they are to meet their doom at His return in glory and majesty in the clouds of heaven. The end of the conquests of this rider on his white horse are clearly seen as we follow through to the end the visions given to John on that lonely isle of Patmos. He sees the drama unfold right through to the glorious return of the Saviour Himself as THE RIDER ON HIS WHITE HORSE whose name is KING OF KINGS AND LORD OF LORDS.

(To be continued)

EDITORIAL *(continued)*

"When, in the time of the English deists and the French encyclopedists, the metaphysical premises of the system were carried out to their last practical consequences, the system was found to lead its pupils into shameless debauchery and abject stupidity" (Schaff Herzog Encyclopedia). Shades of Humanism! (Acts 17:18)—No, "they went everywhere **PREACHING the WORD."** They were the **"I AM"** sent ones.

If we may judge from the present century in Africa, Indonesia, Italy, South America (see February 7th ELIM EVANGEL, back page), when the Word gets going in Pentecostal power results are still the same.

Dear reader, when you witness for Jesus Christ your Saviour, you are in the **"I AM** hath sent me" succession—you have a message from the LORD. Hallelujah!

From my diary

by T. H. STEVENSON

"THE sights and sounds of New York are like no other city in the world." That is how a two-page advert. described the holiday attraction of the great city. One page consisted entirely of a large panoramic picture, while the other consisted of large print. A day later, the same paper had an inch paragraph in small print describing New York's innovation of street-sweepers on motor scooters to speed up "The process of cleaning its notorious filthy streets." The sanitation commissioner intimated that "The men will concentrate on cross-roads. That is the most visible part of the street and people will think the whole street is clean." Would that be window dressing? Or might it be sweeping the dust under the carpet? The philosophy or psychology of the sanitation commissioner is not by any means unique.

☆ ☆ ☆

When Sir Bernard Lovell spoke to the Royal Astronomical Society on its 150th anniversary he appealed to the astronomers to attend to their official correspondence and go to committee meetings and board meetings. "I am afraid," he said, "that we often fail to do so, because we find our telescopes more interesting than committee meetings." To call a committee meeting, or form a new committee is often the first answer to any situation that arises. and Parkinson's law almost becomes Parkinson's disease. Committees are necessary, but there is a danger of being more concerned about committees than about being committed to our concern. Other than the astronomers' absorption with heavenly things, the saying "Too heavenly minded to be any earthly use" is, in any strict sense, quite a rarity or reality. Sir Bernard Lovell concluded his address, "We are the astronomers and the scientists. It is to us that the universe will reveal its secrets." I do not think the universe has ever been a sealed book. It is only that man has been slow in learning to read it. In our own generation the former Astronomer Royal, Sir James Jeans, likened the number of the stars to the total number of raindrops that might fall upon Greater London in forty-eight hours of continuous rain. But long ago God said to Abraham his seed would be "As the stars of the sky, and the sand which is upon the seashore"; "As the dust of the earth." It has taken thousands of years for astronomers to find what has so long been revealed about the comparative number of innumerable stars.

☆ ☆ ☆

The question of crime and punishment is to the forefront today, and has entered the political arena. It is widely being written about in religious magazines. And *The Freethinker,* magazine of the secularists, humanists, atheists (synonomous terms today) is interested also. One correspondent, herself a humanist, takes their own attitude to task. She wrote "Many humanists talk of genetic make-up, environmental influences, etc., and become so engrossed with the reclamation of the criminal and so readily, almost eagerly, convinced of the futility of punishment, that they appear to lose sight of the whole question of public and police protection." Freethinkers, as many like to describe themselves, make the greatest contradiction when they attribute crime solely to genetics and environment, thereby denying that man is even free to think or think freely for good or evil. Every criminal is thus a victim. The "freethinkers" might well consider the words of Mr. St. John Stevas, M.P.: "A society which combines a low level of thinking on matters of principle with a high degree of benevolence and good will offers a very lethal combination."

☆ ☆ ☆

Mrs. Madalyn O'Hare is recognised as the foremost atheist activist in U.S.A., and has triumphed in a campaign in California to bring an end to income tax exemption by churches in that state—profits from activities not religious; laundries, hotel chains, canneries, food and wine factories. That seems fair enough, especially when the Wall Street Journal has recently stated that the income of the Roman Catholic Church in U.S.A. (in profits) is greater than the combined incomes of Ford Motors, Shell, and the Bethlehem Steel Corporation; three of America's largest industries.

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D.2029



FIELD SUPERINTENDENT'S NOTES

IN 1 Samuel 30:24 David recognised the loyalty of some of his servants who " tarried by the stuff." We would express appreciation to certain church officers who have done the same over many years and have now relinquished their responsibilities. It is thirty-five years since J. B. Bielby (Hull) and twenty-three years since F. Scholes (Coventry) each accepted the duties of being a church treasurer. Thank you, brethren, for this worthy assistance and we trust your example will challenge younger men to like faithfulness.

It is with much pleasure we are able to announce that the independent Pentecostal assembly at Caldicot in Monmouthshire has decided to link up with our fellowship. We warmly welcome our friends and trust we shall prove to be a blessing to one another. Already these new partners have booked their seats for the Royal Albert Hall meetings. Have you?

The language of the Revelation presents an atmosphere of hospitable homeliness when it speaks of the twelve gates of the Celestial City which shall never be shut. This thought was made more personal by one of our ministers who wrote a letter to me following the home-call of some of our esteemed elder brethren and stated, " as these dear friends pass on, so heaven is made all the more homely to me." What wonderful reunions lie ahead of us!

Some little time ago in this column I mentioned that a church had formed a group called the " Friends of Evangelism " and I am happy to report that these good people are regularly contributing to this noble cause. They have covenanted to give 1/- per week to evangelism and they are honouring their new covenant. There are about thirty " friends " connected with this church. Will you not become a " friend " too?

Several ministers have been established in new charges this year and among them are M. J. Baker to Hadley and Shrewsbury, S. J. Brown to Winson Green, R. Hughes to Pontypridd, A. W. Leavesley to Llanelli, A. D. Leitch to Macclesfield, R. Rees to Watford and S. C. Squire to Mountain Ash. We trust God will bless His servants in their fresh localities.

Mr. S. Baldwin, secretary of our Wigan church, sends a warm appreciation of a Wigan member, Billy Heyes, who was called home in January at seventy-three years of age. Mr. Baldwin writes that Billy Heyes " will long be remembered in Wigan for his tract distribution and words of testimony. He bore a deep burden for souls, and his conversation was always in the realms of the spiritual. His sincere, humble and gracious manner endeared him to a wide circle of Christian friends in and around Wigan. Indeed his very life portrayed one who walked with God."

LETTERS TO THE EDITOR

Dear Sir,

I read the article on abortion (February 7th) by A. F. Missen (A.O.G.) with dismay. What a secular fashion it was written in. I find in it no mention of God our Father, Jesus our Saviour or a call for prayer.

There are many people in the world to voice this kind of protest, but let us who are Christians, whatever we do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God our Father through Him (Colossians 3:17).

Yours in His service.

(MRS.) BERYL E. MARTIN.

Dear Sir,

I dared (January 3rd) to approve of worship by dancing, in my article " Why tongues?" Who else has ever done that in your pages? Yet Mrs. Doris Brunt immediately attacks me because I do not approve of thirteen-stone ladies dancing too! I said that sight does not edify me. I repeat it does not, despite Miriam and any other person who has been dead for 1,000 years and whose appearances I am therefore not able to judge as decorous in the dance —nor is Mrs. Brunt able.

How odd for a person who wants dancing to attack the first Elim writer who suggests it!

And I did say things otherwise in my article rather more consequential—in fact I made suggestions about tongues which were absolutely new and far-reaching in their critical importance. Mrs. Brunt does not appear to have noticed this other ninety-nine hundredths of my speech to ministers. Very odd!

GEORGE CANTY.

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Margaret M. Ladlow's page

A BUSH PRAYER MEETING

THE records we brought with us to Ghana have been a source of constant pleasure and uplift. I cannot tell you how many times we have played over the recording of the Elim Easter rally at the Royal Albert Hall in 1961, and enjoyed listening to the lovely gospel songs rendered by the united choirs. One of the pieces sung on that occasion was "The beautiful garden of prayer," and its words flashed into my mind as I went to "a place where prayer was wont to be made" during the ten-day crusade being held in the market village of Agogo.

Unlike the retreat which Lydia, the seller of purple, and other women frequented this little garden of prayer was in the bush, reached by a narrow winding path. It was just a clearing carpeted with leaves and completely shaded by tall trees. There forms and chairs had been arranged in a semi-circle and some five men, ten women and a few children had gathered. It was delightfully cool and very quiet and the garden around us was of nature's providing and design.

Everything appeared so peaceful and we sat quietly taking in the scene, during the first part of the service. Nevertheless, appearances can be so deceptive for when it was announced that the sick were to be prayed for we sensed that the enemy of souls was present. A little girl, who up until that moment had been sitting quietly by her mother's side, jumped up and ran off into the bush. Her mother chased off after her and the child was dragged back screaming and violent. It was explained that she was suffering from strange seizures and was unable to talk and always tried to run away when brought for prayer. A powerfully-built young man came forward and his father explained that after completing his secondary school education he had been struck dumb by "ju-ju" magic. He was unable to work, unable to communicate, and although now he could utter a few stammering words he was morose and withdrawn. Next an anxious mother stood up and led out her daughter of about eleven years who was blind, such a pathetic sight. We prayed earnestly for all these needy cases, compassion welling up in our hearts. How quickly the atmosphere of tranquillity had changed when the plight of the sufferers was made known. It seemed no longer a garden of prayer, but a battlefield of prayer.

Prayer has many facets, it may be calm, sweet communion with God, or a vigorous wrestling against powers, rulers of darkness, spiritual hosts of wickedness as described in Ephesians 4:12. It is obvious to me that the instructions given to the Christian include fighting by praying. There is no break between verses 17 and 18 of this chapter, we are therefore to wrestle, to stand, to wield the sword of the Spirit and wearing the shield of faith, we are to pray and pray and pray.

Thought for the week :

"The possibilities of prayer are bounded by the promises of God." BOUNDS.

I will not therefore minimise my prayer,
But make it large as are the promises,
Since God is willing thus to bless,
No less an answer would I share.
Alas, for my small faith,
Compared with what He saith.
Therefore henceforth shall prayer be heard
From me according to God's Word.
I will request as long as I shall live,
All God has shown His willingness to give.
As are the love and power His truth declares,
So shall faith make the measure of my prayers.

WILLIAM OLNEY.

I MET THEM INSIDE (*continued*)

being sentenced the boy said, "I am deeply sorry for this tragedy."

Mr. Justice Goddard, passing sentence, said, "If any ray of light is to be found in this dark and tragic story, it is that by your confession and the course you are now taking, you are showing some remorse for a crime as terrible as any recorded even in the grim annals of this court."

"He was brave," said a man (at that time a member of the London Crusader Choir) who was present when they hanged him, "and walked to the scaffold with his head up and chin in."

A cold-hearted youth changed by the power of God and a song somebody sang.

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ITINERARIES

David Butcher (prospective missionary to Transvaal):
March 21, Banbridge; 22, Cullybackey (a.m.), Ballymena (p.m.); 23, Ballymoney; 24, Coleraine; 25, Larne.

D. L. Mills (Ghana):
March 21, Dowlais; 22, Treharris (p.m.); 23, Pontlottyn; 24, Abertysswg; 25, Barry; 26, Cardiff.

Joseph Smith:
March 21-24, Yeovil; 25, 26, Merriott; 27, 28, Weymouth.

BIRTHS

EDMONDS. On January 27th, to Pastor and Mrs. Derek Edmonds, Romsey, God's precious gift of a daughter, Michelle Kay.

HUTCHINGS. On January 15th, to Valerie and Gordon Hutchings, of the Southampton Elim Pentecostal Church, God's gift of a daughter, Deborah Jayne.

RACKHAM. On February 7th, to Mr. and Mrs. D. Rackham, of Ipswich, God's gift of a daughter, Juliet Jane, a sister for Anna.

DEDICATIONS

CLEWER. At Elim Pentecostal Church, Romsey, Sharon Elisabeth, infant daughter of Mr. and Mrs. G. Clewer. Officiating minister: D. Edmonds. C.2087

DEACON. At Elim Pentecostal Church, Romsey, Cheryl, infant daughter of Mr and Mrs. J. Deacon. Officiating minister: D. Edmonds. C.2086

EDMONDS. At Elim Pentecostal Church, Romsey, Michelle Kay, infant daughter of Pastor and Mrs. D. Edmonds. Dedication conducted by Mr. G. Clewer. C.2088

GROENENBERG. On March 1st, Claire Elisabeth, daughter of Pat and Les Groenenberg, sister of Amanda and Mark (born December 24th, 1969), at Southampton Elim Pentecostal Church. Officiating minister: J. Craig Kennedy. C.2084

HEARN. On February 22nd, at the Elim Pentecostal Church, Lane End, John Edward, infant son of Joy and Alan Hearn (Philippians 1:6). Officiating minister: E. T. Carter. C.2085

McALEER. On March 1st, at Elim Pentecostal Church, Newtownards, Lilian Frances Eileen, infant daughter of Mr. and Mrs. Thomas McAleer, a sister for Jennifer, Samuel and Shirley. Officiating minister: W. H. Holohan.

MARRIAGE

BABEY—NUNN. On January 31st, at the Elim Pentecostal Church, Romsey, Colin Edward James Babey to Jean Frances Nunn. Officiating minister: D. Edmonds.

SILVER WEDDING

CURTIS—HEMMING. On March 24th, 1945, at Elim Pentecostal Church, Sparkbrook, Birmingham, Albert Joseph Curtis to Rose Elisabeth Hemming. Service conducted by Rev. T. E. Francis. With grateful thanks to God.

WITH CHRIST

HARRIS. On February 5th, Henry Thomas Harris, aged 71 years, member of Elim Pentecostal Church, Leigh-on-Sea, and for some years deacon at Elim Pentecostal Church, Westcliff-on-Sea. Funeral service conducted by Philip Stormont, assisted by A. Greaves and J. A. Wright.



Meet the children

They're giving thanks for 100 years of Mr. Fegan's Homes. Westminster Central Hall, March 21st, 6 p.m. 2/6. Inquiries: 372 Wandsworth Road, London, S.W.8. You'll enjoy it!

COMING EVENTS

BIRMINGHAM, Graham Street and Newhall Hill. March 24. Elim Pentecostal Church. Easter address by L. Middleton at 7.30.

COULSDON. March 22. Elim Pentecostal Church, Chipstead Valley Road. Visit of "The Foursquares" gospel singing group from the Becontree Elim Pentecostal Church.

DARLINGTON. March 29. Elim Pentecostal Church, Bowman Street, Harrogate Hill. Easter carol service at 6.30. Convener: John D. Henderson.

DEWSBURY. March 21-23. Elim Pentecostal Church, Swindon Road. Convention. Saturday at 6.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: A. Hughes and E. Stevenson (Whitehaven).

EAST HAM, London, E.6. April 3. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Preacher: R. Whitchurch (East Ham). All men welcome.

EXETER. March 14-22. Elim Providence Chapel, opposite Central station. Revival and healing campaign by the President. March 14. District presbytery rallies at 3.30 and 6.30. Sundays at 11 and 6.30. All other days at 7.30.

HUDDERSFIELD. April 6-19. Elim Pentecostal Church, South Street. Crusade conducted by Alan Caple. Saturdays at 7, weeknights at 7.30. Not Fridays.

KIDDERMINSTER. April 4, 5. Elim Pentecostal Church, Prospect Hill. Saturday, rally and presentation of church deeds at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Smyth.

MERRIOTT. March 25, 26. Elim Pentecostal Church, Hitchen. Preacher: J. Smith. Convener: D. Le Page. Services at 7.45.

ROMFORD. March 21, 22. Elim Pentecostal Church, Wheatsheaf Road. Thirteenth church anniversary services. Saturday at 7, Sunday at 6.30. Preacher: Eric Garner. Convener: Tony Chamberlain.

ROWLEY REGIS (Blackheath). March 7-22. Elim Pentecostal Church, Cardale Street. Crusade conducted by E. J. Thomas (Liverpool). Sundays at 6.30. Weeknights (except Fridays) at 7.30. Saturdays at 7.

WIGAN, March 31—April 5. Elim Pentecostal Church, Station Road. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: L. W. Green. Opportunity each night for seeking the baptism in the Holy Spirit.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street and Newhall Hill. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: Richard Lighton and Michael Carr.

BOURNEMOUTH, Winton. Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: Eric Dainton (London). Convener: George Backhouse.

BRIGHTON, Preston Park. Balfour Road. Good Friday at 3.30 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Broomhall.

CHELMSFORD. Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. Brown (Norwich) and J. Webster (Corringham).

CREWE. St. Paul's Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 7. Preachers: J. McAvoy (Worcester) and F. D. Byatt (Tamworth).

DAGENHAM. Green Lane, Becontree Heath. Good Friday at 11 and 7. Saturday at 7. Sunday at 11.15 and 6.30. Preachers: Alfred Taylor (Wales) and Norman Barnes (London). Convener: Frederick A. Hodge.

DOWLAIS. Ivor Street. Good Friday at 10.30. Saturday at 7. Sunday at 10.30 and 6. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Dr. Eifion Evans, B.D., Ph.D. (Belfast).

EAST HAM. Elim Pentecostal Church, Central Park Road, corner of Kimberley Avenue. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. K. McGillivray and H. Toft.

FALMOUTH. Dracaena Avenue. Good Friday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: J. Sainsbury and D. Holmes.

GLOUCESTER. Park End Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: W. Hunter (Glossop).

GUERNSEY, St. Peter Port. Union Street. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11, 2.30 and 6.30. Monday at 3 and 7. Tuesday, Wednesday and Thursday at 7.45. Preacher: J. Hywel Davies. Convener: S. Penney.

HASTINGS. Station Road. Thursday and Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Cheltenham) and J. J. B. Hounsome (Brighton). Convener: G. Harpin.

ILFORD. Clements Road. Good Friday at 11. Sunday at 11 and 6.30. Preacher: Charles J. E. Kingston.

LONDON, CLAPHAM. Clapham Crescent, S.W.4. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: L. P. Cowdery (Plymouth) and J. F. Hardman (Ilford).

LONDON, EALING. Northfield Avenue, W.13. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. J. Ayling (Belfast). Soloist: Mrs. D. Ayling. Convener: A. S. F. Horne.

LONDON, LEYTON. Vicarage Road, E.10. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Soloist: Mrs. N. Chapman.

OXFORD. Botley Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Idris Davies.

RYDE. Albert Street. Thursday at 7.30. Good Friday at 3 and 7. Saturday at 3 (Sisterhood rally) and 7. Sunday at 11 and 6.30. Preachers: J. C. and Mrs. Kennedy (Southampton) and I. R. Hall (Ryde).

SALISBURY. Milford Street. Good Friday at 6.30. Saturday at 7. Sunday at 11, 2.45 and 6.30. Preacher: Robert Griffiths (Hereford). Convener: T. W. Walker.

SCARBOROUGH. 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. Preachers: D. Green and D. Williams.

SHEFFIELD. 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: R. D. Bradley, G. B. Bell and G. H. Wallace.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Henry Wiggins (Australia) and W. J. Hilliard (Ipswich). Soloist: Visma Matthes (Latvia).

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Sunday at 10.45 and 6.30. Preacher: Pastor Leslie W. Green. Convener: L. Knipe.

SWANSEA. New Orchard Street. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: Peter Daw (Brecon). Convener: Edward J. Jarvis.

WIGAN. Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: L. W. Green.

WHITEHAVEN, George Street. Good Friday at 10.45 and 6.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preachers: A. Brooks (York) and A. Ireson (London). Convener: K. J. Cave.

WORCESTER, Lowesmoor. Good Friday and Saturday at 7.30. Sunday at 6.30. Preacher: the President, A. Tee. Good Friday at 10 and Sunday at 11 conducted by the resident minister: T. H. Stevenson.

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LESS KNOWN BIBLE CHARACTERS

by R. GRIFFITHS

MINISTER OF THE HEREFORD ELIM PENTECOSTAL CHURCH

JABEZ

"... *being dead yet speaketh*" (Hebrews 11:4)

ADVERSE circumstances often afford opportunities for spiritual advancement, as depicted in 1 Chronicles 4:9, 10, "And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, because I bare him in sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

It would seem that there must have been a secret tragedy attached to the birth of Jabez, for his name means sorrow. However, he determined that nothing would deter him from a life of adventure and usefulness, both to God and man. It is good for one to determine to be wholly surrendered to the Lord and so be useable in His hand. D. L. Moody heard the evangelist Henry Varley say, "The world has yet to see what God can do with, and in, and for a man who is wholly yielded to the Lord." Moody reflected and said, "By the grace of God I will endeavour to be that man." Never was a vow more wholeheartedly kept.

Our text presents to us a man of prayer. "Jabez called upon the Lord."

Prayer came first

It was not supplemental, something to be added on if time allowed, it was fundamental, that which must have priority. Jabez lived in constant touch with the Throne. No matter was too small for him to bring before the Lord in prayer, and no problem was too great or too hard for Him to solve.

As you read the prayer of Jabez you will derive some profitable lessons that will assist you as you continue in the way of the Lord.

Jabez prayed for grace

"Oh that thou wouldest bless me indeed." Here is expressed the thought of 'Divine Enabling'; Jabez humbly acknowledges his utter dependence upon the Lord.

Jabez prayed for growth

"Enlarge my coast." The process of spiritual growth often comes through testing. We read that Peter was called to pass through a "sieve-like" experience; to him the Lord intimated that afterwards he would be in a position to strengthen others. We must be concerned for others. General Booth said, "I was made a red hot Salvationist by an infidel lecturer. The lecturer said, 'If I believed what some of you Christians believed, I would not rest day or night telling men about it.'" One of Wesley's biographers said, "He was out of breath pursuing souls." Whitfield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, "In living for others, I am burned away." God help us to grow, go and glow for Him.

Jabez prayed for guidance

"That thy hand might be with me." These words are significant, denoting the power of God in action as illustrated in the book of Ezra. Certain Jews were returning from Babylonian captivity, and as they journeyed along a robber-infested road, they experienced the guidance and providential care of the Lord. On arrival at Jerusalem Ezra testified concerning the good hand of God upon him. You too can know the thrill of His omnipotent hand resting upon your life as you journey from the Babylon of this world to the heavenly Jerusalem.

Jabez prayed for guardianship

Keep me from evil that it may not grieve or spoil my life. Sin is a monster. Of ourselves we cannot master it. The Bible says, "Fools make a mock of sin." Sin has left its ugly imprint upon every page of history. It blights, bruises and blackens everything it touches. Yet people like it, are fascinated by it, crave for it, with untold misery as a result. Sin is the most expensive luxury ever invented. It is still true that "the wages of sin is death." Some laugh at sin, others try to cover it up, while others confess it and forsake it. The cry of Jabez's heart was "Keep me from sin." May this be your prayer too.

I am impressed by heaven's estimate of this man: "he was honourable." This implies that he was truthful, reliable, open, above-board and conscien-

(*continued on page 199*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by L. Wigglesworth**

Monday, March 23rd — Mark 14:26-42

" Watch ye and pray "' (v. 38).

This is another instance in which Jesus points to the weakness of the flesh. Willingness is not always the end-product of our discipleship. There are so many obstacles. I will follow you Lord but first let me . . . . Then we become distressed because things don't work out as we expected. Peter was willing enough but right until the resurrection he had other ideas and other plans which were contrary to the way of the cross. Subsequent events show how dangerous it is to imagine that we can serve Christ without complete surrender to His Lordship.

Tuesday, March 24th — Mark 14:43-65

". . . The council sought for witness against Jesus to put Him to death; and found none " (v. 55).

The palace of the high priest should have been the place of truth, but when Jesus was brought there it became a veritable house of lies. His very presence revealed the hypocrisy and guile which was in their hearts. The only man with a clear heart and a pure conscience was Jesus and, remarkably, the priest appealed to Him for the truth! The false witnesses could not agree, so the question was asked " Art thou the Christ?" A lie might have alleviated the pressures against Him, but Jesus answered " I am." Conversely is Jesus seeking for witnesses today; can He find any?

Wednesday, March 25th — Mark 14:66-72

" Surely thou art one of them " (v. 70).

Our association with the church and those who love the Lord soon draws attention to our being " one of them." Some regard this attention as a wonderful opportunity for witnessing to the saving power of Christ, but to others it is a moment of denial. Why is it that some Christians follow the Lord, but deny Him under pressure? Is public opinion more important than the smile of the Saviour? Have we some reason for momentarily rejecting the Lord, and is there some shame attached to being a Christian? Should the scorn of the world for truth and goodness make us unfaithful to Christ ? Let us constantly affirm our loyalty to our Redeemer !

Thursday, March 26th — Mark 15:1-15

" Pilate, willing to content the people, released Barabbas " (v. 15).

The Roman judge was more concerned with the political aspect of the trial than with justness and truth. As in the palace of the priest, the judgment hall became the abode of untruths and evil. Release the murderer ! Crucify the innocent ! The priestly minority subtly controlled the minds and whims of the crowds, so Pilate's gesture to " content the people " gave the religious leaders what they wanted. Protesters of this generation so often cause the innocent to suffer and the crowds are persuaded to raise a voice in great ignorance. Is this not more reason for us who are sure of our salvation to speak up with knowledge and assurance?

Friday, March 27th — Mark 15:16-32

" Let Christ the King of Israel descend now from the cross that we may see and believe " (v. 30).

This Christ had performed miracle after miracle during His short ministry. The people loved him, but the chief priests had not been persuaded of His kingship even so, and this utterance was just another bit of spleen to demonstrate the pleasure they felt at His execution. The modern call for proof that there is a God is shouted in similar vein, but it is usually voiced by those who would not be prepared for the discipline of an omnipotent Lord.

Saturday, March 28th — Mark 15:33-47

" Jesus cried with a loud voice and gave up the ghost " (v. 37).

So this was the end of many hopes. Preparations for the burial were put in hand by His friends and all the ritual connected with death was observed. No one seemed to remember that He had spoken of rising from the dead and so they prepared for corruption. We are able, by reading, to reconstruct the earthly happenings, but what was taking place in the spiritual realm? Certainly there was no plan for the body of Jesus to remain in the grave. We know that—now. Can we not also believe that in adverse circumstances, the Holy Spirit is preparing something wonderful for us?

Sunday, March 29th — Mark 16:1-20

" He is risen " (v. 6).

On the first Easter morning one first voice declared the amazing message of the Resurrection. This was taken up in wonderment by the women and passed on to the disciples who, in the power of the Holy Spirit, preached it everywhere. Through the centuries the glorious truth has reached us and today millions of Christians will be reiterating that first Easter morning greeting: " He is risen." Throughout the world in cities and in jungle hamlets, brothers and sisters in Christ will respond in many languages with great affirmation: " He is risen indeed."

JABEZ (*continued*)

tious. What a reputation! May we be honourable in all our dealings with others, in our business life, domestic life, church life and in our tithes and offerings. God says, " Those who honour Me I will honour."

Only one life, 'twill soon be past, only what's done for Christ will last.

And so, until He comes, we borrow the words of Jabez to express the deep longings of our heart, Oh that thou wouldest bless me, enlarge my spiritual capacity, guide and keep me from evil that I might be something for thee.

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BACK PAGE

MORE QUESTIONS FOR EVOLUTIONISTS

Questions we ask evolutionists that go unanswered.

1. Take this, written, not fifty years ago, but in February 1970, "'Our ultimate ancestor,' according to neo-Darwinism, 'was some fortuitous conjunction of molecules in a primeval oceanic soup.'" John Davy, the *Observer* colour supplement: an idea long exploded by biologists—but resurrected in 1970!

2. Will some evolutionists explain how, the miracle of life having accidentally taken place, and the first cell, incredibly more complex than any space craft, a fact that was not even guessed when the idea of the spontaneous generation of life was first mooted, but which is now known to be true, developed, the astounding process of evolution *immediately* went into reverse and the cell died, *but not before it had begotten successors to carry on the miracle of life, generation and death.* For death is as much a miracle as life. Consider only what the result would be of no terrestrial living entity never dying. No evolutionist, as far as we have read, has explained the mystery of the introduction of death into the evolutionary programme.

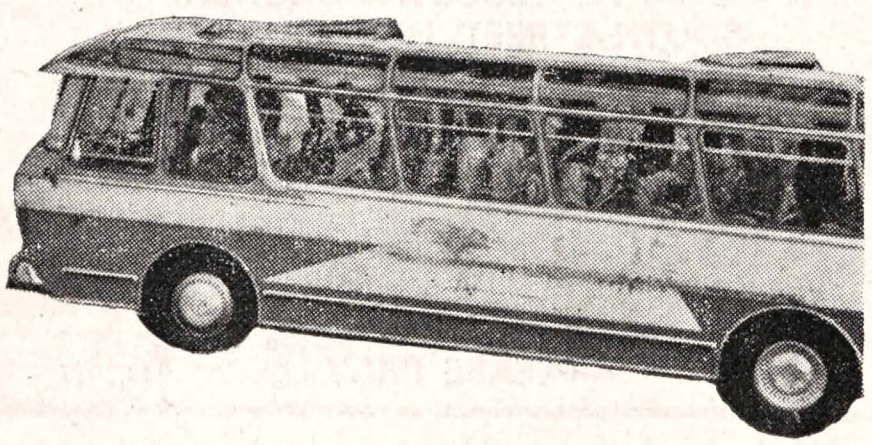
3. One of the principles of evolution is the development of characteristics as a result of necessity. Lamarck's famous theory about the development of the giraffe's neck is a case in point: the giraffe developed its long neck because all the other animals had eaten the low-growing vegetation! In simple terms, necessity was the mother of invention. Will some evolutionist explain what the giraffe did before its long neck developed?

4. We are all aware that a broken bone, once set, knits of its own accord; that a gash in our flesh heals of itself, other things being equal; that the body isolates a splinter and provides for its removal. The same principle applies to illness: the body has surprising self-healing properties. Now because, according to evolution, only necessity develops characteristics, what necessity developed nature's self-healing properties? Living entities that became sick or damaged prior to the introduction of healing properties would die, this preventing an opportunity for healing properties to develop. Quite clearly the healing properties must have been there for the living entity to survive. How did they get there? Did, as one university student said to me, "an animal wake up one morning to find that it had these healing properties, and pass them on to its descendants?"

We have asked evolutionists about what is called "whole making." The life cycle of the dragon-fly is an example. As readers know, dragon-flies spend the first part of their lives under water. They will therefore realise that the dragon-fly's life cycle must be created complete or—no dragon-fly. This "whole making" presents such an acute problem that some evolutionists have resorted to the expedient of positing sudden large leaps in the evolution process. But this is simply special creation clothed in different language.

It would be safe to state that the majority of people who accept evolution believe in a future life, but no evolutionist has been able to explain at what stage in the evolution process that part of us which is to survive death came into existence. Will some evolutionist who believes that man has a soul, tell us, without reference to the Bible—let him keep to science, at what stage the primeval sludge developed the soul that fulfils the state that only the Bible gives us knowledge of?

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THE ELIM EVANGEL

Vol. LI No. 13 March 28th, 1970 9d



BALLYMENA SISTERS' FELLOWSHIP SUPPER

Pastor A. J. K. Magee seated on right, Mrs. Magee second from right standing.

See page 204 for letter

Proclaiming the Truths of Pentecost

BIRTH-PANGS OF DEATH

by
H. W.
GREENWAY
(SECRETARY-GENERAL)



WHILE it is true that the apostle Paul outshines all his contemporaries in the early Church as a theologian of supreme logical presentation, we must never overlook the remarkable theological contributions made by the horny handed fisherman Peter. Somehow the impetuosity of this impulsive servant of God has obscured his spiritual insight into the profound truths revealed in his preachings and in his writings.

We turn, for instance, to the sermon preached on the day of Pentecost. This was not merely an apologetic of the outpouring of the Holy Spirit on the 120 gathered in the upper room as so many would assume, it was a positive declaration of divine truth, the truth of the death and resurrection of Christ in one complete act of the Almighty. As an empirical statement, Peter could refer to his own meeting with the risen Saviour, but he goes beyond this and evaluates the mystery of Christ's submission to death and subsequent resurrection as a complete and remarkable paradox.

APPROVED BY GOD

We owe it to a marginal note in Newberry's Bible that we are able to understand the true force of Peter's words in Acts 2:22-24, and to help the busy reader who may not have his New Testament handy we print the passage herewith:

> "Jesus of Nazareth, a man approved of God among you by miracles and signs, which God did by Him in the midst of you, as ye yourselves also know:
>
> "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
>
> "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

Now having read these verses, read them again. And again. Until the deep beauty and wonder of the revelation given to Peter sinks deep into the heart and mind.

Newberry helps us with verse 24. There the Authorised Version refers to the "pains of death," which word "pains" is given in most modern versions as "pangs" of death. But Newberry gives us a fuller and more interesting word: "birth-pangs."

NO MORE DEATH

We can now therefore look upon the crucifixion and resurrection as one dramatic event in the process of man's salvation by perceiving in the Easter message the "birth-pangs of death." Out of the womb of the tomb Jesus Christ emerged with life, a life that came via suffering and death.

Who can doubt that but for the third-day event the cause of Christianity would have been extinguished at the cross. Many good men have been martyred and their struggle for right remains as a fleeting memory on the page of history.

It is in this context of truth that we begin to understand the puzzling phrases of the Bible: "Him being delivered by the determinate counsel and foreknowledge of God" and ". . . it pleased the Lord to bruise Him." Back in Eden's garden God told the serpent the ultimate result of the conflict between the seed of the women and the seed of the evil one: ". . . it shall bruise thy head, and thou shalt bruise His heel" (Genesis 3:15). Jesus Himself on the way to Emmaus reproved the two disciples who complained of the tragedy in Jerusalem surrounding the death of Christ: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24:25, 26). And when the eleven were gathered together in Jerusalem and Jesus came and stood in the midst, He reminded them that He had already told them of the great events, and said "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead" (Luke 24:46).

The only enemy before whom man is impotent is death. He conquers evil, disease, the elements, even space itself. But when he comes to the end of life's journey he is unable to overcome the embracing tentacles of death. The only way to life was by the destruction of death. And this is exactly what Jesus accomplished on the cross. He went down into death that He might destroy for ever its domination over God's creation. When He said "I am come that they might have life" there were few who could have

realised that this could only be accomplished through the portals of death. Yet that is exactly what did happen. When He rose from the tomb He left His epitaph on the gates of Hades: "There shall be no more death" (Revelation 21:4).

Little wonder that the condemnation upon those who neglect to avail themselves of the provision that God has made for fallen man in the redemption provided by His Son is so severe: "How shall we escape," says the writer to the Hebrews, "if we neglect so great salvation?" (2:3). The whole purpose of the incarnation and sufferings of Christ was to lift the tragedy of death from the horizon of humanity: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil" (Hebrews 2:14).

Frank Morison in his book *Who Moved the Stone?* points out that he took for his theme the last seven days of the early life of the Lord Jesus Christ for three reasons, the last of which was "The trial and execution of Jesus was a reverberating historical event, attested indirectly by a thousand political consequences and by a vast literature which grew out of them." The sifting of the literature surrounding this subject has caused many to stumble, while on the other hand it has brought many to a firm conviction that the case for the resurrection of Christ is unassailable. We have not attempted to give the readers such proof, which is adequately provided by many brilliant writers, and which brings the "irresistible logic" of the events into view. Sufficient that Bible doctrine is supported by these inquiries. Our concern is in the affirmation of Christ's first disciples, those men who journeyed with the Master and learned at first hand the mysteries of redemption, and who brought to us the glorious facts of the death of death and the advent of life, all through one mighty conquest in the gloom of Golgotha and the bursting of an Eastern tomb.

ELIM MISSIONARY SOCIETY FEATURE

What God hath wrought

EAST AFRICAN HARVEST

by G. Wesley Gilpin

ALMOST twenty-five years ago, a young married man with three children applied to the Elim Missionary Council for acceptance as a missionary to Africa. The careful stewards of the society's funds at that time felt that they could not undertake such a commitment. Undaunted, he secured a post as clerk of works in a government department in Nairobi, Kenya. Against my personal advice (I am ashamed to say), leaving his wife and family, he set sail for East Africa. After he had secured living accommodation, his family joined him, and Tom and Hilda Johnston applied themselves to evangelism in and around Kenya's capital.

In December last, my wife and I spent a considerable time in the Johnston home. The early vision and contacts of those days have endured. On the Sunday morning we accompanied our friends to the Mbagathi Post and Telegraph School—a training centre for young men entering the service of the post office and tele-communications department of East Africa. Some fifty people (mainly Christians) with their wives had assembled in the campus assembly hall. Introductions over, the meeting was convened by Boaz Wasonga, who told us that he and his wife had got converted under Tom Johnston's ministry sixteen years ago. He is the medical supervisor at the school and maintains an excellent testimony. I preached in English and he translated into Swahili. Week by week, without a break this evangelistic witness is carried on in this key educational centre from which students will graduate to take posts of responsibility throughout the country. The seed sown here has had widespread effect. I met Japhet Mutugi who, as a young man, they told me, was a sinner of the deepest dye (immoral, a drunkard, a fighter and a thief). He met the Saviour at the school and today is head of the accounts department of Nairobi's central post office. He and his wife (a school teacher) are active workers for God. Jonathan Dixon and his wife are another couple, similarly influenced and serving God in key government posts. Engineer number one with Uganda post office authority is Godfrey Rwakiterate—saved in 1951 at Mbagathi, and wielding tremendous influence in that part of East Africa.

On Sunday afternoon we addressed some eighty young men (ages eighteen—twenty-three) at Kabete Technical School. The testimonies and singing of some of this group moved us deeply and we saw here tremendous potential for God in a developing country that needs more and more Christian leaders. The impact of the Johnston witness in these two centres cannot be over-estimated both now and in the years to come.

Monday morning saw us join Mrs. Johnston in

her class of forty in a local primary school where, for two or three periods each day, right through the school year, she conducts the regular religious education class as an unpaid teacher with the consent of the Kenya Education Authority. With justifiable pride, Hilda Johnston allowed us to read two letters, one from Helen Mweni Kabuu and another from Jeminah Muthoni who had moved up to secondary school, which told of their coming to know the Saviour as a result of those religious education lessons. Ruth Johnston (daughter) each Sunday leads a Sunday school of about 100 children. If this is what can be done by a family devoted to the service of the Master, surely there is a challenge to others of us to move out for God.

Tom Johnston is in charge of the building of secondary schools and teachers' residences throughout Kenya and often travels hundreds of miles to supervise building schemes. Hilda does her own housework and Ruth is a full-time teacher of shorthand and typewriting in a Nairobi commercial college.

Days of opportunity (with Africanisation of influential posts) are fast slipping by, but there are still wide open doors. If you are a graduate teacher (married or single) why not apply to the Ministry of Overseas Development for a posting in Africa? Conditions of service are ideal and opportunities for witness are many. Maybe you could train as a teacher of commercial subjects and apply for a post in a Nairobi technical college (there *are* vacancies here). I met a fellow-countryman who is a graduate teacher in the Kenya School of Administration—where local government officers are trained. He is an elder in a local church and wields extensive Christian influence. It is true that the ex-patriate professionals may serve the country more widely and influentially for God than those in exclusively religious positions. The Church in Africa today needs the partnership of the Church in all other parts and the complex of service today is found in the text, "labourers together with God." Our own Tom Johnston is a past president of the Bible Society of East Africa and his contacts and influence extend to every denomination. On our first Sunday in East Africa in the Johnston home we met the local Baptist minister and his wife (Greenock people!), the Canadian Pentecostal Church pastor, an African Inland Mission veteran, the present president of the Bible Society (a national) and others. All of them hold the Johnstons in highest esteem and regard their home as a centre for spiritual fellowship and guidance.

May I remind you of a New Testament principle, "To whomsoever much is given, of the same shall much be required." Let us take stock, seek God for guidance and carefully lay our plans and "go to it." "The harvest truly is plenteous but the labourers are few."

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ALAN and ANNE RENSHAW (Rhodesia)

Chairman: L. WIGGLESWORTH

(Elim Missionary Society secretary)

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CHURCH REPORT

ROCHESTER **Pastor: R. Williams**

On January 25th we were honoured by a visit from our Field Superintendent, R. B. Chapman. His messages from God's Word, inspiring yet practical, warmed our hearts. Mrs. Chapman contributed to our enjoyment by her lovely messages in song.

The following Sunday, February 1st, we held a baptismal service, when thirteen young men and women were baptised by our minister, R. Williams, following a public confession of their faith in Jesus Christ. The baptismal pool was tastefully decorated by a local florist entirely free of charge. The event was covered by the local newspaper, the *Evening Post,* and photographs were taken. A well-filled church reflected the general interest in this public act of witness.

HELEN INWOOD.

Letter to the Editor

DEAR MR. BRADLEY,

Greetings. Please find enclosed picture of the Ballymena Sisters' Missionary Fellowship supper held in the Gridle Room, Ballymena.

This fine fellowship have not spared their efforts financially or practically in their support of the missionary cause. Many blankets have been knitted and clothes made and given to assist the missionary in his efforts to reach the unsaved by the gospel and practical help.

Attendance is growing rapidly, there is a keen interest and a real sense of God's presence. (On this special occasion several husbands joined in.)

Yours sincerely,

NOREEN MAGEE.



Induction of Pastor A. D. Leitch to the Elim Pentecostal Church, Macclesfield, by the District Superintendent, E. J. Thomas. Left to right: J. F. Bailey, L. Bradley, E. A. Robinson, Pastor A. D. Leitch, G. Clowes, E. J. Thomas, D. Fenton and J. Glass.

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EDITORIAL

GOD'S REJECTION OF MIXED PRINCIPLES

"Thou shalt not sow thy vineyard with divers seeds : lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

"Thou shalt not plough with an ox and an ass together.

"Thou shalt not wear a garment of divers sorts as of wool and linen together" (Deuteronomy 22 : 9-11).

SEPARATION of species is a glory of creation (Genesis 1 : 12). "The mixed multitude" (Exodus 12 : 38 ; Numbers 11 : 4), that came out of Egypt with Israel, was abhorrent to God and a snare to Israel. See Nehemiah 13 : 3.

We may apply here Paul's principle (1 Corinthians 9 : 9) and ask, Does God take care for seed, animal and garments ? Or does He say it for our sakes ?

DEUTERONOMY 22 : 9 IS A PARABLE OF SEPARATION IN PREACHING. Our Lord sowed one kind of seed : "The words **which Thou gavest Me"** (John 17 : 8) ; "My doctrine is not mine, **but His which sent Me"** (John 7 : 16). The Holy Spirit commands Christ's preachers to sow one kind of seed : "Preach the Word" (2 Timothy 4 : 2).

"Scripture *and* science, scripture *and* art, scripture *and* social philosophy, scripture *and* politics have ruined churches and souls."

God's Word *alone* has the message of salvation ; it *alone* is the revelation of God's will for mankind ; it *alone* is the guide of life. The preacher is to be a man of one Person : Christ ; of one book : the Bible, and of one authority : the Holy Spirit. This the apostles were : preachers do well to be thus in apostolic succession.

DEUTERONOMY 22 : 10 IS A PARABLE OF SEPARATION IN SERVICE. Not only must Christ's seed be separate, unmixed with human ideas ; Christ's servants must be separate, unmixed with the world : "no fellowship in **Marriage** for domestic ends ; no fellowship in **Business** for commercial ends ; no fellowship with **Society** for social ends ; no fellowship in **Religion** for philanthropic ends."

DEUTERONOMY 22 : 11 IS A PARABLE OF SEPARATION IN MANNER OF LIFE. "For our conversation (manner of life) is in heaven, from whence also we look for the Saviour . . ." (Philippians 3 : 20). "And to [the Lamb's wife] was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints" (Revelation 19 : 8).

The temptation to think that the Church will win the world by meeting her halfway is ever present denominationally, individually and to the Church as a whole. But the Church's authority has invariably been greatest and her influence strongest when her separation was most complete. Mixed seed, mixed service, mixed fellowship : all abhorrent to God ; separation is the authority and glory of God's people. "Wherefore 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" (2 Corinthians 6 : 17, 18).

Healed of duodenal ulcer ten years ago ; still healed.

Healing testimony

By CHARLES H. WEBBER,
of Kentisbeare, Devon

My first introduction to the full gospel message was in 1953 when my wife and I, turning on our portable radio one Sunday evening, heard words which thrilled our souls. Rev. P. S. Brewster, then president of the Elim Conference, was preaching from the Cardiff City Temple, and gave the message in plain statements of his belief in the full truth of the gospel. My heart felt "strangely warmed"; an impression had been made that God has indelibly laid upon my heart. Hallelujah!

Years passed, and then I became ill and soon lost weight; X-rays revealed an acute duodenal ulcer. A strict diet was imposed and activities were cut down to very fine limits, but despite all precautions the pain continued and I became very irritable, and despaired even of life itself.

One Sunday morning I was reading the Acts of the Apostles. The accounts of the miracle working power of the risen Lord Jesus gripped me. How wonderful to be living in those wonderful days and in those areas where the apostles worked, and to witness the mighty works of the Lord! Even perhaps to be the object of a miracle! But I was not living in those days. It seemed to me that we were born too late to enjoy those wonderful manifestations of God's power. The thought so infuriated me at the time in my low state that I closed my Bible and threw it down to the bottom of the bed as being totally unrelated to the present day. Thereupon I dropped off to sleep. I woke an hour or two later with my mind full of positive texts of scripture: "Heaven and earth shall pass away, but My Word shall not pass away," "Jesus Christ, the same yesterday, *and today,* and for ever" (Hebrews 13:8), etc. Back came my Bible with a prayer that I might read it believingly, even as if I had never read it before. From that moment my faith began to build. A little while later I was in Exeter and my eye caught some fluorescent posters, "Revival and divine healing campaign." "That's pretty daring faith," I thought, and then just as I was about to turn away I saw Mr. Brewster's name. Immediately my mind went back to the time when we had heard him on the radio. We decided to go to one or two meetings.

The civic hall was packed. When the appeal was made many souls were saved and it was evident too that the power of the Lord was present to heal. The meetings in the civic hall finished, but the Elim assembly acquired the Providence chapel. I attended one of the first services, a wonderful service, and then the time came to join the prayer line.

The first person to be prayed with collapsed when prayed for. Then Mr. Brewster prayed for me. In my heart I said, "Lord, I believe." The mighty power of the risen Lord flooded my body. I knew God had met me and, like the woman with the issue, "I felt in my body that I was healed." So great was the power that had it been more I, too, would have collapsed. When I returned to my seat the work was still going on.

Returning home I went straight on to ordinary foods and, experiencing no more pain, rapidly put on weight and returned to a normal life. That was nearly ten years ago and I have never looked back.

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The President's Easter message



ACCOMPLISHED—REJOICE

JESUS could say a lot in one word. Easter provides two examples of this fact which thrill us. The last public statement of our Lord, made on the cross before He died is, in the Greek, one word, translated, "It is finished," or "It is accomplished." After He rose from the dead the first statement that He made to His disciples, as given in Matthew 28:10, is one glorious word, translated "All Hail" only this once, but forty-two times in the New Testament translated "Rejoice," and fourteen times "Be glad."

The first word speaks of our Lord's propitiation, the other declares God's ratification. Jesus claimed to be Divine, and for this He was put to death by the Jewish leaders, who thought such a claim was blasphemous. They must have felt that only an almighty God could raise the remains of a crucified human body from the dead. That is why they slew him. How utterly shattering was the resurrection to them when it happened.

Jesus knew who He was and what He was doing on the cross. As soon as He had taken all the punishment which unmeasured human sin demanded, Jesus cried, with one tremendous shout of victory, "Accomplished!" Now, descending like an avalanche of love, came the mighty river of living water from the throne of God to thirsty humanity.

What an accomplishment! Ezekiel 47 gives a picture of the river that came from the throne. It makes grand reading but nothing to compare with the results of Jesus' mighty atonement. These are still pouring forth, as fresh as ever, from the Saviour's wounded side, from where He sits ascended and glorified. Someone has said the new and living way is a dual-carriage way; our aspirations go up one side and God's answers come down the other!

Let us look at the reasons which made our Lord cry "Rejoice" when He looked upon the fear-filled faces of His disciples. They had not grasped the full mission of their Master and could only feel defeat and delusion in their breasts. "But we trusted that it had been He which should have redeemed Israel," said Cleophas and his companion. What a fantastic transformation there must have been in the atmosphere inside the locked doors of the upper room when Jesus appeared! They simply could not take it in. "Rejoice Peter, rejoice John, rejoice Andrew, rejoice Thaddeus, rejoice, all of you." Did He go round them all demolishing every fear they possessed? They needed no one to ask why they should rejoice. The more their Jewish minds thought about the resurrected Lord the warmer grew their tingling excitement.

VINDICATION

Because He was alive it meant that God had vindicated all His claims to Divinity; it meant that He was really and truly very God of very God, standing there among them in His resurrected body. Down they got to worship. Even the notorious doubter could only exclaim when He saw the risen Christ, "My Lord and my God."

The fact that He was alive, after crucifixion, spelt out to them that death could not hold Him, that man was utterly powerless against Him. He declares His victory by rising from the dead and coming back to the aid of His followers. His resurrection put His followers in an impregnable position, a fact which holds good right now.

Because Jesus is alive He comes to us in the power of an endless life. Because He is alive "No weapon that is formed against us shall prosper." Because He is alive He can say, "Lo, I am with you alway."

The results of the Saviour's resurrection are all glorious. Let me list but a few:

"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, Oh my soul."

"My guilty conscience needs no sacrifice beside." The burden of guilt is gone and gone for ever. "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped" (Psalm 124:7). Nor is it possible for the Devil to do anything about it. The snare is broken. "He breaks the power of cancelled sin, He sets the prisoner free."

The fear of defeat, death and hell has gone. Our Conqueror holds the keys. Here is what John heard

on Patmos, "I am He that liveth, and was dead; and, behold I am alive for evermore. Amen; and have the keys of hell and of death."

Again, "Because He lives, we shall live also." The firstfruits of the harvest were significant to the Jew; they meant that the full harvest was on the way. The entire Christian Church will be raised to scenes of glory when ten thousand resurrections take place in answer to the trump of God. Paul states in his great resurrection chapter, "Christ the firstfruits; afterward they that are Christ's at His coming": His resurrection assures us of ours.

A word in closing to the sick, the lonely and depressed. Jesus is the Sun of Righteousness and we are told that "He is risen" with healing in His wings. The ointment which His sweet name pours forth is yours because He is alive. Let His resurrected life pour down from the throne into your body and soul. Soon you will feel the healing rays of His resurrection ministering to you in a miraculous way. "He touched me, He touched me, and oh the joy that filled my soul. Something happened and NOW I know, He touched me and made me whole."

DIVINE JOY

"These things have I spoken unto you, that My own joy in you may be, and your joy be made full."
—John 15:11 (Rotherham).

By Pastor E. C. BOULTON
From ELIM EVANGEL 1923

"No earthly joy can lure
My quiet soul from Thee;
This deep delight so pure,
Is heaven to me.
I cannot tell the art
By which such bliss is given;
I know Thou has my heart,
And I—have heaven."

A THOUSAND lips would gladly and eloquently attest that from commencement to consummation the Christian life is pre-eminently a joy-full life. To multitudes the advent of Christ has meant the dawn of a new day, lustrous with the splendour of a divine effulgence. Lives which for years have been care-full, tear-full, sorrow-full, and sin-full have been transformed, becoming luminous with heavenly hope and happiness. Calm has taken the place of care; tears have been exchanged for triumph; sorrow has become a sacrament; and sin has been swept away by salvation's sanctifying stream.

Let us meditate for a moment upon some of those precious channels through which the "joy of the Lord" flows into our lives.

In the first place there is the JOY OF COMMUNION WITH GOD. And here perhaps the waters of Christian gladness rise the highest, overflowing the banks of the human life at every point. This is not merely the joy of doing, but the deeper joy of dwelling. Moments thus spent in gaining access to the very heart of Jehovah, must afford the worshipper unutterable spiritual pleasure. To enter this holy place of prayer, this consecrated chamber of communion, where in the sweet stillness and silence God unfolds to the waiting soul the "treasures of darkness," the "hidden riches of secret places," means the acquisition of a wealth of joy which is neither earth-born nor earth-bound. Oh the incomparable delight of those sacred hours spent alone with God! The inexpressible glory with which these moments are invested! Who can sound the depths or measure the heights of these seasons of unalloyed spiritual converse with God, when yielding to the power of an inward constraint, we repair to the fragrant atmosphere of some upper room to talk with God, to breathe out the burning desire of our soul, to discover afresh how much He understands and enters into all the details of our daily life. Here in this happy trysting place we have received an induement of gladness, a baptism of blessing, an anointing of bliss.

Then there is the JOY OF SURRENDER TO THE WILL OF GOD. Surely no joy that the human breast may experience can surpass this! The storm and strife of self-will has now ceased, and the will of God encircles and environs the believer. There has been a glad and joyous acceptance of all that that will involves, and now the heart is ravished with the rising tide of a purer and more perfect rapture than ever before enjoyed. Every detrimental element to real heart happiness has been eliminated; at the very centre of the life, adjustment to all God's requirements has taken place, and now the soul is at rest. Consciously enveloped in God it is no longer subject to those fits of fear which hitherto have quenched the spirit of joy; the whole being is pervaded and impregnated with a sense of security in the will of God.

Again there is the JOY OF ANSWERED PRAYER. Perhaps for months we have wrestled in

prayer, earnestly seeking the fulfilment of some promise of God. That mountain of difficulty, that fast closed door, that hard unyielding field of labour still seriously challenges and sorely tries our faith. But the day of deliverance has arrived, the time of realised hopes has come, and now our cup of gladness is overbrimming because of God's wonderful and abundant response to our prayer.

Ah, methinks these glorious answers to prayer have brought us forth from under the weight of sorrow which oppressed, and have broken up the deeps of our life, teaching us how to live the praise life, the song life, the wing life.

Moreover there is the JOY OF SERVICE. The great outlet for love is always service, herein it finds its fullest, completest expression. Consecrated service has not only served as a means whereby we might declare our devotion to Jesus, but it has also proved a precious channel through which have streamed the rivers of divine joy, flooding our lives with their enriching waters. Another life captured for Christ, another rebel heart conquered by grace, another soul set free from sin's slavery; this all brings its own rich reward. The branch finds its greatest joy in bearing much fruit, and thereby fulfils the very purpose of its existence; the bride derives her truest pleasure from sacrificial service for the one who has won her heart and claimed her hand. The more difficult the duty, the deeper and sweeter the joy which it yields to those who are actuated by love.

Then again there is the JOY WHICH WE FIND IN THE WORD OF GOD. As we read our heart grows strangely warm, the word enters and opens the eyes of our understanding, and we are led to rejoice at the wealth of spiritual spoil discovered therein. Forth from the pages of this precious book there shines that which sets the joybells ringing within our souls. It is an ocean from which we gather priceless pearls, a mine from which we behold the wonders of the eternal realm. Herein are hid all the treasures of wisdom and knowledge which are able to make us wise unto salvation.

Let us remember that THE HOLY GHOST IS THE AUTHOR AND SUSTAINER OF THIS JOY. "The kingdom of God is . . . righteousness and peace **and joy** in the Holy Ghost." "The fruit of the Spirit is . . . **joy.**"

"Lord Jesus, I have found in Thee
Exceeding Joy;
In Thy presence, joy for ever,
Joy which even Satan never
Can destroy.
Lord Jesus, I have found in Thee
Abundant Life;
Life that as a river floweth,
Life that deeper, fuller groweth
'Mid earth's strife."



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Margaret M. Ladlow's page

KEEPING A WAKE AND KEPT AWAKE

IT is amazing how one continues to accumulate knowledge throughout life. I had only the vaguest idea of what wake-keeping meant and it has taken a visit to Ghana to initiate me. The Oxford dictionary furnishes the information that a wake "is the watching of a corpse before burial, lamentations and merry-making attending it (chiefly Irish)." However, I have had a grandstand view of the Ghanaian variety of this strange custom.

First of all a large canvas canopy was erected at the entrance to a compound just a few hundred yards from our mission. Then the family placed forms, planks, chairs and stools in a square underneath and soon the mourners and sympathisers began to gather. The man who had died a week previously belonged to the Ewe tribe and the proceedings which followed were coloured by their tribal customs and were pagan in character. I have been told that in an attempt to substitute something with a semblance of Christianity in it, the early Christian missionaries introduced wake-keeping which took the form of hymn singing and preaching but to this day in pagan families the old order still remains. So from the balcony of our house I saw and heard all that took place. First the drumming began, a traditional skin drum with its deep tone beaten incessantly by the tips of the fingers, accompanied by the harsh metallic beat from a large tin canister laid on its side and also beaten incessantly with a stick. Then the singing and the chanting, then as the crowd increased and the aperteshie (palm wine) was consumed in increasing quantity the dancing and shouting began. The wake commenced at 3 p.m. on Saturday afternoon and continued non-stop until 6.30 a.m. on Sunday morning and I doubt if any of the neighbours got a wink of sleep—we certainly had a very disturbed night. There was a lull during Sunday morning while the mourners slept off their drunkenness and then in the afternoon the second half of the wake took place. A table was placed before the drummers and all the mourners brought their money gifts and placed them there, the total to be used to defray the funeral expenses and assist any dependants of the deceased. It seemed that the insistent drumming encouraged the folk to be liberal and enlivened the proceedings—perhaps making it less painful to part with the cash! There was more singing, clapping and shouting and men and women kept rising and doing a spell of dancing in front of the drums, waving handkerchiefs and head scarves, and so it dragged on until darkness fell.

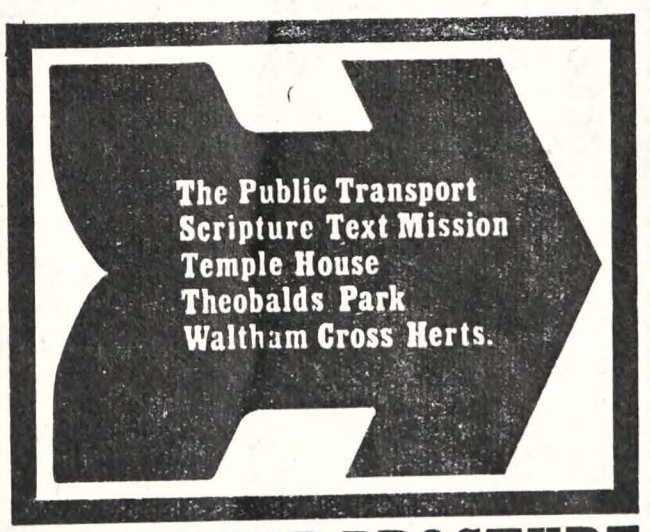
I could not but contrast all I had witnessed with the serenity and peace that our Lord gives in time of bereavement. The true believer does not require ribald laughter, worldly entertainment and alcohol to help him forget his sorrow. He rests in that hour in the blessed assurances given to him in the scriptures. He knows the comforting presence of the best Friend of all who has declared "I will never leave thee nor forsake thee," and the uplifting and sustaining power of the knowledge that "absent from the body" is to be "present with the Lord" and one glorious day we shall meet to part no more.

GRACIOUS COMPASSION

"While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow;
Jesus slept.
But, when sudden grief was rending
Human hearts in sorrow bending:
When He saw the sisters weeping
Where the brother's form was sleeping;
Jesus wept."

A.I.M.

LET OTHERS SEE



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MISCELLANEOUS

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ITINERARIES

London Crusader Choir:
March 30, Royal Albert Hall; April 11, Southwark Cathedral; 12, Pentonville prison; 18, 19, Eastbourne; 27, Bexley Heath.

K. McGillivray (Taiwan):
March 27, East Ham; 28, Rochester; 29, Finchley (a.m.), Barking (p.m.); 30, Royal Albert Hall; 31, Islington; April 1, Romford; 2, Dagenham; 3, Woolwich; 5, Palmers Green (a.m.), Kensington Temple (p.m.); 7, Letchworth; 8, Watford; 9, High Wycombe; 10, Ilford; 11, Leyton; 12, Reading.

D. Mills (Ghana):
April 1, Ipswich; 2, Braintree; 4, Dunmow; 5, Sudbury (a.m.), White Notley (p.m.), Braintree (6.30); 7, Colchester; 8, Clacton-on-Sea; 9, Stowmarket; 10, Felixstowe; 11, Westcliff-on-Sea; 12, Ingatestone (a.m.), Chelmsford (p.m.); 13, Leigh-on-Sea; 14, Southend-on-Sea.

Joseph Smith:
April 11-16, Erdington; 18-23, Selly Oak; 25-30, West Bromwich; May 2-7, Kingstanding.

BIRTHS

JONES. On March 8th, to Mr. and Mrs. R. Jones, of Newmarket, Canada, God's gift of a son, Bradley Ross, a brother for Kimberley.

MURRAY. On February 12th, to Angus and Margery (*née* Feasey), God's gracious gift of a daughter, Karen Ruth.

WALKER. On February 15th, to Philip and Eileen, God's gift of a son, Andrew Philip, a brother for Christina. Dedicated at Elim Pentecostal Church, Salisbury, on March 8th by T. W. Walker.

ENGAGEMENT

HORNE—LACEY. Pastor and Mrs. A. S. F. Horne, of Elim Pentecostal Church, Ealing, have pleasure in announcing the engagement of their daughter Mahalah to Peter Lacey, B.Tech., of Hockley, Essex, on March 21st.

MARRIAGE

SCOTT—SPICER. On March 7th, at Elim Pentecostal Church, Salisbury, Michael John Scott to Helen Dorothy Joy Spicer. Officiating minister: T. W. Walker.

WITH CHRIST

DUCHEMIN. On March 2nd, Miriam, beloved wife of Cyril W. Duchemin, esteemed member of the Vazon Elim Pentecostal Church. "Absent from the body, present with the Lord." Officiating ministers at funeral: A. J. Downes and S. Penney.

GILES. On February 13th, Cissie Giles, aged 67 years, wife of the late Frank Giles, former secretary of Elim Pentecostal Church, Selly Oak. Mrs. Giles passed into the presence of the Lord following a long and painful illness patiently borne. Officiating ministers at funeral: Alan Caple and Jack Osman.

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COMING EVENTS

BOLTON. April 6, 7. Elim Pentecostal Church, Higher Bridge Street. Preacher: L. W. Green. Theme: "The baptism in the Holy Spirit." Services at 7.30.

CAMBORNE. Elim Pentecostal Church, Community Centre. Sundays at 11 and 6. Wednesday and Saturday evenings at 7.

DARLINGTON. March 29. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Easter carol services at 6.30. Convener: John D. Henderson. April 11-17. Billy Graham film crusade. Each night at 7.30.

EAST HAM, London, E.6. April 3. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. Preacher: R. Whitchurch (East Ham). All men welcome.

GRANGETOWN. April 2-10. Elim Pentecostal Church, Lee Road. Children's crusade conducted by Eric Carter, pastor of Chesham and Lane End Elim churches.

GREAT YARMOUTH. April 4, 5. Elim Pentecostal Church, York Road. Opening weekend of a "One Step at a Time" crusade. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Crusade continues each Sunday at 6.30 throughout April.

HUDDERSFIELD. April 6-19. Elim Pentecostal Church, South Street. Crusade conducted by Alan Caple. Saturdays at 7, weeknights at 7.30. Not Fridays.

ILFORD. April 11, 12. Elim Pentecostal Church, Clements Road. Tenth anniversary of opening of present church building. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: T. H. Stevenson (Worcester). Convener: J. F. Hardman.

KIDDERMINSTER. April 4, 5. Elim Pentecostal Church, Prospect Hill. Saturday, rally and presentation of church deeds at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Smyth.

LEIGH-ON-SEA. April 18. Wesley Methodist Church, Elm Road. United Pentecostal rallies at 3 and 6.30. Preachers: P. S. Brewster (Cardiff) and E. Crew (Bristol).

LONDON. March 28. Kensington Temple, Notting Hill Gate, W.11. Visit of Kilsyth choir at 7.

PORTH. April 4-7. Elim Pentecostal Church, Pontypridd Road. Convention. Preacher: Don Evans (Cardiff University). Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTHPORT. April 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday: youth conference at 3, rally at 7.15. Preacher: L. Lambert. Sunday at 10.45 and 6.30. Convener: L. Knipe.

WIGAN, March 31—April 5. Elim Pentecostal Church, Station Road. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: L. W. Green. Opportunity each night for seeking the baptism in the Holy Spirit.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street and Newhall Hill. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: Richard Lighton and Michael Carr.

BOURNEMOUTH, Winton. Hawthorn Road. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: Eric Dainton (London). Convener: George Backhouse.

BRIGHTON, Preston Park. Balfour Road. Good Friday at 3.30 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Broomhall.

CHELMSFORD. Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. Brown (Norwich) and J. Webster (Corringham).

CREWE. St. Paul's Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 3 and 7. Preachers: J. McAvoy (Worcester) and F. D. Byatt (Tamworth).

CROYDON. Stanley Road. Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: J. Hardman (Ilford) and L. P. Cowdery (Plymouth).

DAGENHAM. Green Lane, Becontree Heath. Good Friday at 11 and 7. Saturday at 7. Sunday at 11.15 and 6.30. Preachers: Alfred Taylor (Wales) and Norman Barnes (London). Convener: Frederick A. Hodge.

DOWLAIS. Ivor Street. Good Friday at 10.30. Saturday at 7. Sunday at 10.30 and 6. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Dr. Eifion Evans, B.D., Ph.D. (Belfast).

FALMOUTH. Dracaena Avenue. Good Friday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: J. Sainsbury and D. Holmes.

GLOUCESTER. Park End Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and soloist: W. Hunter (Glossop).

GUERNSEY, St. Peter Port. Union Street. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11, 2.30 and 6.30. Monday at 3 and 7. Tuesday, Wednesday and Thursday at 7.45. Preacher: J. Hywel Davies. Convener: S. Penney.

HASTINGS. Station Road. Thursday and Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Cheltenham) and J. J. B. Hounsome (Brighton). Convener: G. Harpin.

ILFORD. Clements Road. Good Friday at 11. Sunday at 11 and 6.30. Preacher: Charles J. E. Kingston.

LONDON, CLAPHAM. Clapham Crescent, S.W.4. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: L. P. Cowdery (Plymouth) and J. F. Hardman (Ilford).

LONDON, EALING. Northfield Avenue, W.13. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. J. Ayling (Belfast). Soloist: Mrs. D. Ayling. Convener: A. S. F. Horne.

LONDON, EAST HAM, E.6. Central Park Road. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. K. McGillivray (Taiwan) and H. Toft (Westcliff-on-Sea).

LONDON, LEYTON. Vicarage Road, E.10. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Soloist: Mrs. N. Chapman.

OXFORD. Botley Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Idris Davies.

PORTSMOUTH. Arundel Street. March 25-29. Weeknights at 7.30. Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Williams and W. Allen. Convener: A. A. Biddle.

RYDE. Albert Street. Thursday at 7.30. Good Friday at 3 and 7. Saturday at 3 (Sisterhood rally) and 7. Sunday at 11 and 6.30. Preachers: J. C. and Mrs. Kennedy (Southampton) and I. R. Hall (Ryde).

SALISBURY. Milford Street. Good Friday at 6.30. Saturday at 7. Sunday at 11, 2.45 and 6.30. Preacher: Robert Griffiths (Hereford). Convener: T. W. Walker.

SCARBOROUGH. 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. Preachers: D. Green and D. Williams.

SHEFFIELD. 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: R. D. Bradley, G. B. Bell and G. H. Wallace.

SOUTHEND-ON-SEA. Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Henry Wiggins (chairman, Australian A.o.G.) and W. J. Hilliard (Ipswich). Soloist: Visma Matthes (Latvia).

SOUTHPORT. Evangel Temple, Manchester Road. Good Friday at 11. Sunday at 10.45 and 6.30. Preacher: Pastor Leslie W. Green. Convener: L. Knipe.

SWANSEA. New Orchard Street. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preacher: Peter Daw (Brecon). Convener: Edward J. Jarvis.

WHITEHAVEN, George Street. Good Friday at 10.45 and 6.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preachers: A. Brooks (York) and A. Ireson (London). Convener: K. J. Cave.

WIGAN. Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: L. W. Green.

WORCESTER, Lowesmoor. Good Friday and Saturday at 7.30. Sunday at 6.30. Preacher: the President, A. Tee. Good Friday at 10 and Sunday at 11 conducted by the resident minister: T. H. Stevenson.

TOUJOURS PROPICE

by Stanley Shaw

MINISTER OF PORTADOWN ELIM PENTECOSTAL CHURCH, NORTHERN IRELAND

WHAT a strange title for the Youth Page! Whatever does it mean? It is a motto in old Norman and means simply "Always ready when wanted."

This motto could be applied to many of the Lord's servants whose names appear in the Bible, but we think of one in particular, Ananias, a certain disciple at Damascus (Acts 9:10).

There are many people that move through the Word of God, known and honoured; men of character: others have no memorial; those who perished as though they had not been. No doubt names will spring to your mind—names that make their brief impress and then disappear.

Ananias was one of those whose names suddenly appear without any introduction, and quickly leave us. We have him for the first (and really the last) time in Acts 9. Apart from Acts 22, where Paul refers to him as he relates the story of his conversion, Ananias is more or less confined to the ninth chapter of Acts. Nothing is known of him beyond what is mentioned in these chapters.

As we look at this lesser-known Bible character we can learn many lessons from him. Let's have a look at Ananias and see what we can learn.

His character

Paul make mentions of Ananias's character in Acts 22; he speaks of him as "a devout man according to the law" and "having a good report of all the Jews" which dwelt in Damascus (vv. 11, 12).

Here was a Christian, probably one of the converts of Acts 2, who was really living the life behind the scenes, out of the limelight. As Christians we are to live soberly, righteously and godly in this present world (Titus 2:13). Are we living devout lives, seeking to be in conformity with the Word of God? Then what about those around us? Are we in good report like Ananias? This is an important aspect of our testimony (see Romans 12:11, 17, 18; 13:13; Ephesians 4:1; Colossians 3:23).

His call

The Lord revealed Himself to Ananias in a vision (Acts 9:10). It probably wasn't the first time that he heard the words of God and saw the vision of the Almighty, for without terror or confusion he readily answers "Behold, I am here, Lord."

Are we in that blessed place where we feel at home in God's presence and listen to Him speaking to us through His Word? Or are we too busy to engage in real prayer and meditation? **One of the greatest mistakes that a Christian can make is for him to imagine that increased social or spiritual activity can compensate for the lack of secret communion with God.** Ananias lived close to God, so close that he had no difficulty in recognising the voice of the Lord. Is it so with us?

His commission

The Lord had a work for Ananias to do. He was the Lord's man for that particular work. We would have sent for the apostles from Jerusalem or for Philip the evangelist. But no! The Lord is sovereign. He uses whom He will, and employs a variety of hands in eminent services that the honours might not be monopolised.

What a commission for Ananias! He was to go and lay hands on Saul of Tarsus that he may receive his sight and be filled with the Holy Spirit.

His conduct

While reluctant to go at first, yet, being assured by the Lord, he obeys. To the street called Straight and the house of Judas he makes his way; there he meets with Saul of Tarsus, who according to Dr. Alexander Whyte, was destined to be God's greatest gift to the Church and to the world (apart from our Lord Jesus). In the house he fulfils his God-given task. His conduct is marked with humility. He is there as the Lord's servant, obeying his Master's voice. There is no pride, no attracting attention or honour to himself. He is content to do the Lord's will and run His errands.

What happened to him after this we do not know. He leaves the sacred page almost as quickly as he appears. He played his part in the plan and purpose of God. He was ready when wanted. Could the motto describe you as it does him — Toujours Propice?

THE FAMILY ALTAR

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

On behalf of our readers we extend to our Elim Missionary Society Secretary, L. Wigglesworth, our appreciation of his Family Altar notes. A new series by Gordon Wright begins with this week's issue.

Monday, March 30th — Genesis 29:1-14

" And while he yet spake with them, Rachel came with her father's sheep: for she kept them " (v. 9).

As Rachel conscientiously carried out the daily routine of leading her father's flock to watering with no expectation of an eventful day, God quietly set in motion circumstances that shaped her future according to His will. He did it so unobtrusively that many would have failed to recognise His presence. He passed by the dramatic method of speaking with a voice from heaven or sending an angel, instead He chose ordinary circumstances to bring two people together whom He wanted to be man and wife. We do not deny that God uses the exceptional when circumstances or His purposes require it, but this beautiful human story emphasises that God is quite at home moving among us in the normal course of life. The Will of God is not something apart from normal living, it harmonises with it. God will move up to us as we are fishing, mending our nets, collecting taxes or paying them, or waiting at the well and say, " Follow Me."

Tuesday, March 31st — Genesis 29:15-35

" And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her " (v. 20).

Love is the most powerful and satisfying emotion in life. But for his love for Rachel life would have been unendurable for Jacob in the service of Laban. Even had he known that at the end of the seven years Leah was to be given to him instead of Rachel, his heart would not have been in his work. Have you ever thought that we can serve God without love being the driving force ? We need to guard against this with the passing years. There are certain things that should be done, but because nobody seems to be keen on doing them we buckle in out of a sense of duty. We do not exactly chafe under the work, but there is no sparkle, no song. It would be wrong to suggest that drudgery had entered into our Christian service—that is too strong a word; but love, that compelling power, that invincible spirit, that noble motive, that exhilarating experience, that staying quality seems to be absent. We need to pray frequently, Teach me to serve you, Lord, simply because I love you.

Wednesday, April 1st — Genesis 31:1-24

" Return unto the land of thy fathers, and to thy kindred; and I will be with thee " (v. 3).

Some Christians tend to think that because God called them to a specific task years ago that they must serve in that capacity for the rest of their life. Consequently, they are mystified when circumstances necessitate a change of service. Had they been Jacob they would have been bewildered by this directive to return to his homeland. I am not suggesting that we should run away when the battle goes against us, I have nothing but admiration for those who stay at the post to the end when no order is given to retreat. On the other hand, when the order is given to return, the consecrated Christian will obey, meekly and joyously; for if we walk with God, we must allow Him to choose the path, and His path may zig-zag and rise and fall in inhospitable terrain, but He will always reassure us with His promise, " I will be with thee."

Thursday, April 2nd — Genesis 31:25-50

" Wherefore didst thou flee away secretly ? " (v. 27).

Jacob did the right thing in returning to his home because God had told him to, but in Laban's judgment he did it in the wrong way. Slipping away on the sly may be indefensible, but we must not overlook Laban's unjust dealings with him. Some may agree with Laban, others with Jacob. " Give none occasion to the adversary to speak reproachfully " is wise advice, but at times it is difficult to know which course of action would achieve it. Have you not noticed again and again that the person wronged has been put in a bad light by the one who wronged him ? We do not wish to fly in the face of others, but it is well to remember that their judgment is not infallible. In the last analysis, it is what God thinks that really matters, because His judgment **is** infallible.

Friday, April 3rd — Genesis 31:51-55; 32:1-12

" This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm " (31:52).

What a victory ! Laban and Jacob had been at loggerheads for years. God separates them; and Laban, at least, suddenly realizes that Jacob had meant more to him than he had ever been prepared to admit. So here at the heap of witness they make a covenant with each other to live in peace. Had the parting jolted them out of their mean and selfish ways and allowed maturer attitudes to take over ? Or did they make the agreement because they did not trust each other ? Or was it the victory of love ? Had love been seeking all those years to lay a restraining hand upon them and to create a relationship between them that would last ? It is difficult to be dogmatic, but in our case, let us see that love prevails.

Saturday, April 4th — Genesis 32:13-32

" I will appease him with the present that goeth before me, and afterward I will see his face " (v. 20).

God had told Jacob to return to his own country. He obeyed but with great trepidation. Doubtless, he had many anxious moments and sleepless nights as he thought on meeting his brother whom he had enraged years before. So he laid his plans with meticulous care. If we are tempted to criticise his fear when God had told him to return, it may be wise to remind ourselves that obedience to the Will of God often requires courage, which is an admission of legitimate grounds for fear. We expect to find Esau still burning with hatred and intent on revenge. What an incredible relief it will be to discover that all our scheming was unnecessary for the years had mellowed Esau as much as ourselves.

Sunday, April 5th — Genesis 33:1-20

" God hath dealt graciously with me " (v. 11).

Without the history of Jacob before us we would be tempted to think that the sun had smiled upon Jacob all the way. But he had suffered hardship and bitter disappointment; he had toiled incessantly, yet reviewing those twenty years he said, " God hath dealt graciously with me." In one sense, it is a confession that all his troubles had stemmed from his own intrigue. He freely admitted that he did not deserve the blessings God had so lovingly lavished upon him. He could see so clearly now that without the heartache and wearisome toil there would have been no Rachel, no Joseph and no prosperity. God had taken the heartache and the toil and through them worked His wondrous will for Jacob. Let us ponder that today and take heart.

BACK PAGE

The Post-resurrection ministry of Jesus

OUR LORD'S AFTER-CARE OF HIS CONVERTS

by D. MELLAR, Birmingham

THE Christian faith is pre-eminent by reason of the after-care of its converts by its Founder, the Lord Jesus Christ. "He is able to save to the uttermost those who come to God by Him, seeing He ever lives to make intercession for them." Complementary to the truth that, "Christ was once offered to bear the sins of many," is the truth that "He continueth ever," "hath an unchangeable priesthood," and in glory still ministers to His own. From His place at the right hand of the Majesty on high He both comforts the Church and turns some of the ungodly to godliness when, in His name the word of the cross is preached.

The book of the Acts of the Apostles has been described as the Acts of the Holy Spirit: it is also a record of the activity of the risen, ascended, triumphant Jesus, a narrative of the continuation of "all that Jesus began both to do and teach." Father, Son and Spirit act in complete conjunction and speak in perfect unison. On the day of Pentecost Peter attributed the outpouring of the Spirit to "Jesus . . . being by the right hand of God exalted . . . hath shed forth this." Thus was fulfilled Christ's own promise uttered in the days of His flesh, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." In Christ's name, the Father sent the Spirit. In His name, too, Peter said to the lame man at the gate of the temple, "Rise up and walk," and took him by the right hand and lifted him up, so that he, leaping up, stood and walked (Acts 3:7, 8). Aeneas, "which had kept his bed eight years," arose in health when he heard Peter say "Aeneas, Jesus Christ maketh thee whole." Such is further evidence that the active life of the risen Lord is being communicated to men on earth, as the sun, without diminishing in power, sends out its light and heat.

The service, on behalf of the gospel, of the apostle Paul, was punctuated by special, personal revelations of the Lord Jesus to him. Ananias, interpreting Paul's encounter on the Damascus road with the living and exalted Lord, said, "Jesus, that appeared unto thee in the way hath sent me." Again the Lord appeared to Paul in Jerusalem and advised him to flee opportunely from the city, the place whose very religiousness was ungodliness (Acts 22:18). At Corinth Paul was encouraged in his missionary labours by hearing the Lord say to him, "Be not afraid, but speak" (Acts 18:9). Again the Lord appeared to Paul in Jerusalem, comforted him to endure the tumult of the times, and appointed him to witness in Rome also (Acts 23:11). Writing in Rome to Timothy (2 Timothy 4:17), Paul recorded that, "the Lord stood with me, and strengthened me." When many had resisted the authority of Paul's apostleship and all men forsook him at his first formal trial in Rome, the Lord stood by him, and assured him.

In the power of an endless life Jesus spoke to the apostle John, prisoner in Patmos for "the word of God and for the testimony of Jesus Christ." What a wonderful book is the Revelation of Jesus Christ, assuring us of the rewards that follow the Christian's overcoming of temptations without and within, and warning us of the perils attending the diorders of the end-time. In the letter to the Church at Laodicea we have such gems as, "As many as I love, I rebuke and chasten," "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him . . . ," and, "To him that overcometh will I grant to sit with Me in My throne." We are, indeed, saved by His life.

Thus, Jesus will appear to us even on the road of our wrong-doing and will bring pardon and peace; He will appear in the path of our obedience and service; He will appear in order to comfort us in the strains and stresses of the Christian testimony. He will keep us by the very power of God that raised Him from the dead and gave Him glory. He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. "Still He loves the earth He leaves," till the day dawns and the shadows depart. God still speaks by His Son and by His Spirit. The eternal Word of God is our life (Revelation 19:13; John 6:63).

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THE ELIM
EVANGEL

Vol. LI No. 14 April 4th, 1970 9d

OVERCOMERS

By KEN SMITH, Minister of Elim Pentecostal Church, Bolton

REVELATION 12:10, 11 is our text for tonight. It tells us of Satan's power. We must never underestimate his power, or speak lightly of him. The Lord heard our brethren sing and tell of their consecration tonight, and so did Satan; and he is not to be lightly dismissed in jest. Notice one of his titles: "The accuser of our brethren." We fear that sometimes we, the people of God, join his ranks and perform his mischief. Do you remember how he came before the Almighty with the challenge "Doth Job fear God for naught?"—in other words, that Job served the Lord only for what he got out of it, that was the accusation of Satan. Be sure that he knows your name and that his accusing finger will not miss you.

What a testimony to the grace of God, friends, that the Devil should complain that the Lord had put a protective hedge around His servant. Job had taken an insurance policy out, not with Pearl or the Prudential, but with the Lord. Hallelujah! Listen to the words of Psalm 91, "Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my name. He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation."

"I can't get near him, I can't get at him," complained the accuser. I never cease to marvel at the confidence that the Almighty showed in Job; I wonder could he say of you and me tonight "Hast thou considered thy servant ——?" whatever your name is. Can He place His confidence in you, so that your soul can be the battleground in the spiritual warfare? Look at Satan's power, allowed of God, in the experience of Job; he had power over the material wealth and physical well-being of God's servant, and he robbed Job of his family, wealth and health in his attempt to break God's servant. You will notice that he was able to go to the very brink, almost to the extreme limit; but the power of life and death remained in the Almighty's hands.

I firmly believe that for the child of God, whatever the attacks of Satan and the mishaps of life, our physical life will end only when He calls us home to Himself.

I do not want you lightly to dismiss Satan in foolish jest, neither would I want you to be oppressed by the fact of his power, for although he is powerful, the Lord is all-powerful; therefore He brought Job out of his terrible ordeal strengthened and blessed abundantly, praise God. You see, Job did not know the spiritual conflict which raged around his person. When adversity comes, or sickness lays you low, or circumstances seem contrary, you may be passing through Job's experience. But learn Job's patience and faithfulness and blessing will come at last.

Notice that the work of accusation never ceases, it is "day and night." The Devil never clocks on

(*continued on page 232*)

STUDIES IN PROPHECY

The unfolding Apocalypse

by the late W. G. Hathaway

IV. The rider on the red horse

"And when He had opened the second seal, I heard the second living creature say, Come and see! And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Revelation 6:3, 4).

AS the second seal is opened the second living creature says, Come and see! At this command another rider emerges, this time seated on a red horse. This is the blood-red horse of war and human conflict. The rider is given power to stir men and nations to strife and to engender war. He is empowered to take away peace from the earth and to harry the nations with the urge to kill one another. This is symbolised by the great sword which is given unto him.

Again we can see an amplification of the sayings of Jesus on the Mount of Olives overlooking the city. Coming from His clash with the Scribes and Pharisees in the temple where He called them blind guides, perverters of the truth, whited sepulchres clean outside but within full of dead men's bones. "Your house is left unto you desolate. Ye shall see Me no more until you shall say, Blessed is He that cometh in the name of the Lord," He had said (Matthew 23:38, 39). As He left the city the disciples stopped to show Him the buildings of the temple. He said unto them: "There shall not be left here one stone upon another, that shall not be thrown down." When they reached the Mount of Olives, the disciples asked Him privately: "Tell us, when shall these things be? And what shall be the sign of Thy coming and of the end of the age?" (Matthew 24:3). In what is known now as the Olivet discourse He answered their three questions (i) about the destruction of the temple, (ii) concerning the sign of His coming, and (iii) of the end of the age.

Again we see how this vision of the four horsemen enlarges on the answer to that third question which Jesus gave to them that day. He warned them that there would be "wars and rumours of wars." The disciples were not to be troubled for these things would come to pass, but it would not be the end of the age, they would precede it. "Nation shall rise against nation, and kingdom against kingdom" but that would only be the travail before the birth of the new age of the kingdom of God.

Now in the opening of this second seal we see that this phase comes as the second of these four judgments upon an ungodly world. Battles near at hand and news of battles afar in the ends of the earth would perplex men. This would be but the beginning of sorrows that would terminate only with the close of the dispensation. War would be a feature of the age, and particularly as it drew near to the close.

Jerusalem compassed with armies

Jesus then referred to the first question regarding Jerusalem, saying, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." It would be, said He, a time of "great distress" and "wrath upon this people" (Luke 21:20, 23). Matthew records Him as saying "Then shall be great tribulation" and indicates that this tribulation would persist until the final appearing of the sign of the Son of Man in heaven, concurrent with the darkening of the sun and moon (Matthew 24:21 and 29, 30). Luke goes on to say that with this happening the people of Israel would fall by the edge of the sword and be led captive unto all nations "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Here is this vision of the rider on the red horse, the blood-red curse of war would plague Israel and Jerusalem and

bitter conflicts would ensue throughout the world during this age. The destruction of Jerusalem by the Roman general Titus had already taken place when John sees this vision.

This tragic example of war at its worse was sparked off by the religious rebellion of the Jews against Roman sacrilege in the city and temple. How true a pattern this was, for many of the wars that would follow would be born of religious feuds or by military persecution directed against true believers. Christians would be delivered up to their enemies to be afflicted and killed, said Jesus. The upsurge of apostasy in its bitterest form would bring persecution relentlessly upon the Christians and bloodshed would ensue. The military might of the armies of the Catholic Church was used against the saints in the attempt to crush the Waldenses, the Hugenots, and all those who would not submit to the doctrines of Rome. Even after the Reformation had begun, military expeditions were launched against the Protestants in an endeavour to crush them.

The military power of the sword fell upon the Christians when the hordes of Saracen horsemen rampaged through those lands where Christian churches existed. Throughout Arabia, Palestine, Egypt, North Africa, and parts of Europe they put to the sword all those who would not turn away from Christ and accept the faith of Islam. The martyrs of those days chose death by the sword rather than deny their Lord and Master. Millions of these perished in those lands where the gospel had previously prevailed, but which were now under the sovereignty of Islam.

Coming down closer to the end of the age we can see the distrastrous effects of war in its increasing intensity. Some of us have seen two great world wars which have swept continents into conflict and brought death and destruction to millions of armed men in battle and many millions of civilians outside the battle areas. If war is a sign of the unfolding of the Christian dispensation, then the twentieth century has seen a greater demonstration of fearful and destructive war than any previous age. If the blood-red horse and rider are rampaging throughout the world, and this certainly is the case, then this century has seen rivers of blood in the carnage

(*continued on page 224*)

RYDE **Pastor: I. R. Hall**



Ryde Elim Pentecostal Church Junior Crusaders at their monthly prizegiving in February.

COME ON MOTHER!

by Gordon Wright



DON'T they make a happy pair running along together? Youth and age united in the adventurous pursuit of life. Can you think of a better way of things than this that nature has arranged? Sometimes the sheep will huddle together for a gossip and the lambs will run off to frisk and play, but back they will come to roam around with mother. It is a wonderful life when we can keep it that way. The caution of maturity and the enthusiasm of youth should react upon each other to produce a happy and healthy balance.

> *"When we are very young indeed*
> *Advice is what we never need;*
> *Because it's clear as it can be*
> *That no one knows as much as we.*
> *Then time and sense and wisdom come . . .*
> *And find us listening to Mum."*

It will help tremendously if mother takes an interest in the pursuits of her lambs, she will then be able to exercise a restraining influence when necessary. It is of little use sitting down and weeping over the misdemeanours of youth if we leave them to their own devices. To them, life is a strange country; they need the guiding hand of those who remember it, if only faintly. They have a new freedom and must be encouraged to use it wisely, not so much by prohibitions as by positive suggestions, by showing pleasure and intense interest in their activities, by helping them to weigh up the pros and cons before making a decision.

Because Eli took a genuine interest in Samuel, Eli was able to help him when he was unaware of his need of help. Samuel was certain that Eli had called, he was most emphatic about it. I wonder if he had a little snigger under the bedclothes. Poor old Eli, talking to himself! Eli was too interested in Samuel to let the persistent inquiry pass without serious thought. His soul was in touch with God for the lad. Despite his years, Eli was not dragging his feet, so he was able to direct Samuel to respond to God's voice. Young people cannot always recognise the voice of God in their souls, there are so many voices clamouring for a hearing. They need the experience of the mature to help. So let us keep up alongside them.

Had Paul not kept up with Timothy he would have missed the opportunity of offering that invaluable advice which ran something like this: "I know that you are young, Timothy, but remember that you are engaged in serious work. Do nothing that would give others cause to despise your youth."

Those who endeavour to keep up with youth not only have opportunities to guide and advise but find the experience invigorating to themselves. An old Chinese philosopher when asked what was the greatest joy he had found in life replied, "Youth going down the road singing after asking me the way." So let us not ignore their offer of companionship.

We must linger no longer, the lambs are calling.

Come on, Mother! It's fantastic! Come and see how my friends are having their wool cut. Mother gaped silently, but when she got over the initial shock she reasoned that so long as they remained gentle at heart, looks were relatively unimportant. She sighed occasionally with her friends, but agreed with them that it is better to put up with it and keep the lambs in the fold than to object and drive them out into the wilds.

It was an old tottering grand ewe who changed their attitude. She had always been unpredictable in her attitude to others, though she herself had resisted the changing fashions. Oddly enough, she no longer looks old-fashioned now that the young ewes are dragging their coats on the ground. "Some of you were revolutionaries in your young days," she baaed, "we had to put up with the slighting remarks about your energetic ways, but now you've grown accustomed to your revolution, which is much milder now than then, very much, but then you've

grown older, and slower," she said with a sly glint and a lingering tone. Nobody liked it at the time, but there had been a marked change in the attitude to lambs since. Funnily enough, now that nobody vehemently objects to the whims of youth, the edge has worn off the desire to shock, and life in the fold is more harmonious.

By a strange coincidence I read the following poignant lines in a book only this week:

" All our fathers have been churchmen,
Nineteen hundred years or so,
And to every new suggestion
They have always answered 'No!' "

It is so easy to accept what we are accustomed to as the divine way of doing things, whereas in all probability it is a memorial to the revolutionary ideas of a former generation that was modern and radical in its day.

So we must not resist change out of hand. Because there were no guitars used in church when we were young is no argument against having them now. We had violins, but then they are different, aren't they? Are they? Look at that old grand ewe frowning! Very well, perhaps we should concede that guitars can be played in church, reverently,

(*continued on page 234*)

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

VESSELS OF MERCY

(Romans 9:23)

RECREATION: " He made it again, another vessel " (Jeremiah 18:4).

PREPARATION: " A chosen vessel unto Me " (Acts 9:15).

SEPARATION: " A vessel sanctified, meet for the Master's use " (2 Timothy 2:21).

" Emptied that Thou shouldest fill me, A clean vessel in Thy hand."

☆ ☆ ☆

A POEM

THE PERFECT CHURCH

" If you want to belong to the kind of a church
like the kind of a church you like,
You needn't slip your clothes in a grip and start
on a long, long hike;
You'll only find what you left behind, for there's
nothing that's really new;
It's a knock at yourself when you knock your
church; it isn't the church, it's you!
Real churches are made, not by men afraid, lest
someone else gets ahead.
When everyone works, and nobody shirks, you
can raise a church from the dead.
And if, while you make your personal stand, your
neighbour can make one, too,
Your church will be what you want to see; it
isn't your church—it's YOU! "

CLARENCE NICOLA.

☆ ☆ ☆

AN INCIDENT

THOSE NAIL-SCARRED PALMS

He had been invited to the home of a wealthy man, a painter, like himself, who valued Mr. Burton's opinion on some work he was doing. When he arrived he found that his host was, at the time, giving a reception to the great pianist, Mark Hamburg. After being introduced, Mr. Burton said to Mr. Hamburg: " When I was a small boy my father took me to hear a famous pianist. I returned home and wept with disappointment because I had been placed behind a pillar where I could not see his hands. The next night, risking a stern reproof from my father, I borrowed five shillings from the cook, and on entering the concert hall said to the doorkeeper: 'I must have a seat where I can see his hands.' It was an unforgettable experience. You, sir, were the pianist." Tears fell from the face of Mark Hamburg as he listened. " And now, sir," Mr. Burton added, " I would like to speak to you of Another's hands in which I am interested; the hands of Jesus." And he preached to him the gospel.

Told by WILLIAM BURTON, C.E.M.

☆ ☆ ☆

A QUOTATION

ALL FOR JESUS!

" What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'Lord' when I desire to be a servant of Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help, and succour? All these vanities I will away with, and everything besides, I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright." So spoke Baron Von Welz, in the seventeenth century, after pleading in vain with the Lutheran Church to send the gospel to the heathen. He renounced his title and estates and gave himself to Dutch New Guinea, bearing his own expenses.

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EDITORIAL

THOSE who purport to instruct us in the art of living do not sufficiently acknowledge the moral energy generated by our simply making up our minds as a factor making for right conduct.

Experience shows that we can make up our own minds; that the State can make up our minds for us; that God can do so; that fear of adverse consequences or expectation of favourable consequences can do so; and that the fear of being found out in wrongdoing can do so.

Our previously used example of a queue of cars dutifully following a police car in a built-up area affords sufficient illustration of an outside influence—in this case the State—making up our minds for us, often in spite of ourselves. However impatient, irritated, heedless or drunk a driver may be the sight of a police car makes up his mind for him.

We recognise how eminently desirable making up our own minds is; alas, our being what we are necessitates that some outside influences have on occasions to supply the necessary force to direct our minds aright.

Those who are converted to Christ have this advantage: the Holy Spirit has enabled them to make up their minds to follow the Lord Jesus Christ. "And be ye transformed by the renewing of your mind" (Romans 12:2). Having made up their minds saves them from multitudinous temptations: God is their sanction for good and against evil; in the words of Joseph, in a thousand and one situations of temptation their problem is solved, "How can I do this great wickedness and sin against God?" Not merely sin against the person, as himself; against society, as the State; the problem is concentrated for the converted: God is their ultimate sanction for good and against evil. Joseph did not find the conquest of temptation easy, but he, having made up his mind to obey God, found the battle against temptation more than half won before it began.

Failure in committal robs us of moral stamina.

For those converted to Christ the problems of relationship between the sexes are virtually solved by His commands. They, knowing for example that fornication is contrary to God's mind, have already won the battle in their minds; hence they not only reject the temptation, they reject those practices that inflame desire and weaken the will. Conquest of temptation is not easy, but two factors help Christ's converts: His power within them and their having made up their minds to do His will.

Likewise in the matter of divorce, our Lord's explicit commands are our sanction against equivocation. Double-mindedness saps our moral energy and weakens our intentions. But our Lord's words are clear and categorical. In the Old Testament economy, He stated, "For the hardness of your heart [Moses] wrote you this precept" permitting them to write a bill of divorcement and to put away their wives—hardness of heart not only towards the partners of the marriage but also the children of the marriage—and what callousness we observe here! But before that it was not so.

And later His specific command is given: "Whosoever shall put

(*continued on page 224*)

From my diary

by T. H. STEVENSON

HAVING just completed my study for tonight's Bible study I would share with you some observations on misunderstandings of John 9. The question of the disciples as to whether the blindness of the man mentioned was because of his sin or the sin of his parents was answered in words that showed their mistaken conclusions. The unfortunate punctuations of the text of Jesus' reply has led surely to another misunderstanding also. Our Lord did not teach that the man was born blind in order that God might manifest His works by healing the man. If one reads the full text carefully ignoring the punctuation ":" we will see that Christ's words "But that the works of God should be made manifest in him, I must work the works of Him that sent me" refer to the cure of the disease; not to the cause of it. Another misunderstanding arises from the oft-quoted words of verse 31, when the healed man declared "Now we know that God heareth not sinners." That is not what "the Bible says." That is what the Bible says the man said. As to the man's own healing, it is not even inferred that he made any prayer or request to Jesus. Jesus saw him; and Jesus healed him.

☆ ☆ ☆

Some eleven years ago I served as president of a local Free Church Council; a time when it could yet be said that such a group was still a council of free churches. Now a new constitution of the Federal Free Church Council provides for closer co-operation with the British Council of Churches. It is reported that in future the Free Churches will be associated with Anglicans and Roman Catholics in local councils of churches. Dr. John Marsh in his moderator's address said "I believe this means that our Free Church witness will be more effectively heard by our fellow Christians and also by the world." While more effectiveness may be the desired result, the reason for closing the ranks is rather dismal. Dr. Marsh declared "The churches are learning by painful experience of ecclesiastical decline that they are far more together in their failure than they were ever apart in their success." A unity because of failure can hardly be expected to be very effective.

☆ ☆ ☆

Outside forces and influences may be against or apathetic to the churches today, but the greatest hindrance is within. In his book *Jesus Rediscovered* Malcolm Muggeridge writes: "One may marvel that, when pretty well every item of Christian belief and of Christian ethics has been thus subjected to some degree of denigration and attack by those ostensibly responsible for upholding and propagating them, congregations of sorts none the less continue to assemble in parish churches on Sunday mornings. The Church of Christ has to stagger on under the guidance of those who increasingly sympathise with, when they do not actually countenance, every attack on its doctrine, integrity and traditional practices."

☆ ☆ ☆

I have been reading Professor F. F. Bruce's book *The Spreading Flame*. This study of the early Church presents a striking contrast with the foregoing pictures of the church today. Yet the contrast today could scarcely be greater than with a description of the Church in our own land in the Victorian age. A reviewer of Owen Chadwick's *The Victorian Church* portrays a gloomy picture, and one chiefly created from within the Church. The reviewer states "Professor Chadwick is not inclined to put the chief blame on scientific progress. A bigger unsettling factor was Biblical criticism which destroyed the foundation of so many Christians' beliefs." He adds "Men follow their leaders in religion as in other matters. Intellectual doubt in the pulpit is soon reflected in emptying pews." Yes, in every age the greatest enemies of the Church have been within. (Incidentally, the scholarly Professor Bruce who is a recognised teacher among the Christian Brethren, must surely be in a unique position among them in having the honoured degree of Doctor of Divinity.)

☆ ☆ ☆

I have been referring much to "the Church," aware how easily we can create a false impression of the strict meaning of the name. It is not any one denomination or consortium of denominations. Nor is it any building, however grand. Not even Westminster Abbey. Theologically the abbey is not a church, and in a technical point of law it cannot even be established that it is "A district church of the Church of England." The case against two clergymen who protested in the abbey against an anglo-Catholic unity service, was dismissed on this point. Charged with "Indecent behaviour in a district church of the Church of England," neither the prosecution nor an expert witness could define the abbey as a church and the case was dismissed because of this. Happy are all who belong to "The general assembly and church of the firstborn, which are written in heaven."



Photograph by courtesy of *Newtownards Chronicle*.

Newtownards annual fellowship tea held on February 28th. Photograph of guest table with guest speaker, Pastor John Harris, third from right.

THE APOCALYPSE (*continued*)

of war as a result of their work. Make no mistake! The judgments of God are in the earth against the ungodliness of ungodly men and those who persist in their sin and their rejection of God's warnings.

It is the accentuation and the accumulation of the effects of these judgments as the end of the age approaches that is the most frightening. The Devil, cast out of the heavenlies, is making his bid for the control of the human race before the end. He knows what his destiny is when Christ returns, and he is putting all he has into winning control of the nations in order to thwart, if he can, that triumphant return of the Son of God to claim His inheritance. War is Satan's master card, and when he plays it, men are induced to destroy each other in their hatred. Human passions and national pride all come into play in his war programme.

In this picture of the blood-red horse and its rider we see the approaching disintegration of all human standards and indeed human relationships. Passions will rise. Men will be roused to all kinds of acts of violence and injury. Class hatred, race riots, and selfish ambition will create a situation which will be impossible to control. Friends will betray friends; the love of money will become a dominant passion. Men will be arrogant, boastful and abusive. They will put pleasure in the place of God. They will defy the truth because they have lost the power to reason.

These riders, all four of them, are consecutive in their action and continue in increasing power until the end of the age. Their destructive forces will reach their finale in a great crescendo of defiance against God which will bring about the climatic effect which is seen in the opening of the sixth seal. David the psalmist saw this in one of his prophetic moods, and wrote: "Why do the heathen rage, and the people assemble tumultuously? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. . . . Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little" (Psalm 2).

EDITORIAL (*continued*)

away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:1-16).

Our Lord's words simply reflect His own judgment on the unique character of marriage as a Divine institution—"whom God hath joined together," a uniqueness that we fail to recognise at our peril, and an institution we undermine to the wrecking of society.

We may wish to ameliorate this judgment, but our Lord realised that the making of exceptions erodes the basic command of all power until society finds itself in the predicament of which we today witness an example.

ELIM
EVANGEL
SUPPLEMENT

Vol. 4 No. 6 A

WAVES OF EVANGELICAL REVIVAL



by Pastor Charles J. E. Kingston

NATURE moves in waves. The tide comes in and ebbs out in waves; the physical body progresses from childhood to old age in well definable periods; the seed in the ground grows by the appointed "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). Is it any wonder then that there should be waves of evangelical revival; sometime a crest, sometime a trough?

God moves evangelically in revival when the Church is in the trough of an ebbing tide. Since He does not send judgment until "the iniquity of the Amorites is full," neither will He move in revival until the Church, conscious of her failure to convert the masses, repents of her worldliness and unbelief, humbles herself and seeks God prayerfully. Then it is due time for God to intervene. God has, it seems, visited us with revival at about forty-year intervals.

The Reformation, which has been called the greatest revival since the apostolic age, was brought about mainly through the Scriptures being printed in our own tongue. England became the land of the Book. The date was about the middle of the sixteenth century.

Followed this the Puritan revival. This move of God's Spirit gave birth to some of the non-conformist churches. The date, in round figures, 1600.

The Quakers came next. In 1646 there came to George Fox the message that to be a Christian meant passing from death to life, and that only such as had this experience were in reality believers. With their doctrine of the Inner Light they placed emphasis on the moving of the Holy Spirit.

The Methodist revival began under the ministry of the Wesleys and George Whitefield, and quickly spread over the country. Preaching to the miners of Kingswood, Whitefield was in a passion of tears. "How can I help weeping," he said, "when you have not wept for yourselves?" And they began to weep. At Moorfields fair he preached to some 20,000 to 30,000 people. Assailed with stones, dirt and rotten eggs he soon had them as quiet as lambs. Coming back later in the day he continued preaching till dark. The next day he received no fewer than 1,000 letters from those converted that day.

When Wesley preached, "he dealt with sin as sin, and with souls as souls. The strength of these men was that they had a definite creed and they also cultivated the mighty instinct of prayer."

The Primitive Methodists were the next to experience revival. At the beginning of the nineteenth century the great evangelical revival had spent its force; the revival fires were dying, and the Holy Spirit sought new channels to pour His living power. The masses were outside the churches and the moral condition of the people was appalling.

Primitive Methodism began in prayer; these were seasons of spiritual wrestling. Because of their loud praying and frequent "Amens" they earned the name of "Ranters," but they were defended by re-

ference to Ezra 3:12, 13. "And the people shouted with a great shout . . . and the noise was heard afar off." Before long its preachers were winning thousands to Christ.

The Revival of 1859. In this awakening God moved wonderfully in America, Ireland, Scotland, Wales and parts of England. Such was the conviction of sin in the north of Ireland that people used to fall down in the streets and were unable to rise until set at liberty in the gospel. When a young man in Ireland I frequently met old people who were converted as children in the '59 revival.

The Moody revival. Not long after this, in 1874/5, through the efforts of Moody and Sankey, Britain was visited by a further move of the Holy Spirit. Moody's first meeting was held in a certain church and he found the congregation unresponsive and critical. A member of the church hurried home to tell her sister (who was bed-ridden) about the preacher. She had been praying that God would send Mr. Moody to her church and she devoted the rest of the day to prayer. At the night service the spiritual atmosphere was completely changed. When Mr. Moody made his appeal hundreds came out for salvation. So began a remarkable visitation of God's Spirit upon the country.

The Welsh revival. In 1904 God moved again, this time in Wales. Evan Roberts, a young man baptised in the Holy Spirit, visited his home town to speak to the youth group of the church. He announced an after-meeting and all who stayed prayed until finally one young girl said, "I love Jesus with all my heart!" And the revival had begun. Thousands were converted. The Spirit of God was so manifest, not only in the churches, but in the homes and even in the public-houses that men would order their drink and then be so convicted that they left it undrunk.

The Pentecostal revival. Though the Welsh revival was mostly confined to Wales the Holy Spirit began to move all over the world in a new move of the Spirit. Simultaneously the Holy Spirit filled seeking hearts, wherever they might be. Elim is but a part of this great Pentecostal revival through which, under the divine blessing, millions have been converted to Christ. The date: 1906.

The new Pentecostal revival. Just when it seemed as if, in some ways, the revival fires were beginning to die down God began in the 1950s to pour out His Spirit on the main-line denominations and we are in another wave of revival blessing. Halleujah! And I want to be in it, too. Don't you?

CHURCH REPORTS

STAFFORD **Pastor: T. Partington**

On February 18th we had the joy of seeing five people go through the waters of baptism. The room used for the occasion was kindly lent by the Brethren. A lady who made a decision in our Sunday school years ago was brought back to the Lord through the faithful witness of her daughter, and both she and her daughter were baptised at this service. One of the candidates was once training in the Roman Catholic Church to be a monk. His brother is a priest. He, along with the others, gave a short testimony to their salvation before their immersion by the pastor. This is our third baptismal service since our pastor's induction two years ago.

E. W. HODSON.

RYDE **Pastor: I. R. Hall**

The Ryde Elim Junior Crusaders was commenced in November last by Pastor and Mrs. Hall, following a successful Sunshine Corner crusade by Mr. Paul Epton, from the Elim Bible College, and Mrs. Hall. Although the highest attendance during the crusade was thirty-six, the numbers since then have risen to forty-five on occasions and interest is growing.

By maintaining a varied programme each week, with the opportunity to earn prizepoints towards the monthly prizegiving, the workers have been able to build upon the foundation laid in the crusade. The children are encouraged to memorise Scripture and bring their friends to Christ.

At their last monthly prizegiving Messrs. Patersons, of Ryde, photographed the majority of the prizewinners and the local newspapers published the photographs with a short report. The following day the workers were given permission by the Ryde Borough Council to hold a Sunday afternoon beach mission during the summer months.

SELLY OAK **Pastor: A. Caple**

Our photograph shows three brothers and their wives bringing their children for dedication. At the



annual fellowship meeting it was reported that the church had made progress during the year in all departments. For example, missionary offerings had doubled and church offerings had increased by more

(*continued on page 230*)

Letter from Europe

THE FRENCH POINT OF VIEW

Translated and compiled by

B. C. VIDAMOUR

MINISTER OF ST. HELIER ELIM PENTECOSTAL CHURCH, JERSEY.

Let's hope that this isn't you.

Too often the evangelistic churches in France present a sad, weak front to the outside world. Instead of obeying the Word on Sunday mornings, how many Christians go into the countryside, go visiting, entertain their relatives or friends or, quite simply, just stay in bed, instead of coming to the worship service to feed from the Word of God ? And where do they go on a Bible-study evening, on prayer meeting night or during special evangelistic efforts ? Do they watch television, comfortably settled in their armchairs ? Is it too cold outside ? Or too hot ? Or is it raining too hard ? Many unbelievers must say to themselves: " This gospel that they talk about must be so tiresome since so few are *really* interested." Shouldn't we put all the wheels in motion to reconvince them ?

Someone has made this sad observation, " I am convinced that what is putting the brake on evangelism in France is the life of the Christians, those who do not contend in the Biblical sense against sin, the devil and worldliness, and those who do not participate in the life or testimony of their church by word and prayer and their presence."

May God come to the aid of His Church in order that she become a powerful force in France, by her contention and by her participation. Only then will we see the foundation of satanic opposition shaken, only then will we prove the truth of this word, " we are more than conquerors through Him that loved us."

THE BIBLE

Bright are those who read it
Intelligent are those who meditate on it
Blessed are those who believe it
Liberated are those who live it
Enriched are those who propagate it.

WHAT CHILDREN THINK OF THEIR FATHER

at years of age . . .

6 Our dad knows everything.
10 Our dad knows a lot.
15 We know just as much as dad.
20 Decidedly dad doesn't know much!
30 All the same we might ask father's advice.
40 Even so father really does know something.
50 Father knows all.
60 Oh! If only we could still ask father about it.

Honour thy father and mother ; which is the first



commandment with promise ; that it may be well with thee, and thou mayest live long on the earth (Ephesians 6 : 3, 4).

THE DRUG ADDICT'S PSALM

A short while ago, in a telephone kiosk, a policeman found a scrap of paper, a type-written message ; a note from a slave to drugs, a girl, twenty years of age. She gave free expression to the despair in her heart by rewriting Psalm 23.

King heroin is my shepherd,
I will always lack something ;
He maketh me to lie down in the mud,
He leadeth me beside troubled waters.

He ruins my soul,
He leadeth me in the paths of perversity,
I will walk in the valley of perdition
In terror, exposed to all evil,
For thou, heroin, thou art with me,
Thy syringe and thy ampoule try to comfort me.

Thou takest away before me all the good from my table,
In the presence of my family ;
Thou fillest my head with hallucinations,
My cup overfloweth with despair.

Yes, the slavery of heroin will accompany me
All the days of my life ;
And I will abide in the house of the damned
For ever.

I know that many are moved in hearing this cry of despair from a twenty-year-old girl, in the springtime of her life, at an age when she should be beginning to build her future. No one knows who she is. She did not sign her message. But one thing is sure: she could not have written her Psalm 23 if she had not known that of the Bible. She knew the letter of the word—but not its power. Who will tell her that the words of the old book are more than just words ? Who will tell her that the love of God seeks her broken heart ? Who will intercede for her and for the thousands of others ? Who will fill the gap ?

37th Annua

AT PONTIN'S BLACK

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Sunday at 8 p.m.	**Evangelistic rally** **Speaker : Rev. A. Wilson (Ireland)**
Monday at 7.15 p.m.	**Convention meeting** **Speaker : Dr. Charles W. Conn (U.S.A.)**
Tuesday at 7.15 p.m.	**Convention meeting** **Speaker : Rev. G. Jeffreys Williamson (A.O.G.)**
Wednesday at 7.15 p.m.	**Missionary rally** **Speakers : missionaries on furlough Dominique Kalele and Samuel Mupoya (Congo)**
Thursday at 7.15 p.m.	**Evangelistic rally** **Speaker : Dr. Charles Conn (U.S.A.)**
Friday at 7.15 p.m.	**Convention meeting** **Speaker : Rev. G. Jeffreys Williamson (A.O.G.)**

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  Thursday at 11.15 a.m. Speaker : Rev. F. J. Slemming (Oxford)
- **Women's rally on Wednesday at 3 p.m. Speaker : Mrs. E. Glass (Manchester)**
- **Open-air meeting on Sunday at 3 p.m. on the foreshore. Speakers : Rev. S. C. Cain and Rev. L. Cowdery (Plymouth)**
- **Morning ministry every day at 7.45 a.m. (Sunday at 8 a.m.)**
- **Bible studies : Monday to Friday conducted by Rev. S. Beresford at 11.15 a.m.**
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Dr. Charles W. Conn



Rev. G. Jeffreys Williamson

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Elim Missionary Society feature

LETTER TO ANTIOCH

by KEVIN BROTTON, Taiwan

THE Chinese New Year is now in full swing, the celebrations long since forgotten and sweat once more on many brows in factories and fields. With the Chinese New Year comes the springtime and young water buffaloes are kicking their legs and prancing crazily about their mothers, who know what life in a paddy field is all about and keep cool by frequent immersion just like the hippo. It feels good to witness all of nature giving its own peculiar praise to God, especially in this Chinese environment with so many facets of life quite different from those of England.

Of course, south-east Asia is buzzing with the pomp and circumstance of " Progress and harmony for all mankind," which is currently showing in our neighbouring country, Japan, under the popular name Expo '70. It is hard to describe how important this event is for Asians and to see the press, television and radio carry the stories of Expo '70 in such detail is truly amazing. Colour television is here already, and so via the satellites thousands of Taiwanese are spending every night in Osaka. Not since the U.S. landed men on the moon has such an event taken this people by pleasant surprise, bringing home forcibly the marvel of modern communications media.

When I see all this happening around me and hear about the fun Japan is having I cannot forget the smallest Expo ever, held about A.D. 29 near Jerusalem. The one that God Himself staged is unforgettable. The fitting title for that Expo 29 can only be " Peace through the blood of His cross." I'm not pouring cold water over man's ideals at Expo '70—it is a tribute to the skills God has given to him—however, when the half-year is up mankind will look around for something else to set up as a flicker of hope and a new, better, dynamic slogan to attend it. It cannot be the Olympic Games, because racial tension has set in. Well, for me the old, old story, it is ever new, and I know the sun never sets on those in the world who are coming to Christ, hour by hour, yes, even while you read this next line, lives somewhere are being recreated and the eternal reality of God's Expo 29 still admits sinners ; people are still coming, seeing the Son of God give Himself a ransom for many, and so being put right with the Father. Don't think about going to Osaka if you have not yet been to Calvary in spirit, and there by faith, receiving Jesus Christ as Lord, and later the tomb, quite empty, and finally heaven's throne occupied by the exalted Son of God. It's true you know.

PAI LE TIEN.

CHURCH NEWS (*continued*)

than forty per cent. Last Sunday morning 160 people " broke bread " and almost every Sunday night the church is packed in so much that serious thought is now being given to church extension. With this in mind, the house next door to the church has been purchased and the £2,400 needed for this project has been provided by the members and friends of the assembly within six months—all this at a time when offerings have increased still further.

SOUTHAMPTON **Pastor: J. C. Kennedy**

How time seems to fly, for Sunday, February 15th, was the occasion of Pastor and Mrs. Kennedy's second anniversary.

We have enjoyed the gifted teaching ministry of our pastor and he has been a true and sincere shepherd to the flock, ably supported by Mrs. Kennedy. Their long pastoral experience is most evident.

It was fitting that an " old " friend of the church, Rev. George Backhouse, should come as God's messenger for the day. His ministry, as always, was really enjoyed, and we feel sure that he demonstrates in his own living his exhortation to us to be " not slothful—fervent in spirit—serving the Lord." His evening message on " wheels within wheels " was challenging, interesting and up to date. It was a day of blessing and we trust Pastor and Mrs. Kennedy will spend many more anniversaries with us.

Two weeks previously we had a choir Sunday, when Mr. Reg Osborne relinquished his position as choirmaster. We have a fine choir and our brother, being a gifted musician, much of the choir's success must be attributed to him. Unfortunately Mr. Osborne has for some months been very poorly in health and this has necessitated his easing up from some duties. We have a Lord who undertakes for and heals His children, but we have to " work with Him " that His ends may be accomplished. We are sorry to lose Mr. Osborne as choirmaster after nine years, but are pleased he is continuing as pianist. He received a wrist-watch from the church and photographic equipment from the choir to show appreciation for his past service and devotion to what has been a most worthwhile task. We not only wish him God's richest blessing but pray he may know again the Lord's complete healing.

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LETTER

DEAR PASTOR BRADLEY,

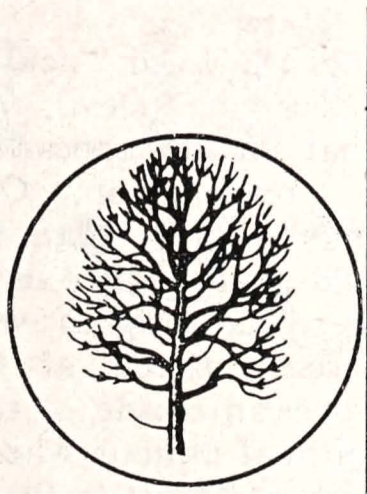
Every week I purchase an EVANGEL and take it to work to exchange it for another Christian magazine with a friend.

The two magazines often get left on the office desk from 8.30 a.m. to 5.30 p.m. the same day. One day a traveller came in, saw the ELIM EVANGEL and said, "Whose is this?" and I said "It is mine." He then told me his mother used to go to Elim and he went to the Sunday school, but he added, "There is nothing in it." My friend and I had a long talk with him before he left.

Afterwards, my friend said he knew a lady who would know this man's mother, so he asked his friend to visit the traveller's mother. From this visit the mother has been to my friend's church for three weeks running and on February 22nd, 1970, she made a decision for the Lord.

ANONYMOUS.
(*name and address supplied*).

Birmingham.



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OVERCOMERS *(continued)*

or off for his mischievous work. The Lord "neither slumbers nor sleeps," nor does the Devil, my friend. You will remember that he can appear as "an angel of light," or as a "roaring lion." One feels that his whispers are more deadly than his thunders, for his thunders would tend to drive us to the Lord: it is his subtle whispers that draw us away from Him. We are the constant objects of his attacks; Paul writes in the Ephesian epistle of this spiritual conflict and of the spiritual armour whereby we may overcome. The words of Christ to Peter, "Get thee behind me Satan," show graphically that our warfare is not essentially human, but is that of the Spirit.

Overcomers! What a grand word, and I covet for each one of us that we may know this experience. I would know its power in my own spiritual life. John, in the Revelation, writes of the wonderful blessings to be bestowed upon those who overcome, in whatever age, for they shall receive an eternal inheritance. Peter writes about it, you remember, when he describes it as being "incorruptible, and undefiled, reserved in heaven for us who are kept by the power of God," for He alone can give us overcoming power. Overcomers will be enthroned in glory, for as they have shared Christ's victory they will share His exaltation. They will have a new name. Oh yes, we sing, "There's a new name written down in glory." I wonder if you like your own name! I'm quite satisfied with mine, for the Smiths are a big family. One member of Parliament in the seventeenth century, during the Puritan era, was called "Praise God Barebones." Fancy having a name like that!

But for everyone who overcomes there will be a name that will cause no shame or regret. He will have authority over the nations, when this world that has known no peace since the Fall will be subject to the rule of the Prince of Peace, and the overcomers will have a share in that rule. Overcomers will have a robe in glory, the robe of Christ's righteousness to clothe them in eternal splendour. They will eat of the tree of life and, just as many are known as pillars in the churches today, and we miss some of them tonight in their sickness, so the overcomer will be, not have, a pillar in the heavenly kingdom. I know that much of this is highly imaginative, but words fail ultimately to describe the glories that are yet to be. Remember how the Word of God describes this fact: "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit." The words "It will be worth it all when we see Jesus" are more than a sentimental ditty; to the believer they tell of reality, praise God. I want us to be overcomers, and enjoy some of the blessings overcoming brings, not just in eternity but now, in our spiritual experience.

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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?

"COLD PRINT or LIVING WORD?"

By ELIZABETH S. WELLS
(WOOLWICH)

WHAT is the Bible to you, cold print or living Word? Have you subjected it to reason's deadening scrutiny, or do you acknowledge it to be the active, living and life-giving Word of God? This acknowledgment is as vital and basic to Pentecost as it is to evangelical Christianity. Who has found Christ as Saviour outside the regenerating influence of the Word of God? "You have been born anew, not of perishable seed, but of imperishable, through the living and abiding word of God" (1 Peter 1:23, R.S.V.). Who has been baptised in the Holy Spirit except by acting on the authority of the promises of the Scriptures? "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8, R.S.V.).

Does one come effectively to Christ for healing other than on the grounds of the Word? "By whose stripes ye were healed" (1 Peter 2:24, A.V.). Speaking in tongues, and all the gifts and fruit of the Spirit, betoken a stand on the Word of God, and to this realm we dare not bring stultifying reason, for it is essentially the faith realm. Perhaps this is why the greatest acts of faith are based on the simplest of premises, that of just taking God "at His Word."

THE FAITH REALM

Our approach to the Word is conditioned by our prior experience of it. As we put our faith into action regarding one part of holy scripture, and find the stand effective and owned of God, we are emboldened to take a similar stand with respect to other parts of Scripture. We recall how we found salvation through believing God's testimony to His Son as found in Scripture; we then adjudge His promise of the baptism of the Holy Spirit to be no less reliable, and this too becomes effective in our experience of faith. Similarly, when others give testimony to the living Word, this increases our confidence, and stirs us up to exercise "like precious faith."

From Reformation times, Luther's "Here I stand!" relates directly to the authority of Scripture; as he says "My conscience is captive to the Word of God." Which words unleashed the Pope's fury, at the hands of the emperor, Charles V, in the form of the "Edict of Worms," and Luther fled Worms under safe conduct, until the emperor could decently attempt to put the edict into effect.

GOD MEANS WHAT HE SAYS

Charles G. Finney, before his conversion, associated spasmodically with a group of Christians who used to meet for prayer. Finney, troubled at seeing so few answers for so much prayer, told them: "You have prayed enough since I have attended these meetings to have prayed the Devil out of town, if there were any virtue in your prayers, but here you are, praying and complaining still!" And, even then, he searched the Scriptures and concluded that their prayers remained unanswered because they failed to comply with God's revealed conditions for answered prayer.

Once "meeting the Lord Jesus Christ face to face" (his own words), he became strongly impressed with the fact that God means what He says, and that answered prayer is not something afar off and nebulous, but wonderfully near and possible, on the ground and authority of the Word of God. This resulted in his delineation, in the book *Revivals of Religion*, of the principles behind revival, and praying the "prayer of faith," among which is that of finding a "ground of belief" in the holy scriptures, on which to base our prayer of faith. Which principles, as is well known, became wonderfully effective in his life and ministry, some 250,000 being converted in his home country of America, and also in England. So much so, indeed, that he became known as the "Apostle of Revival," and his book *Revivals of Religion*, had a mighty effect under God, as far afield as China, where revival broke out under the ministry of Jonathan Goforth.

Writing of China reminds me of an incident remembered from A. E. Glover's *A Thousand Miles of Miracle in China*. He recounts how, during the Boxer uprising of 1900, a group of missionaries with the then China Inland Mission, were making their way to the coast and escape when they found themselves suffering from thirst, and the only water to hand was an obviously infected stagnant pool of dirty water and they had no means of boiling it. One could imagine their feelings, but committing themselves to God and the scripture, "if they drink any deadly thing it shall not hurt them" (Mark 16 : 19, A.V.), they slaked their thirst and experi-

enced no ill effects at all, to the glory of God.

Similarly, Maria Monsen, another missionary to China, withstood a pirate at gun-point during a tumultuous sea voyage, with the scripture: "No weapon that is formed against thee shall prosper" (Isaiah 15:17, A.V.). Also she found comfort and deliverance in the promises "The angel of the Lord encampeth round about them that fear Him and delivereth them (Psalm 34:7, A.V.) and "For I, saith the Lord, will be unto her a wall of fire round about" (Zechariah 2:5, A.V.). Likewise, Willie Burton, servant of God, risked life and limb in the Congo, trusting God's Word to the uttermost as he faced a savage's levelled arrow, resting in the scripture, "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day" (Psalm 91:5, A.V.).

COMPLETELY WHOLE

T. L. Osborn, known as the "Apostle of Faith," in his book, *Healing the Sick,* recounts the following true story. A young woman, suffering from consumption, was reading 1 Peter 2:24, "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness," and at once reached out in faith and found Christ as Saviour. Even while rejoicing in sins forgiven she read on, "by whose stripes ye were healed," and appropriated this too to herself, saying "if the first part is true, then so is the second, and I am healed," and she arose from bed, despite her mother's protestations, and in a little while was completely whole.

There are reports, within the last five years, from reliable sources, of Pentecostal revival in Indonesia, thousands being saved and healed. Some of the evangelistic bands are led by simple tribal women, under whose ministry mighty miracles of salvation and healing are taking place, even to the raising of the dead, simply through trusting the Word of God with implicit, childlike faith. The accounts read like the last verse of Mark 16: "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

Cold print or living Word? In a day when it is not intellectually respectable to take the Word of God at face value, we do well to remind ourselves of the testimonies of those who have taken such a stand by faith, honoured and accepted of God. The challenge comes afresh to you, and to me, as we remember that God Himself has declared in Holy Scripture: "I am watching over My Word to perform it" (Jeremiah 1:12, R.S.V.).

"For ever! for ever! O not for a day,
He keepeth His promise for ever,
To all who believe, to all who obey,
He keepeth His promise for ever!"

Let it be reverently said, His honour is at stake, if He does not fulfil His Word when it is taken in faith and relied upon, and we are assured that He is faithful.

COME ON, MOTHER! (*continued*)

played without any undue protrusion of the human personality, played as you should like to play them in heaven before the angels and our blessed Saviour. My word, that would be a happy balance!

Come on, Mother! Join our demonstration for a better fold. Four hurdles and a bale of straw may have satisfied you in austere days but not us in these affluent times. We want the hurdles filled in to keep out the draughts and a good roof over our heads. Mother frowned, she didn't know what things were coming to, but she kept up alongside the ewe to be. It was such a good opportunity to give advice out of her wealth of experience. "No doubt there is room for improvement," she baaed, "but remember you will have baby lambs one day and as a rule baby lambs aren't always careful with things. Improve the fold, but keep it functional, don't make it so elaborate that little lambs won't be welcome or they will fail in the purpose for which they were intended." A nice point to bear in mind when building churches, isn't it?

Come on, Mother! Come and eat grass with my friends. She was amazed that there could be different ways of eating grass. There they were, having a little nibble, then a jump and a frolic, a nibble, a jump and a frolic, and so it went on. She wasn't unduly alarmed. True, she didn't like too much of the frolic, but she was pleased they were having a nibble.

Come on, Mother! I've found some new friends. They look very much the same as we do, though they may have a few extra black patches, they eat the same grass, they baa the same way, well, almost the same, perhaps they are a little gentler—there they are, over there in the next fold. Mother couldn't squeeze through the hurdle, but the little lamb went over and enjoyed herself. Mother cautioned her on the way back to their nitch in the fold that it is all right to be friendly toward other folds so long as you are loyal to your own. Mother couldn't have given that excellent advice if she hadn't kept up alongside her lamb, could she?

Come on, Mother! Hear how our little group baas. They have a new sound! At first she was stunned, but too wise to insist that every generation of lambs should baa exactly the same as she had done. After a while she came to like the new sound and even tried it out herself but with a wholesome reticence. Now the lambs prefer it that way, too!

Come on, Mother! Yes, let us keep up with them. How else can we fulfil our Lord's request, "Feed My lambs"? Ah, that's a point!



Margaret M. Ladlow's page

"Perfect love casteth out fear"

(1 John 4:18)

WHEN praying recently for sick people seeking healing my husband felt led to ask each one about his or her individual need. The occasion I am recounting occurred during a ten-day crusade conducted by our local pastors in the market town of Agogo. This little place far in the bush, serves as a trading centre for many hidden and remote villages and hamlets where fetish worship holds sway. It is not surprising then that the people in this area are often fearful and superstitious. In fact when travelling back late at night after a long meeting we glimpsed the darkened forest and the lonely bush trails and to our unaccustomed eyes it all seemed so mysterious and primeval. It is hardly to be wondered at that a number of the people who had come forward for prayer asked to be delivered from a sense of fear. The first little lady, so beautifully dressed in her kaba and cloth, with a darling baby in her arms, had come to ask for prayer for the little one who that day had developed a high fever. After praying for the child, my husband turned to pray for the next in the line but as he did so the mother looked at him with such appealing eyes and said "Oh, sir, won't you pray for me?" In answer to his inquiry she explained that she was not sick in body but that her whole life was dogged by fear; she dreaded the night and she dreaded the dawning of each new day always afraid that something terrible was going to happen to her or to her family. Farther along the line a pathetic young man explained that he feared that a ju-ju curse had been put upon him which had caused him to develop a very bad stammer and had robbed him of his confidence at school.

An even more striking example of superstitious fear was witnessed by my husband when travelling back from a village service recently. As our own vehicle was in the garage for repairs he was dependant on local transport. After a wait of over two hours, when he had almost given up hope of reaching home that night he managed to get a lift on a mini-bus. It was well after 11 p.m. and a very dark night, the road was lonely with no traffic in either direction and the villagers in their mud and wattle houses in the few isolated places through which they passed had long retired for the night. There are many culverts and bridges over small streams along the way and on approaching each one, the driver sounded his horn many times and changing into first gear he slowly crossed each intersection and even made a wide sweep on to the right side of the road when actually opposite the low wall of the bridge or culvert. Greatly intrigued by this procedure my husband questioned the brethren travelling with him. The explanation was simple! Lurking in the culverts were witches or evil spirits ordered there by demon authority, waiting to cause crashes and injury! Hence the driver sounded his horn to drive them away and took the added precaution of driving very slowly in the centre of the road in case the demons dragged his vehicle into the ditch or smashed it against the wall. The poor man was motivated by fear; very real and menacing danger, he felt, faced him on that lonely road.

Fear can be engendered by real or imaginary danger or premonition of disaster. Oh, the fears that assail the human heart. Some are unreasonable fears, others are the product of adverse circumstances and yet others, I believe, are from the pit and people are gripped by an inexplicable spirit of fear. How well the Bible pin-points the condition of the fearful heart: "fear hath torment" we are told in 1 John 4:18. How up-to-date the Bible is also, for our Lord describing the last days of this dispensation says that it will be characterised by men's hearts failing them for fear. How apparent is this attitude throughout the world today. Thus it is with joy and relief we take the sweet promises and comforting words of scripture to our hearts. David cries in Psalm 34, "I sought the Lord and He heard me and delivered me out of all my fears," and in the New Testament the triumphant statement of 2 Timothy 1:7: "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind," can surely be a sheet anchor in the days of storm and doubt when fear raises its ugly head.

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ITINERARIES

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Pastor and Mrs. Butcher:
April 7, Canada; 8, Eastleigh; 9, Romsey; 10, Portsmouth; 11, Ryde; 12, Gosport.

K. McGillivray (Taiwan):
April 5, Palmers Green (a.m.), Kensington Temple (p.m.); 7, Letchworth; 8, Watford; 9, High Wycombe; 10, Ilford; 11, Leyton; 12, Reading.

D. Mills (Ghana):
April 4, Dunmow; 5, Sudbury (a.m.), White Notley (p.m.), Braintree (6.30); 7, Colchester; 8, Clacton-on-Sea; 9, Stowmarket; 10, Felixstowe; 11, Westcliff-on-Sea; 12, Ingatestone (a.m., Chelmsford (p.m.); 13, Leigh-on-Sea; 14, Southend-on-Sea.

Joseph Smith:
April 11-16, Erdington; 18-23, Selly Oak; 25-30, West Bromwich; May 2-7, Kingstanding.

BIRTH

BERESFORD. On March 6th, to Pastor and Mrs. David Beresford, Hayes, Middlesex, a daughter, Rachel.

WITH CHRIST

PRICE. On March 12th, Ada Price went into the presence of her Lord. Founder member of the East Ham Elim Pentecostal Church. Aged 86.

RAMSEY. On March 8th, Mrs. Annie Maud Ramsey, aged 84, member of Ipswich Elim Pentecostal Church, passed into the presence of her Lord. Officiating minister at funeral: W. J. Hilliard.

THOMPSON. On March 8th, Beatrice Maud Thompson, member of Winton Elim Pentecostal Church, aged 83 years. Officiating minister at funeral: George Backhouse. "For ever with the Lord."

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COMING EVENTS

BOLTON. April 6, 7. Elim Pentecostal Church, Higher Bridge Street. Preacher: L. W. Green. Theme: "The baptism in the Holy Spirit." Services at 7.30.

CAMBORNE. Elim Pentecostal Church, Community Centre. Sundays at 11 and 6. Wednesday and Saturday evenings at 7.

CATERHAM. April 14-22. Elim Pentecostal Church, Homesdale Road. Preacher: evangelist Alf Harley. (Except Friday.)

DARLINGTON. April 11-17. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Billy Graham film crusade. Each night at 7.30.

GRANGETOWN. April 2-10. Elim Pentecostal Church, Lee Road. Children's crusade conducted by Eric Carter, pastor of Chesham and Lane End Elim churches.

GREAT YARMOUTH. April 4, 5. Elim Pentecostal Church, York Road. Opening weekend of a "One Step at a Time" crusade. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Crusade continues each Sunday at 6.30 throughout April.

HUDDERSFIELD. April 6-19. Elim Pentecostal Church, South Street. Crusade conducted by Alan Caple. Saturdays at 7, weeknights at 7.30. Not Fridays.

ILFORD. April 11, 12. Elim Pentecostal Church, Clements Road. Tenth anniversary of opening of present church building. Sunday at 11 and 6.30. Preacher: T. H. Stevenson (Worcester). Convener: J. F. Hardman.

KIDDERMINSTER. April 4, 5. Elim Pentecostal Church, Prospect Hill. Saturday, rally and presentation of church deeds at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Smyth.

LEIGH-ON-SEA. April 18. Wesley Methodist Church, Elm Road. United Pentecostal rallies at 3 and 6.30. Preachers: P. S. Brewster (Cardiff) and E. Crew (Bristol).

LONDON, Leyton, E.10. April 18-22. Elim Pentecostal Church, Vicarage Road. Visit of L. W. Green. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Subject: "The God of the miraculous."

NEWTOWNARDS. April 11-16. Elim Pentecostal Church, Court Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday to Thursday at 8. Preachers: Pastor and Mrs. A. V. Gorton, and Pastor W. Mullan. Convener: W. H. Holohan.

PORTH. April 4-7. Elim Pentecostal Church, Pontypridd Road. Convention. Preacher: Don Evans (Cardiff University). Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTHPORT. April 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday: youth conference at 3, rally at 7.15. Preacher: L. Lambert. Sunday at 10.45 and 6.30. Convener: L. Knipe.

ST. HELEN'S. April 20-22. Elim Pentecostal Church, Duke Street. Children's services conducted by Ron Robinson and team at 6.30.

WIGAN, March 31—April 5. Elim Pentecostal Church, Station Road. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: L. W. Green. Opportunity each night for seeking the baptism in the Holy Spirit.

POINTS OF PROFIT

HEART TO HEART

Have you ever thought how much a handshake, a "Hello, how are you?" or a smile can mean to someone? Yes, you brothers and sister, have you ever thought? Such simple things really but, alas, so sadly neglected by many in this world. We tend to live unto ourselves, thinking little or even caring little about anyone else.

As you read this you might say "This is not me." On the other hand, you could say "I've never really thought about it in that light."

We very often sing "Blest be the tie that binds our hearts in Christian love," and yet the fact remains that no word, no smile, no, not even a handshake, do we give to those around us.

How often do you, or I myself, bother to take an interest in another person in our assembly? "No one cares" is the cry of many today. Let us open our hearts, dear friends, and let us care about each other. Let us all endeavour to give a handshake, a smile and a word of cheer to all who come into our churches.

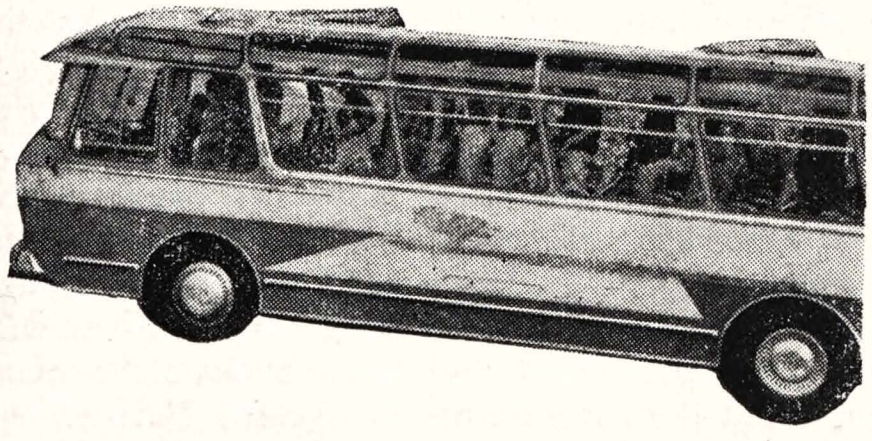
A better understanding, a warmth of Christian love, will be the outcome I am sure, and numbers will be added to the family of the Church of Christ.

KEN BROOKS.

☆ ☆ ☆

Let me be a little kinder, let me be a little blinder to the faults of those about me.
Let me praise a little more, let me be, when I am weary, just a little bit more cheery.
Let me serve a little better those I am striving for.
Let me be a little braver when temptations bid me waver.
Let me strive a little harder to be all that I should be.
Let me be a little meeker with the brother and the weaker.
Let me think more of my neighbour and a little less of me.

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D.2044

Heroes of the Christian Church

Richard Wurmbrand

By A. R. WILLIAMS
PASTOR OF
WEST BROMWICH ELIM PENTECOSTAL CHURCH

ONE of Rumania's best-known evangelical ministers is Rev. Richard Wurmbrand. When the Communists took over Rumania and attempted to take over the churches, to control them for their own ends this man started an effective underground ministry to his own people and to the invaders of his homeland. The Communists came to Rumania in 1945 and three years later Richard Wurmbrand was arrested, as was his wife, Sabine. While his wife went into slave-labour for three years Richard went into solitary confinement, after which he went to a mass cell for five years. During this time this brave man suffered at the hands of his jailers.

After his release he resumed his work with the underground church, and after two years' freedom he was arrested and sentenced to twenty-five years in jail. Through a general amnesty in 1964 he was released and continued where he left off. The Communists began to "sell" political prisoners and Richard Wurmbrand's price was £2,500! Christians in Norway negotiated with the Communists for his release at this "price."

In May 1966 he testified before the American Senate's Internal Security sub-committee in Washington. His words were carried in newspapers throughout the U.S.A., Europe and Asia. In 1966 he was warned that the Communist party in Rumania had taken a decision to assassinate him. However, even in the face of such threats he is not silent. He has been spoken of in many terms: "The voice of the underground church," "A living martyr," and, "The iron curtain Paul."

According to doctors he ought not to be alive, due to the intense pressure of suffering he has experienced at Communist hands.

A few extracts from his dramatic book, *Tortured for Christ* (a must for every Christian) will give some idea why I consider him one of the "Heroes of the Christian Church."

"Handcuffs, which had sharp nails on the inside, were put on our wrists. If we were totally still, they didn't cut us; but in the bitterly cold cells, when we shook with cold, our wrists would be torn by the nails.

"Christians were put in ice-box 'refrigerator cells' which were so cold that frost and ice covered the inside. I myself was thrown into one with very little clothing on. Prison doctors would watch through an opening until they saw symptoms of our freezing to death, then they would give a warning and guards would rush in to take us out and make us warm. When we were warmed, we would immediately be put back in the ice-box cells to freeze—over and over again: thawing out, then freezing to within just one minute or two of death, then being thawed out again. It continued endlessly. Even today sometimes I can't bear to open a refrigerator.

"We Christians were put in wooden boxes only slightly larger than we were. This left no room to move. Dozens of sharp nails were driven into every side of the box with their razor-sharp points sticking into the box. While we stood perfectly still it was all right. We were forced to stand in these boxes for endless hours. But when we became fatigued and swayed with tiredness, the nails would go into our bodies.

"A total of fourteen years of prison passed for me. During all this time I never saw a Bible or any other book. I had forgotten how to write. Because of the great hunger, doping and tortures, I had forgotten the holy Scripture. But on the day that I fulfilled fourteen years, out of oblivion came into my mind the verse, 'Jacob worked for Rachel fourteen years and it seemed to him a . . . *little time* because he loved her.'"

Richard Wurmbrand ends his book with a challenge to every Christian; as you read his words, do the meaning and the passion of his cry reach into your heart and grip you? "Behind the walls of the Iron Curtain the drama, bravery and martyrdom of the Early Church is happening all over again—now—and the free Church sleeps. Our brethren there, alone and without help are waging the greatest, most courageous battle of the twentieth century, equal to the heroism, bravery and dedication of the Early Church."

Richard Wurmbrand refers to the scene in the Bible when Peter, James and John slept in the hour of Christ's agony in the garden. Let us be awake to the price people are paying for Christ's sake throughout the world and ask ourselves the question, What does it cost me to live for Christ?

THE FAMILY ALTAR

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

Monday, April 6th — Genesis 35:1-21

" Arise, go up to Beth-el, and dwell there " (v. 1).

The previous chapter records events that caused Jacob great sorrow and gave rise to grave concern for his safety. And God said, " Arise, go up to Beth-el, and dwell there." The mention of Beth-el lit up the face of Jacob, hope kindled again in his heart. God knew that Jacob's previous association with Beth-el would comfort him in his present distress and give him courage to accept the ugly reality of the present. Jacob could not avoid reasoning that God who had met with him at Beth-el when he was fleeing for his life from Esau would meet with him again in his present distress. God was telling Jacob that He is always available to those who trust Him and is always willing to succour and strengthen and to give the courage that life demands.

Tuesday, April 7th — Genesis 37:1-24

" And he said. I seek my brethren " (v. 16).

It is so easy for families to drift apart, especially when necessity puts a distance between them. Their good intentions to keep in touch are forgotten in the pressing demands of life. Jacob was well aware of this and sought to prevent it. Joseph shared his father's concern for all the family, though they envied and even hated him. A deep and genuine affection pervades his answer, " I seek my brethren." He was aware of their shortcomings, but they were **his** brethren. He belonged to them and they belonged to him. He did not disown or neglect them because they fell short of his standard. Only by keeping in touch could he have any influence over them for good.

Wednesday, April 8th — Genesis 37:25-36

" But he refused to be comforted " (v. 35).

How great was Jacob's grief ! The thought that his beloved son had met with such a violent and cruel end was like a knife in his heart day and night. It is not surprising that those whose infamous act was responsible for this tormenting anguish were unable to assuage his grief. Words are only vehicles, comfort flows from the heart. That is why sitting quietly in the presence of God, thinking on His love, recalling His promises, pondering His ability to bring good out of evil, meditating on the consummation of all things when God shall wipe away all tears gently soothes the heart. There may be no dramatic lifting of the sorrow, but by and by you will find yourself smiling through your tears, and in every tear there will be a rainbow, for faith in God will always triumph in the end.

Thursday, April 9th — Genesis 39:1-23

" And the Lord was with Joseph " (v. 2).

Joseph had been grievously wronged, though the Lord was with him. If we are young in the faith, that may disturb us, but there is no enigma here. Godliness is not an assurance against malicious planning, in fact, it is frequently the cause of it. Love is not always met with love; alas ! In this sad world it is often met with hatred. The Christian can become entangled in an evil net and seem to be at the mercy of wrongdoers—but the Lord will be with him. He will never be left alone in his dilemma. We must think of our trials as a challenge to faith. It is ours to conquer through the Invisible and the Invincible.

Friday, April 10th — Genesis 40:1-23

" Yet did not the chief butler remember Joseph, but forgat him " (v. 23).

Nothing seemed to go right for Joseph. Yet each sad circumstance brought him one step nearer the greatest opportunity of his life. He was moving forward to a God-appointed goal, though everything that was happening to him seemed to belie the visions of Joseph's youth. Each new experience caused the vision to recede one step farther back. He was looking through a darkened glass and was probably bewildered. There seemed to be no hope of fulfilment. Tragic as this was to Joseph, it is an inspiration to us. With such a demonstration of Divine wisdom and power before us we should never be bewildered. When nothing seems to go right for us, faith should lay hold of the promise and cry, " It shall be done."

Saturday, April 11th — Genesis 41:1-24

" I do remember my faults this day " (v. 9).

This twinge in the butler's conscience proved to be the turning point in Joseph's life. It was one of the last pieces of the puzzle that gave promise of a beautiful picture from what looked before like a horrible chaos. Yet Joseph was completely unaware of it. Life at the moment was as dull and frustrating as it had been for so long, yet the wheels of Providence were beginning to turn with greater speed. " Why art thou cast down, O my soul ? and why art thou disquieted in me ? Hope thou in God." He has not abandoned us to fate. He loves us with a deep and enduring love, which is governed by a wisdom that seeks our highest good. Even at this moment, all unbeknown to us, a train of events may have been set in motion that will suddenly bring deliverance.

Sunday, April 12th — Genesis 41:25-45

" Now therefore let Pharoah look out a man discreet and wise, and set him over the land of Egypt " (v. 33).

Joseph had been brought from prison to interpret Pharoah's dreams and he unconsciously assumed the role of one of the king's counsellors. Yet Joseph was not an opportunist. He was not seeking to make a good impression, not for one moment was he suggesting by the advice he was giving that he was the man for the job. He was not a designing individual, Joseph was of a different mould. It was in his nature to help without any thought of reward. Confronted with a great need and a solemn warning, his mind leapt into action, energised by the Holy Spirit. His attitude to the pending crisis, his taking the matter seriously, his plea for immediate action, his obvious administrative abilities appealed strongly to Pharoah. God had sent Joseph not only to interpret dreams but to prevent a great catastrophe.

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CONGRATULATIONS !—EDITOR.

BACK PAGE

EVIDENCE: INITIAL AND LONG-TERM

by John M. Cuthbert

John the apostle writes in his gospel (20:30) that he and the other disciples witnessed very much more than he was able to record in his brief history of the life and words of Jesus Christ. What is written, however, is calculated to bring the reader or hearer to a knowledge of personal salvation through faith in the Saviour. In view of the countless acts of power, miracles of healing, and words of wisdom and revelation—all features of His Messianic calling, John had to be very selective in his writings: what to include, what to exclude, what to mention briefly, what to write of in detail; these questions, thankfully, were settled under the direction and inspiration of the Holy Spirit. The same can be said of the other gospel writers too. The four records present a many-faceted description of the life and times of Jesus of Nazareth, each complementary to the next, all having the sure marks of canonicity.

The fifth historical book of the New Testament, the Acts of the apostles, is also very selective, emphasising as it does the evangelistic and missionary endeavours of just two men, Peter and Paul. Of course the early Church had other apostles and evangelists who were used of God to push back the frontiers of heathenism and spiritual ignorance, and although they are briefly referred to, the inspired narrative dwells mainly on the significant events in the ministries of the ex-fisherman and the one-time persecutor of the Church. This had to be, for how could Luke record everything worthy of note which happened in those first glorious years? It would take a library, not a book, to do so!

With all this in the background, notice how the Holy Spirit selects for the permanent record a number of occasions when believers are baptised in the Holy Ghost, descriptive and detailed, with the supernatural sign of speaking in other tongues (Acts 2:4; 10:46; 19:6). Can anyone doubt that this was the expected and anticipated first, or initial, sign of the baptism of power? If we take the teaching of scripture as our sole authority that question can receive only one answer. Perhaps some of the famous preachers in church history have been silent on this subject, and many critics of our Pentecostal movement point to them as examples of men who wielded power in their preaching, without having experienced a personal pentecost. But again, if the Bible is the standard, is there uncertainty or room for indecision? Maybe such men were not sure in their epoch of the relevance of this message, but such is not the case with the first preachers of the gospel. The Holy Spirit baptism was far from an "optional extra"; it was, and is, a divine necessity for effective service in prayer and witnessing.

The long-term evidence of a Spirit-filled life is the continuance of this power, a surrender to the Spirit who "leads into all truth," and an inner spiritual stamina which promotes holiness and consistency in Christian conduct. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Too often this "continuing" is not evident. Instead of the steady flame of Pentecost there is the erratic passing flare.

But after we have read the relevant scriptures and said "Amen" to every sermon and exhortation on the subject and consulted every shade of theological opinion, we need to remember that Pentecost is to be seen and heard (Acts 2:33), demonstrated, manifested, in the great fight of faith, its fiery influence touching our lives, our homes, and our fellowships.

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THE ELIM EVANGEL

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Executive Council members write on the deepening of the spiritual life

THE FRUIT OF THE SPIRIT NECESSARY TO THE FULL LIFE OF THE CHRISTIAN



SHOULD GOOD PEOPLE BE NICE ?

By G. WESLEY GILPIN

A CHILD was heard to pray " Lord, please make all the bad people good, and all the good people nice." This is a prayer not without foundation in the thinking of a large number of people. It arises from a wistful desire for the idyllic that it is felt could arise from seeing all the horrible people put straight, and then on another plane from legal rectitude being mellowed in pleasant personality. I have followed the example of George Canty in using this title for the heading to my article on the same subject.

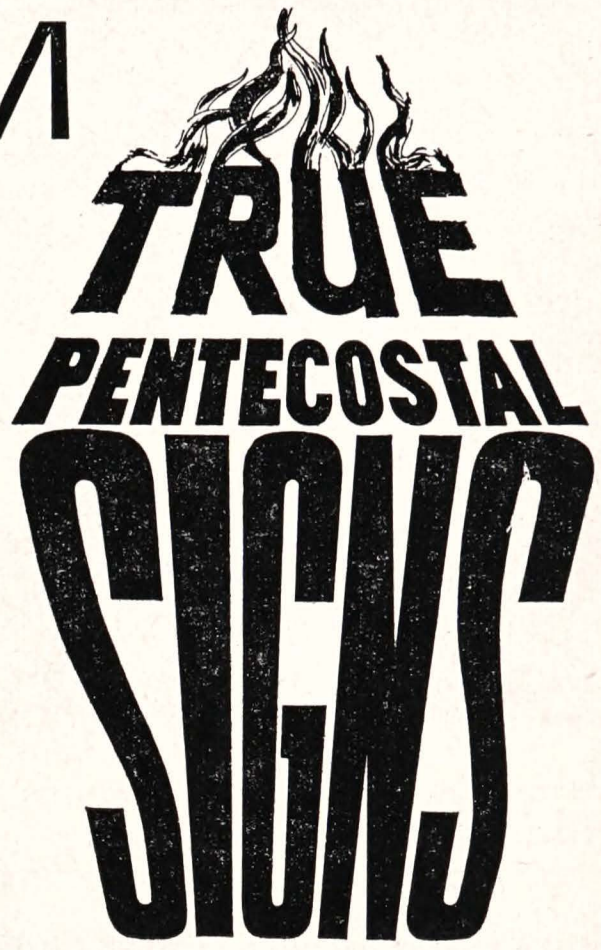
It is unfortunate that "goodness" is often equated with smugness and piety is considered to work itself out in miserable exclusiveness, with a colour range in between that stretches from sneaking self-righteousness to pompous denunciation of all and sundry. There is a need and demand today for that " ruddy " brand of Christianity that will both commend itself and be an attraction to others. Jesus was specially severe on the self-righteousness of the Pharisees and showed them up for what they were in the scathing condemnation, " whited sepulchres." Here is a description of a religionist that should in no sense be true of any follower of Jesus Christ. One of the earliest " tags " attached to people who followed in the " Jesus way " was " Christ-ian " and they said about Him " He is a good man."

My terms of reference require that I should show " the fruit of the Spirit necessary to the full life of the Christian." I was a bit put off in the beginning by this request and felt that anything I could write on the subject would have the same effect on our readers. But I thought again and recalled that Jesus said, " Every sound tree brings forth good fruit." " I chose you that you should go and bear fruit " (John 15:16). This idea is carried through in the epistle where we are exhorted to walk in the Spirit and are told that " the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance " (Galatians 5:16, 22, 23). These qualities are considered to be an outcrop of

(*continued on page 249*)

TO SEEKERS FOR

THE BAPTISM WITH THE HOLY SPIRIT



by DONALD GEE

Reprinted from ELIM EVANGEL, *1923*

THREE questions will probably be asked by sincerely interested and seeking souls concerning the glorious experience that we who have received usually call the baptism in the Holy Ghost: (1) What is this experience? (2) How can I receive this blessing? (3) How can I know I have received?

What is the baptism in the Holy Spirit ?

To most of us this has been a perfectly distinct experience from our conversion, and to this agrees the clear testimony of the Scriptures—Acts 8:16, 9:17, 19:2, etc. The instance of Cornelius (Acts 10:44) remains as a blessed proof that it is possible for God to sweep a new convert instantly into the fullness of the Spirit; but in actual fact this is the experience of very few.

The first thing to grip concerning the baptism of the Spirit is that it is a real, definite, vivid experience: if you have received the baptism you know it; if you are not sure about it, one can gravely question whether the experience has yet been entered into. Quite recently the writer was in a crowded church in Edinburgh where a well-known evangelist was giving an afternoon address to Christians on this very subject. That inspiring hymn, "Crown Him with many crowns," had just been sung in a cold, half-hearted way that made one's heart sad. And then the preacher stood up and told the people that they had all received the baptism of the Holy Ghost when they were first saved! The utter absurdity of needing a preacher to persuade you that you really have received this blessing if only you would believe it!

When you are baptised in the Holy Ghost you know it and need no one to acquaint you with the fact; bless God, you will soon be acquainting them. When you are baptised in the Holy Ghost God touches you, and for ever after in your life you know God touched you, and that He lives. In the final analysis the baptism of the Spirit is not a doctrine but an experience, and the test of whether I have received is not a cleverly woven doctrine that will include me within its borders, but whether I know the experience in burning fact in heart and life.

What is this blessing? It is impossible to define that which God intends to be limitless in words or terms, but we suggest that there are two sides—God's and mine. God's side is that when a believer is filled with His Spirit He at last comes in to possess the whole. It takes a little while before we begin to appreciate God's side of "Pentecost." At first we are very naturally taken up with our own side, with the overflowing joy, with the glory in our souls, the manifestations, the new experiences; and no wonder! But later on we begin to enter into His joy, and it is often too deep for words as at last we see the Lord "possessing His possessions," and getting hold of a life to henceforth hold it and send it forth with every power developed, and kept tuned

to highest pitch, in His service among men. If we have joy when we see the Lord baptising in the Holy Ghost we may be sure that He has a greater.

An experience that has been the uncomfortable lot of a good many in recent years seems to give a very adequate illustration here. During the shortage of houses a desirable dwelling offered for sale has been purchased on the understanding that the existing tenants would very soon move out and give the owner occupation; but how often, for various reasons, the promised occupation has not been forthcoming, and disappointment has filled many waiting months. But at last the house is vacated, and the rightful owner receives the occupation he has been longing for and has paid for. How true a picture this is of God's side of the baptism. The "house" (Paul calls it a "temple") has been already purchased by nothing less than the precious blood of Christ; but in how many cases the Lord is still longing and waiting for complete possession, even if we have given Him one or two rooms as it were, the old tenants of self and self-will have lingered and been loath to surrender all.

But when God baptises you in the Holy Ghost every key is given up, every door thrown open wide, and at last the Lord of glory possesses entirely that which He died to make His own. Hallelujah! No wonder the shouts of glory make the places ring where this is taking place, it is something to shout about. God comes into His own and His purpose henceforth is nothing less than a life filled with His presence, fragrant with His beauty, mighty with His power.

And what about our side of the experience? For us it marks the entrance into an entirely new sphere, a lifting by almighty grace to "higher ground," the opening of a new chapter—we almost said a new volume—of Christian experience.

If it is true that God comes into our poor lives it is also true that we become lost in God. A new sense, a spiritual sense, seems added, and we become alive to that which before was meaningless. A little one in the home who is just learning to read, and thereby entering into an entirely new world of interest and possibility, seems to provide us at the moment with just the illustration that we need. A new realm opens up to our view, and as the Holy Spirit takes full control we rejoice in God as one who has made a new discovery; indeed a personal "Pentecost" is a new discovery of the living Christ.

We are taken into God, and the soul will receive a consuming desire to evermore be utterly and entirely lost in Him. A drinking vessel plunged beneath the waters, and then lifted up, sparkling and overflowing, that thirsty souls may drink, can typify the life of the Spirit-filled ministry the Lord intends towards others; but it is when the vessel is again taken and plunged beneath the waters, entirely hidden but filled with the fullness all around it, that the soul's deepest inner life and inner desire is typified, glory be to God!

"Pentecost" does bring us into a new sphere of things spiritually; we desire to affirm this very humbly but very decidedly, humbly because it is all of God's grace and there is no room for pride, but firmly because definite and supernatural experiences are God's determined answer to the Devil's counterfeits and the world's "higher critical" unbelief and materialism of the hour.

Spiritualism has no allurements for a Christian baptised in the Holy Ghost; he continually tastes of experiences quite as supernatural, but pure and true, and ministering life instead of death, and glorifying God instead of man, giving fellowship, not with departed spirits (?) but with the Father and with His Son, Jesus Christ.

And the Pentecostal believer has an unanswerable argument to all the artillery of modern pulpit higher critical doubt of God's Word—he has the answer of an experience that proves the old book true. He know that Jesus lives and is the same today, for Jesus has touched him, has filled him and thrilled even the body as well as the soul with the power that soon shall sweep His people—waking or sleeping in death—upwards to "meet Him in the air."

All this is a little, dear reader, of what we mean by the baptism in the Holy Ghost. No wonder if you are hungry, and ready with the next question, "How can I receive this blessing?"

Next week : How can I receive this blessing ?

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The unfolding Apocalypse

by the late W. G. Hathaway

V. The rider on the black horse

"And when He had opened the third seal, I heard the third living creature say, Come and see! And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Revelation 6:5, 6).

HERE in the opening of the third seal we see the rider on the black horse which is representative of famine. Again we see an amplification of the words of Jesus spoken in that discourse with His disciples on the slopes of Mount Olivet: "There shall be famines, and pestilences, and earthquakes in divers places." This is exactly what is symbolised by the appearance of the black horse and its rider.

Let us keep in mind this fact, that all four of these riders on their horses operate in the world concurrently. They appear consecutively in the vision, but this does not necessarily mean that they follow in order of time. They operate together throughout the gospel age right up to the advent of Christ.

FAMINE

Several things are worthy of note here. The "penny" is, of course, the *denarius* from which Roman coin is derived the "d" for pence. It was in Bible times a day's wage for a working man (Matthew 20:2, 9, 10, 13). Normally this day's wage was sufficient to enable him to provide for himself and his dependants. But here times of famine are foretold when a day's wage would only buy sufficient for one man's need. To provide for his dependants he would have to buy barley which is inferior in quality. Famine creates a situation of semi-starvation or even worse. Corn, wine and oil were the three main crops at that time and it seems that the command to "hurt not the oil and the wine" meant certainly a limitation of the effects of famine, though the scarcity would hurt men and women sufficiently to make them aware of eternal things and of their need of God. The suggestion here is that there would be in times of famine severe limitation in the supply of common foods but that the more durable products, though more expensive, would provide a diet that would enable them to live, though at greater cost.

It is quite obvious to anyone who has lived through a period of war that famine and scarcity of supplies is a corollary of any war. After the two world wars of this century there was such wholesale displacement of people from the battle-zones, together with the purposeful transfer of those whose habitations had been overrun by invaders, that a state of famine among them became the everyday tragedy. Supplying these with food to keep them from starvation became an international problem, and this problem is still with us today, with famine areas arising from new troubles and problems in various parts of our world.

We have no need to delve into the history of the past to find records of famine, though in the Middle Ages large areas of famine spread throughout Europe and Asia with many hundreds of thousands dying of starvation. But famine in greater or lesser degree exists in our day and age. Failure of the rice harvest in the nations of south-east Asia can still produce famine for hundreds of thousands in this age of population explosion. Even in India today with her teeming population, increasing by approximately 13,000,000 each year according to latest statistics, there are not sufficient supplies to meet their need. Consequently in cities like Bombay many homeless sleep in the streets. In the morning vehicles come along and collect the corpses of those who have died during the night, chiefly of starvation. What supplies there are can only be bought

by those who have sufficient money, the poor always having to go without.

POPULATION GROWTH

Statistics prepared by international organisations reveal that by far the greater number of the world's population are underfed and undernourished. Add to this the fact of the growth of the population in the world—and this applies particularly to the undeveloped countries—and it is easy to understand why economists and nutritionists as well as well-known scientists are predicting a coming world shortage of essential foods. Unless something happens to change this situation the world will not be able to sustain its growing population. A situation such as this has never happened at any time in the history of our world before. It is my firm conviction as a believer in the great providence of God that He can and will supply the need of all His creatures, for He supplies the needs of the fowls of the air and the beasts of the field and they neither sow nor reap nor lay up store in barns. The problem of famine lies not so much in the lack of supplies, but rather in lamentable maladministration and maldistribution of world supplies. In some countries there are desperate shortages, while in others there is such abundance that barns are overflowing and farmers are compelled to curtail their production lest the price of corn be deflated in world markets. There is also the selfishness of those who live in luxury while others go short of essentials.

The helplessness and hopelessness of men and women who refuse to recognise God and turn to Him is evident to all those who know and trust Him. But in spite of the tragedy of life as it is without Him, they do not turn to Him whose ear is open to every sincere call and who would, if they would only trust Him, open up a way that would completely change their dire outlook. He is still the One who fed between 2,000,000 and 3,000,000 people of Israel for forty years in the desert of Sinai and gave them "bread of heaven" and "water out of a rock" at Horeb. He is still the God of creation and can and does provide for all His creatures unless they deliberately turn away from His providential care.

The tragedy of famine with all its horror is never far away from our poor world in these tragic days when men and women have turned away from God, denying His very existence, to worship the idols their own hands have made. They blaspheme God because of their sufferings but never turn to Him in repentance for their sinful ways. *(to be continued)*

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

"LIVING LETTERS"

THE MATERIAL: "Filthy rags" often makes the best paper.

THE WRITING: "These are new creatures through Jesus Christ."

THE WRITER: "The Spirit of the Living God."

THE PEN: "Ministered by us." Human instrumentality.

THE READERS: "All men." In this respect, all men are literate!

We are not all called to be apostles, but we are called to be epistles. What you are speaks so loud that the world cannot hear what you say.

A POEM

KEEP ON GIVING!

"Go! Break to the needy sweet charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Go on," said the angel, piercing me through,
"Just give till the Master stops giving to you."

AN INCIDENT

THE BEST OF GREAT BRITAIN

Between 1899 and 1914 the Samoan Islands in the south-west Pacific were divided as colonies between Germany and U.S.A. In 1918 an appalling tragedy visited them—the 'flu epidemic. While the Americans took the strictest precautions and their colony was not touched by the epidemic, it swept through German Samoa, and in the first three weeks killed a fifth of the population. Nearly all the leaders of the nation died. After it was all over the people were called upon by the League of Nations to decide which power they wished to hold the mandate. Some said prosperous U.S.A. Samoa was saved from the epidemic and voted for them. The new chiefs deliberated for a long time, but at last agreed that the mandate be given to Great Britain. They sent a letter to King George to this effect: "We want you to reign over us because it was Great Britain who first gave us the best thing she had to give; the best thing we have ever received, the gospel of the love of Jesus Christ."

That was the judgment of the Samoans. A backslidden Britain would probably laugh at it today. "What of our technical skills, our political wisdom," they might ask. The truth of it abides.

A QUOTATION

SUCH A BAPTISM!

"I have prayed to be baptised into a sense of all conditions, that I might be able to know the needs and feel the sorrows of all."

(*George Fox's Journal*).

THE ELIM
EVANGEL

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EDITORIAL

Lord Platt wrote to *The Times* as follows:

NEW ENGLISH BIBLE

Sir,—The new translation of the Bible, going back as it does to original sources, will be acclaimed as a work of immense and important scholarship.

Perhaps, now that it is written in a language all can understand, the Old Testament will be seen for what it is, an obscene chronicle of man's cruelty to man, or worse perhaps, his cruelty to woman, and of man's selfishness and cupidity, backed up by his appeal to his god; a horror story if ever there was one.

It is to be hoped that it will at last be proscribed as totally inappropriate to the ethical instruction of schoolchildren.

Yours faithfully,

PLATT.

24 Topcliffe Way,
Cambridge.

March 16th.

OUR first comment is that the rest of us must have received an expurgated edition of the New English Bible.

This document, "totally inappropriate to the ethical instruction of schoolchildren," forbids stealing, fornication, adultery, lying; it commands honour to parents, teaches respect for the aged, teaches respect for persons, teaches us to love our neighbours as ourselves, condemns the exploitation of land, property, and the poor, and the "cornering" of the world's produce for personal gain.

In what other ancient document would we read, "When an alien settles with you in your land, you shall not oppress him. He shall be treated as native born among you, and you shall love him as a man like yourself, because you were aliens in Egypt. I am the Lord your God" (Leviticus 19:33, 34).

To him who accepts its message as from God it reveals purpose in history; it shows him the cause of the present world situation of chaos and declares to him the way of personal salvation. Even the agnostic may infer from its prophecy already made history that further prophecy will also become history, and from the situation in the Middle East today in the present Arab-Israeli deadlock, that the Bible has a relevance that no other ancient literature possesses.

But no translation will alter or weaken the message of the Bible that man is fallen, that rejection of God and His way is rebellion against the most High, and that repentance toward God and faith toward our Lord Jesus Christ is the only way of salvation from eternal condemnation.

COMMENT, OPINION AND REVIEW

BIOLOGISTS today acknowledge that in the matter of evolution scientific method has been abandoned and faith substituted.

Darwin really abolished scientific method in his Origin of Species by appealing to probability, supposition and inference from supposition more than 800 times to support (!) his theory.

We quote examples of current unscientific research from *Nature,* March 21st, 1970, the non-science being indicated by our italic.

"The cavern—in Swartkrans, Transvaal—is *likely* to prove an important site for the study of early man because it contains the fossils of two species that *probably lay* on the evolutionary route . . .

"More than 1,000,000 years ago *according to* [*Dr. C. K. Brain's reconstruction*] . . .

"The upper cave was *probably* used . . .

"Many of the bones *are likely to be* leftovers . . .

"The numerous remnants . . . represent a particular problem because *all are very fragmentary.* . . . *According to Dr. Brain* these are the type of remains to be expected *if* . . .

"In support of this thesis Dr. Brain has experimented with feeding baboons to cheetahs. . . . *The chances are* that leopards would deal similarly with early man."

Let it be noted that on three counts, in this last paragraph alone, Dr. Brain conducts experiments on the assumption that animals' habits do not change to prove that they do change: he experiments with baboons and cheetahs today to prove a point about early man and leopards a million years ago.

"Even more convincingly, one of the better preserved skulls from the Swartkrans caves bears two indentations. . . . *Some experts* have interpreted these to show that the individual was hit twice with a pointed instrument, *but Dr. Brain has found* that the holes are the right size and distance apart to fit the canine teeth of a leopard.

"The holes *could have been made.* . . . *If* the leopard held . . . the animal's teeth would have sunk . . ."

If we may judge from these quotations in a short article of sixteen column inches, the guesswork of 1970 about the origin of species, is as pronounced as that of 1859.

Romish superstition

Without comment in the context of ecumenism

Rome, March 19.—The Pope today called on St. Joseph, whose day it is, to defend the Church which was now harassed, threatened, suspected, rejected."

The Church more than ever needed protection to be able to carry out its work in the world, the Pope told pilgrims in St. Peter's Square. He recalled that the saint's mission was one of protection, defence and custody and added that the Church, like Christ in His infancy, needed to be defended and preserved.

"Following the example of St. Joseph," he added, "each and every one of us can and must defend the Christian Word."—Reuter and U.P.I.

From *The Times.*

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OVERCOMERS

by KEN SMITH,
Minister of Elim Pentecostal Church, Bolton

(*continued*)

What Jesus has done

Paul clearly shows in the Ephesian epistle the importance of prayer in the overcoming life. We must confess our own weakness here, for if weakness there be in our lives it is just here, that we fail to pray with real spiritual effect. We need to say, "Lord, teach us to pray." Of course victory comes through the Word of God.

Remember how in the wilderness the Lord, in His duel with the devil, wielded the "Sword of the Spirit"? "It is written" gives authority, power and conviction that brings the victory. I want to deal more specifically with the two avenues of victory mentioned in the text tonight, or is it naïve in this sophisticated society to mention them? I believe them to be of fundamental importance if we are to be overcomers. You will notice that the subject concerns what the Lord Jesus Christ has done for us, and then what we must be doing ourselves.

What the Lord Jesus Christ has done for us

"By the blood of the Lamb"

Spiritual appropriation

This is not the pathetic pleading of the blood, so often powerless, but the spiritual appropriation of the benefits of Jesus's sacrificial death. Although the Cross is history its effects are eternal and one can speak of the precious blood in a present continuous sense.

One must be very careful when speaking of the blood of Jesus Christ, for we are on holy ground. I could tell you of times in my experience when I have blushed with shame at the crude and stupid manner in which some well-meaning believers, even ministers, have invoked the blood, to the confusion of the people who did not understand, and the embarrassment of those who did. Let us never cheapen the virtue of that Sacrifice by the almost senseless and endless repetition of the word, with almost superstitious fervour.

This plea for sanity, and sanctity, in our attitude to the precious blood in no way seeks to deprecate its power. On the contrary, I want to lift your conception of its power beyond the magical mumbo-jumbo that some have associated with the words "the blood." We heartily endorse the words we sang tonight, "and the blood shall never lose its power." Even in eternity its effects will be felt, for it is through His precious blood that we shall be there. The book of Hebrews makes it clear that the actual physical blood of Jesus Christ, speaking of his sacrificial death on the Cross, has tremendous spiritual power, and it is critical that we, as believers, have a clear understanding on this point.

John's Epistle shows that Jesus's blood goes on cleansing from all sin if we fulfil the conditions laid down. It is perhaps the extreme crudity of some evangelicals on this point that has caused many preachers to fail to preach, sometimes to deny and even to decry emphasis on the blood of Jesus Christ.

But John in the Revelation makes much of this truth. In the first chapter we are told that we are "washed" in "His own blood"; let us not miss the spiritual power of the blood.

In chapter five the song of the elders is that of redemption through His blood, and in the seventh chapter it is the precious blood again—washing their robes in the blood of the Lamb. Hallelujah! in spite of the fanatics who cheapen this blessed truth by their folly, and modernists who scoff at it. We must contend earnestly for the Faith, by preaching truth; condemning any denial of it on the one hand, or the distortion of it on the other. Let us be balanced in our teaching, and Scriptural in our presentation of it.

We have discussed what Jesus Christ has accomplished for us. Let us now consider what we are to do for Him.

Christ Jesus has gained the victory through Calvary. That which He won for us must be appreciated and appropriated.

What we are to do

"The word of their testimony"

Here is a spiritual principle which is good for every age and generation. I would judge that this means not a testimony of what they had done for Him, but what He had done for them; not of what they had sacrificed and suffered for Him, but what He had gone through for them, for it was His sacrifice on their behalf which inspired the song of the elders in the Revelation. I knew a man and his wife whose topic of conversation whenever I visited them was always what they had done for the Lord, how they had given and sacrificed for Him—ten, twenty years ago! There was never a word of what He had done for them.

We need disciples, not decisions

Friends, our testimony must be all of Him and what He has done for us, for we are at best "unprofitable servants." As W. E. Vine points out, "all such testimony centres in, and points to

Christ." All true witness is not selfish, but points to Jesus. Remember the words of Paul (Romans 10:9), for there we are told that confession with the mouth to the Lordship of Christ is an essential ingredient of salvation. This is not what some people think, I am sure. It is not the wringing out of a person's lips some magical formula of confession of Christ as Saviour in an inquiry room, and then it's done with, but the glad, uninhibited, voluntary witness to the fact of Christ in one's life. So often people have been pressed into some verbal affirmation of faith on the basis of this verse simply to get a decision for the record rather than what I have presented to you tonight to be the real meaning of it. Brethren, we need disciples, not just decisions, and I say this with conviction, and a little experience from the pastoral viewpoint.

You cannot really be a secret disciple, you know, for even Nicodemus had to speak out in the end when the death of Christ was plotted, and Joseph of Arimathea had to come into the open when he "begged the body of Jesus" from Pilate. Jesus will allow some circumstance, or some person, to occur in your life in which you must confess Christ, not just by lip, but by your life.

Oh, I know it is not easy—it never was and never will be—but you have taken this path and must follow wherever it leads. It is interesting that the word for testimony used here is that from which we derive our word "martyr." These redeemed ones were willing to seal their testimony with their blood, as the verse goes on to testify, but I would hasten to add that it is His blood, not ours, which

(*continued on page 255*)

THE FRUIT OF THE SPIRIT

necessary to the full life of the Christian *(continued)*

the true nature of the Christian. Evangelicals, in their enthusiasm to set forth conversion as a crisis, have failed to show Christianity as a "way of life." This is fully in line with the pronouncement of its Founder who said, "By their fruits ye shall know them." Non-fruit-bearing Christians are just as paradoxical as tomato-bearing telegraph poles! New Testament teaching is at pains to emphasise the importance of a new life begun by a right relationship with God, and also to say that claims to this relationship that do not produce an appropriate way of living are empty and meaningless (1 John 3:11-24, 4:7-21).

The results of conversion

There is confusion about the conditions necessary to conversion and results that should follow it. There is a general tendency to regard the epistle of James "as a product of an inferior Christian outlook, in contrast to the strong meat of Pauline Theology" (Guthrie); at least tacitly to endorse Luther's famous dictum that it "is a right strawy epistle." Apart from the fact that in fairness to him we should note that he spoke in the context of comparison, the doctrinal emphasis of this epistle is ethical. Christianity is nothing if it is not practical, and James is saying in the clearest possible language that "good people should be nice" (James 1:26; 3:13). Peter felt the same about it when he advised ". . . make every effort to supplement your faith with virtue . . ." (2 Peter 1:5-8). The world has had its fill of nominal Christianity and empty orthodoxy that mocks the outstretched hand of a generation that is dying for "a little bit of love."

The portrait of the Christian living out the nine graces of the Spirit is a full and balanced one that cannot fail to commend itself to all men in all places. These qualities, in the days of the first Christians, were in many respects the opposites to the Roman estimate of virtue which saw courage on the battlefield and cold calculating patriotism which would not stop at "running a friend through," or handing over a parent to the state as marks of good character.

Back to the Bible

Should good people be nice? Of course they should, in the context of discipleship and positive Christian living. The balance of public opinion on the "Jesus—Messiah campaign" came down in favour of saying "Never man spake like this man," "I find no fault in Him," "Truly this was the Son of God." Mark you, the traditional conception and popular ideas of Jesus and "holy people," conveyed to us by art and archaic writings, has been so influenced by artistic extremes and historical situations that we must go back to the simple statements of the Bible about what a Christian should be like. Then we must take these same words which are the only media of expression and translate and relate them to life as we know it in our day, so that we may form a true and honest picture of a good person.

The picture on New Testament canvas is drawn in nine colours in Galatians 5 where love to God and to our fellow creatures is the great central feature on the board. This is extended and shown under a microscope in 1 Corinthians 13 (read it at your leisure in the N.E.B.).

The qualities of joy and peace are balancing traits of a good life that, on a personal level, show that affection for our Creator and His creatures need

not be a dismal chore but a happy participation in their well-being. On a social level our love should not drive us into belligerence but find expression in "arranging terms" as "terms have been arranged" for us, provided always that we do not "sell out" on our love to God or our fellows (James 3:17).

Impatience is a common human failure, but "to look in" is "to look out" with tolerance and understanding and so try to show that longsuffering which was shown to us (and ultimately saw us safe in the harbour of God's love) to other dallying delinquents. This is more than steely stoicism, but is understanding born of the love wherewith we ourselves were loved of God.

Accompanied by the grace of gentleness these qualities channel our love through the pipes of pity and tenderness, so essential in a world situation where people are "raw" from the smarting lashings of life as it beats around them. When you must preach hell then do it with a sob in your voice! The greatness of Christian living does not emerge in its overbearing attitude but in its gracious application of healing remedies. "Thy gentleness has made me great" (Psalm 18:35).

Right in the heart of these Christian definitions is the word goodness. It is rightly placed in this position because it reaches back to the beginning of the list and extends to the end, showing itself to be the primary colour in the blend. When depicting the bad life the writer speaks of the operation of a law that brings its own consequences on evil excesses, and follows on to show that goodness cannot run to excess. "Against such there is no law." Goodness is the wholesome interaction of all the colours on the canvas that unites and combines to reflect the mind of the great Artist. The whole is sustained and perpetuated, not by emotional experiences (although these have their place in the subsequent outworking) but by faith. If you like, it is the framework into which everything else is worked. "Without faith it is impossible to please God" (Hebrews 11:6). It is a fruit of the Spirit and shows itself in the healthy, balanced Christian life that is not overcome, or too much influenced by what it sees, or by the situation in which it finds itself. In all situations it affirms, "I believe in God."

The last two and essentially complementary qualities are meekness and temperance. In a world where power leads to tyranny, and men ride roughshod over their fellows in their selfish pursuits, the good life blossoms in a humble acknowledgment of human frailty and fickleness, but makes its boast in the strength of Divine love. Temperance is not last in the list because it is least important but because, when the last word has been said, the good life must be lived out on a world-level where not everything has been tainted by sin and where institutions and inventions have their uses as well as abuses. But is is a truism that, "Every man is drawn away of his own lust, and lust when it has conceived bringeth forth sin" (James 1:14). The Eden situation is repeated every day when the authoritative command of God is set aside in favour of, "what is good for food, what is pleasant to the eyes or what is to be desired to make one wise" (Genesis 3:6).

Moderation is the golden rule in all things, and the maturing Christian will find a way to harness what is good, to applaud what is genuine and to sublimate everything to the will of God.

We were asked to show that the fruit of the Spirit is necessary to the full life of the Christian. This surely means Godward and manward where, on the one hand, the circle is completed as the acceptable life goes back to the Giver, and on the other, as life finds expression in service and character that both commends it and at the same time is happy and full in all its activities.

OVERCOMERS (*continued*)

brings salvation. They were martyrs, not to gain salvation, but because of their faith.

I know it is a very subjective expression, but our faith is intensely personal; as the psalmist records, "Oh taste and see that the Lord is good," and also "Come, and hear, all ye that fear God, and I will declare what *He* hath done for my soul." I love the thought in Malachi, "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it."

Let us never get so sophisticated that we think it simple and naïve to tell gladly what the Lord means to us and has done for us. Jeremiah said: "I will not make mention of Him, nor speak any more in His name."

Do we tend to be like Jeremiah? "I will not 'let on' at work, at home, or at school that I love the Lord—let them find out themselves, it is my life, not my lips, that will tell of my love for Him." In a measure one appreciates these sentiments. But Jeremiah goes on to say, "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Why? What made him speak? What gave him courage and opened his mouth? "For I heard the defaming of many." There are times, surely, when even the most timid cannot stand by and hear the Lord blasphemed and the Faith defamed. We must speak the word of testimony; it is then that we gain the victory, not just over men, but over the Devil. I like the way that, on the Day of Pentecost, as they spoke with new tongues, it was the "wonderful works of God" they proclaimed. The word of witness can be, in itself, a source of great spiritual strength and victory in the spiritual warfare.



Margaret M. Ladlow's page

SNAKES ALIVE

IT has been a popular conception that a missionary or worker for God overseas, particularly in the tropics, will frequently encounter snakes. I remember gaining that impression many years ago, probably through reading stories of the lives of pioneer missionaries. So to satisfy any curious readers, I will state that we have seen a number of these strange creatures. On our journeys after dark we have seen them slinking across the road, caught for a moment in the glare of the headlights of our vehicle. On our way to the campaign at Agogo the other day a spitting cobra moved with speed across our path and up the bank by the side of us, while on our journey home after the service a ground python lay stretched by the side of the red dust road. On a fishing trip to the beautiful Boti Falls we encountered one at close quarters. While my husband and Andrew were fishing three men came and placed a fine mesh net in a channel between a small sandy islet and the bank of the pool at the foot of the falls. Andrew waded across to this island after the men had departed and suddenly gave a shout and returned posthaste to the bank. There caught in the net was a large water snake. My how it twisted and turned, threshing the water dragging at the net. We waded across and watched its frantic struggles for some time. It was about four feet long and beautifully marked, the fishermen would certainly get a shock when they returned to tend to their net.

A few days later my husband visited one of our local pastors whose home is high up in a mountain village. Not far from the house he was shown a fine cluster of bananas hanging from a tree by the side of the path which, however, could not be picked. There nestling and coiled securely in it was a poisonous black snake, which had apparently made this location its home.

Many people have an inherent fear of snakes, and most Africans seem afraid of them and probably not without cause. Andrew purchased a life-like wood and leather replica of a snake from a curio shop and when he took it into the compound the girls and young boys were terrified of it. Maybe it is a wise instinct to realise the potential danger of many snakes and thus be on guard and ready to avoid them. A famous military man once said "Know your enemy," and this is a very sensible adage. The serpent or snake is the Biblical symbol of deceit. This subtle creature was used by Satan to alienate man from God and Revelation 12:9 leaves us in no doubt as to God's estimate of the character of the Devil. He is called "that old serpent, called the Devil which deceiveth the whole world."

Significantly we learn that the ancient pagan cults of the Canaanite, Mespotamian and Egyptian civilisations worshipped serpent deities, as did the ancient Chinese. Devil worship, or serpent worship, or call it what you will, has continued down the centuries in various guises and today there is a great upsurge of this cult. Recent disclosures in Britain and America have revealed that the Devil is as subtle as ever and today there is an alarming increase in various religions, societies and philosophies which delve into the arts of black and white magic, dabble in the occult, form their witches' covens and their magic circles.

How we need to be on our guard and how we need to guard our children from these satanic influences. The ouija board recently put on the market to be sold as a game for children is a harmful device used in these societies for obtaining messages from the spirit world. In many of our schools and colleges there is a very unwholesome interest in the psychic and the occult. Experts tell us there is a distinct connection between the rise of certain types of crimes of violence, the increase in drug addiction and the upsurge of these forms of devil worship. Surely here is further evidence that we are nearing the end of this dispensation for the scripture says "in the latter times some shall give heed to seducing spirits and doctrines of devils" (1 Timothy 4:1).

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Joseph Smith:
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BRIGHTON. April 25—May 2. Elim Pentecostal Church, The Lanes. Revival and healing crusade by Pastor A. R. T. Whittall (Woolwich). Sundays at 11 and 6.30. Weeknights at 7.30.

CAMBORNE. Elim Pentecostal Church, Community Centre. Sundays at 11 and 6. Wednesday and Saturday evenings at 7.

CATERHAM. April 14-22. Elim Pentecostal Church, Homesdale Road. Preacher: evangelist Alf Harley. (Except Friday.)

DARLINGTON. April 11-17. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Billy Graham film crusade. Each night at 7.30. April 25, 26. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Evangelist and Mrs. E. Lamb.

HUDDERSFIELD. April 6-19. Elim Pentecostal Church, South Street. Crusade conducted by Alan Caple. Saturdays at 7, weeknights at 7.30. Not Fridays.

ILFORD. April 11, 12. Elim Pentecostal Church, Clements Road. Tenth anniversary of opening of present church building. Sunday at 11 and 6.30. Preacher: T. H. Stevenson (Worcester). Convener: J. F. Hardman.

LEIGH-ON-SEA. April 18. Wesley Methodist Church, Elm Road. United Pentecostal rallies at 3 and 6.30. Preachers: P. S. Brewster (Cardiff) and E. Crew (Bristol).

LONDON, Leyton, E.10. April 18-22. Elim Pentecostal Church, Vicarage Road. Visit of L. W. Green. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Subject: "The God of the miraculous."

NEWTOWNARDS. April 11-16. Elim Pentecostal Church, Court Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday to Thursday at 8. Preachers: Pastor and Mrs. A. V. Gorton, and Pastor W. Mullan. Convener: W. H. Holohan.

PONTYPRIDD. April 25, 26. Elim Pentecostal Church, Thurston Road. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6. Preacher: H. W. Greenway. Convener: Ray Hughes.

SALISBURY. April 26. Elim Pentecostal Church, Milford Street. Sunday school anniversary. Bemerton Heath branch at 10.30. Church at 2.45 and 6.30. Speaker: Mr. Godfrey Mount. Presentation of service of song, "The jig-saw puzzle," at the 6.30 service.

SOUTHPORT. April 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday: youth conference at 3, rally at 7.15. Preacher: L. Lambert. Sunday at 10.45 and 6.30. Convener: L. Knipe.

ST. HELEN'S. April 20-22. Elim Pentecostal Church, Duke Street. Children's services conducted by Ron Robinson and team at 6.30.

EASTERN COUNTIES

Pentecostal Fellowship Rally

WESLEY METHODIST CHURCH, ELM ROAD,
LEIGH-ON-SEA
Saturday, April 18th
3 and 6.30 p.m.

Preachers:
Percy S. Brewster (Cardiff), E. Crew (Bristol)

Come believing!

D.2082

ELIM MISSIONARY SOCIETY

Missionary offerings from junior departments during the quarter ending January 1970

	£	s.	d.
Belfast, Apsley Street		10	9
Belfast, Melbourne Street	2	9	11
Birmingham Erdington	5	0	0
Birmingham Girls' Guild	2	0	0
Birmingham Kingstanding	6	5	9
Birmingham Selly Oak		16	6
Birmingham Weoley Castle (Woodcock Hill)	5	0	0
Bradford	4	6	0
Braintree	4	6	0
Brecon	1	1	3
Brighton	10	0	0
Burton-on-Trent	5	10	8
Carshalton	3	10	0
Chelmsford	8	16	3
Christchurch	1	15	2
Clapham	10	0	0
Croydon	10	17	5
Delancey	20	0	0
Dowlais	4	4	10
Driffield	1	0	0
Ealing B.C.	3	14	0
Eastleigh	1	0	0
Edinburgh	2	10	0
Exeter	1	10	3
Falmouth		10	6
Gosport	15	0	0
Grimsby	1	7	3
Halifax	1	5	1
Hayes	2	8	9
Hereford	38	3	5
Hove	2	11	9
Huddersfield	6	0	0
Hull, Mason Street	2	12	6
Ilford	3	0	0
Ingatestone	1	7	9
Ipswich		13	0
Knottingley		5	4
Leyton	3	6	11
Long Eaton	2	0	0
Macclesfield	9	15	0
Newhaven	1	10	0
Newquay	2	0	0
Oxford (Blackbeid Leys)		13	6
Rochester	4	0	0
Romford	6	15	2
Rugby S.S. and Friendly Hour	10	0	0
Southampton	7	5	3
Tithe Barn S.S.	7	0	0
Vazon	5	18	0
Westcliff-on-Sea	1	0	0
Weymouth	5	0	0
Wimbledon	15	0	0
Woolwich	6	12	3
Worthing	2	12	0
York	13	10	0
York, New Earswick	3	0	0

ANONYMOUS GIFTS

		£	s.	d.
Elim Missionary Society				
855	Anon., E.	3	0	0
856	Anon., A.	5	0	0
948	A sister in the Lord	50	0	0
947	Two grateful ones	10	0	0
930	Anon., Southend	2	0	0
940	O.A.P., Bibles, Ghana	5	0	0
979	E.W., P. MacInnes's work in Guyana		10	0
975	P.O., Southampton	5	0	0
Work in general				
1742	From a believer, Norwood	10	0	0
Home evangelism				
69/125	Anon., Cheltenham		4	0

Thank you, in the name of the Lord, to all our young people, our members and our friends who have contributed so liberally to the work of the Lord in Elim.

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YOUTH COMMITTEE PAGE

BIBLE CHARACTERS

ABRAHAM

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. . . . So Abram departed" (Genesis 12:1, 4).

By D. BALL
MINISTER OF ELIM PENTECOSTAL CHURCH, CHRISTCHURCH

ABRAHAM—friend of God! Man of courage and faith!

Little is known of this man before this crisis in his life; only details of his ancestors and where once he lived—Ur of the Chaldees. Yet the Bible makes it evident that when the call came for him to pack his belongings, and embark on a journey to an unknown destination, he obeyed without question. True, he took the well-travelled route which passed Palmyra, Damascus, and the coastal cities of Canaan, before terminating in Egypt, but it could be a dangerous one for the unsuspecting and unprepared traveller. And then, where exactly was he to go? Egypt was out of the question. Abraham was a "sand-dweller," a Semite, and they were hated by the Egyptians. To the north of Canaan stretched the great Hittite and Mari kingdoms and city strongholds of the fierce Canaanites. To the east, the great burning desert. That left Canaan itself.

Canaan! Where else? Abraham lived in the flourishing city of Haran, the "ears" of east and west, for it lay right on the Egypt—Mesopotamian trunk road. Over the years Abraham must have gleaned much information concerning the land of Canaan and its people and the prospect of dwelling there was not pleasing for one who was to be the progenitor of a great people. Why, with the exception of the coastal region and the Vale of Siddim, the land was either wilderness or dense forest with no place to rear sheep and cattle, or plant crops. Wild marauding tribes roamed the hills and mountain districts, destroying and striking fear into the hearts of those who were unfortunate enough to live outside the primitive stone-built fortified cities. Abraham would be alone, unassisted, unprotected.

No, the sensible thing for Abraham to do would be to disregard this "call." Call it an adventurous, but foolish notion. He was well settled in Haran; prosperous and influential, with a good name and a fine property. Why, cities had been named after his ancestors. And besides, he was seventy-five years of age. "Give up this dream," his neighbours must have cried, "Don't leave us, we need you."

But Abraham had heard THE VOICE OF GOD. He did not question; he OBEYED. Thank God for obedient, courageous Abraham. The voice of his act can never be silenced. Since that day, thousands of men and women, both young and old, timid and bold, from every walk of life, and hearing the Lord's call to venture forth, have gazed back at Abraham on the brink of his great journey. Like him, they discovered a persuasive upswelling of holy courage as they sought to obey the Divine command. The mists of doubt or uncertainty vanished. They moved forward, viewing the land with eye of faith.

Have you ever wondered why Abraham was immediate in his response to obey the call he received? The answer is simply that he knew his God. We are not given to know how this came about. Perhaps it was at Ur through a gradual realisation of the futility of worshipping gods who were deaf to his prayers, and unable to satisfy his deepest spiritual longings. (Remember, his father worshipped "other gods." Joshua 24:2.) Maybe it was in Haran, a city strongly influenced by the peace-loving city of Mari. To live at peace with one's neighbour was a different matter from being at peace with God. We may speculate the cause, but we can never know.

Nevertheless, of one thing we can sure. Abraham did come to know his God—and so can we. If we seek Him with all our heart, we shall find Him. Abraham had no Bible, no teacher, no friend conversant with his new problems. But the Christian may have all these helps and blessings and more. He may have the Holy Spirit dwelling within Him. He is the greatest Teacher and Revealer of God we can ever have (John 14:16-26). Indeed, it is really possible to become a man of faith like Abraham, for with God all things are possible (Mark 10:27).

Have you learnt to know your God? Have you heard Him calling you? Do not be afraid. The Lord has already prepared the way. We have but to obey. Will YOU dare to be an Abraham?

PRAY FOR VACATION VENTURE, GUERNSEY, AUGUST 1st—15th

THE FAMILY ALTAR

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

Monday, April 13th — Genesis 41:46-57

" For God hath caused me to be fruitful in the land of my affliction " (v. 52).

God could have sent him back to Canaan, instead He retained him in Egypt and made him fruitful there. To Joseph, Egypt was an affliction; a command to return to his native land and to his father would have been more than welcome; but it never came, God had a work, a great work, for him to do in this strange land. There was no indication of that at first, his life seemed a succession of mistakes, a hopeless muddle, it seemed to make a mockery of the faith that holds that " all things work together for good to them that love God." Then all at once God showed His hand and Joseph gasped with wonder. Suddenly he saw so clearly that God had been leading and preparing him through those long painful years for a task of great magnitude in the land of his affliction.

Tuesday, April 14th — Genesis 42:1-25

" And he turned himself about from them, and wept " (v. 24).

Joseph had called his firstborn, Manasseh, " For God," said he, "hath made me forget all my toil, and all my father's house." That last phrase used to spoil my image of Joseph. How could he forget his dear old father who had loved him so deeply ? But I have come to believe that it simply means that he had come to terms with his circumstances; instead of pining every day over the ruthless cruelty that had driven him from his home, he had been enabled little by little by God's help to brace himself and to accept the circumstances that he could not change. First as a slave, then as a prisoner, now carrying heavy responsibility, he had been denied the opportunity to return. Then the unbelievable happened. His brothers were before him to buy bread, bowed down with a guilty conscience.

Wednesday, April 15th — Genesis 42:26-38

" All these things are against me " (v. 36).

These plaintive words are often quoted when we are beset with petty troubles. Such a misuse of literature is unbecoming in a Christian, for it mocks Jacob in the severity of his trials. He was not complaining of little troubles, he was overwhelmed with tragedy. Think about that for a moment: overwhelmed with tragedy despite remarkable spiritual experiences. At Bethel he had seen a vision of angels ascending and descending the ladder that reached from earth to heaven; at Mahanaim the angels of God met with him again, and there he learned how to prevail in prayer. To him, God confirmed the Abrahamic covenant, and he was blessed with guidance and great prosperity. It is all recorded to remind us that great spiritual blessing does not give immunity to deep sorrow.

Thursday, April 16th — Genesis 43:1-15

" For except we had lingered, surely now we had returned this second time " (v. 10).

To accept the inevitable often takes great courage. Jacob had no alternative but to send Benjamin to Egypt, though it was the last thing he wanted to do. They were in need of food, the only place where they could purchase any was in Egypt, the governor of the land had refused to sell them further supplies and to release Simeon unless they bring Benjamin with them. There was but one decision that Jacob could make, but his heart revolted against it, the risk as sickening, it seemed like signing Benjamin's death warrant; yet by courageously accepting the inevitable and making that decision he paved the way for the happiest moment of his life.

Friday, April 17th — Genesis 43:16-34

" And the men were afraid, because they were brought into Joseph's house " (v. 18).

Jacob had feared for Benjamin's safety when he bade him goodbye. Now the sons who complained of their father's fears are themselves afraid. Dark shadows haunted them everywhere, not one ray of light cheered their hearts—yet God was unfolding His purposes and working for their future happiness. No wonder Paul encourages us to walk by faith rather than by sight. It is proper to rejoice when we are given evidence of God's guidance, but let us beware of expecting vivid arrows every inch of the way. Always remember that their absence is not the denial of guidance. God does not leave His own to the fortunes of chance. He is with us all the time even when we cannot see His footprints.

Saturday, April 18th — Genesis 44:1-17

" The cup was found in Benjamin's sack " (v. 12).

That created a major crisis for the sons of Jacob. When the search began they were quite confident that no wrong had been done, so when the cup was found in Benjamin's sack they were stunned. Now they were to face Egypt with dark dismay, their sinful deeds had caught up with them, years before they had had no thought for the trembling heart of Joseph, now it was their turn to be afraid, now they were reaping what they had sown. Sadly they learned that man cannot sin with impunity.

Sunday, April 19th — Genesis 44:18-34

" For how shall I go up to my father, and the lad be not with me ? " (v. 34).

As the spokesman for Jacob's sons, Judah undoubtedly expressed their common feeling. Judah felt his responsibility because he had gone surety for Benjamin. To return without him would deal the death-blow to their father. They remembered how he had grieved over the loss of Joseph. Twenty years had failed to erase that painful memory. They would suffer anything rather than endure a repetition of their father's anguish. They knew only too well that Benjamin, who was also a son of Rachel, had taken the place of Joseph—**yet now there was no hatred.** This love for their father and genuine concern for Benjamin touched Joseph deeply. It gave him the information he had been seeking. A marked change had taken place through the years, a change altogether beyond his expectation. He was relieved beyond measure and decided on his next course of action.

PLEASE BOOK THESE DATES

September 28th to October 2nd, 1970

EVANGELISTIC CONFERENCE IN CARDIFF

Full details later from the Evangelistic Committee.

D.2079



The Kilsyth choir with their conductor, John Mitchell

The Kilsyth instrumental and vocal quartet



EASTER MONDAY WITH GOD

We have rushed these photographs for this week's EVANGEL —hence they are on our back page. Next week's EVANGEL will have full reports and more pictures of a great day with God in Trafalgar Square and the Royal Albert Hall.

Between fifty and sixty people responded to David Ayling's appeal in the evening Gospel service, and some twenty to thirty received the baptism in the Holy Spirit between the afternoon and evening services.

Photographs by Brian J. Garrard.

The vast congregation at Trafalgar Square



THE ELIM EVANGEL

Vol. LI No. 16 April 18th, 1970 9d



ROYAL ALBERT HALL

ON EASTER MONDAY

See page 264

MISSIONARY REPORT

"THE LIGHT IS SHINING IN DARK PONDOLAND"

by William H. Francis

ELIM MISSIONARY IN SOUTH AFRICA

IN a previous report I wrote of a most interesting few days of Bible studies shared with a large group of our zealous Zulu co-workers at a Bantu school among the rolling hills near Port Shepstone, Natal. At the end of the studies I left with faithful Amon to undertake the long journey down to Lu-siki-siki, which means "the swish of the wind through the long grass."

In a simple home in a remote part of that area lives evangelist Martin with his wife and daughters, each one earnestly serving the Lord Jesus. Martin was once one of our energetic helpers in Pretoria, and when the Lord call him to "go home, and win his own people to Himself," he obeyed without hesitation.

Now, during the return journey to Natal following happy services with Martin and his people, we encountered heavy rain and mist and Amon took me for a little rest and refreshment to a well-known trading store named "Redoubt," which was perched upon a hill and proudly advertised its establishment in 1898.

I would like to mention now what transpired some months after this little "pause by the way" at Redoubt Store. On a later occasion we were all gathered in session in a Bantu district council meeting in one of the largest Bantu townships in the Durban area; at the close of the meetings, brother Amon was pleased to introduce to me brother Ganyaza. Ganyaza was well known to Amon as being an upright, spiritual minister of the gospel who, hearing of our passing through Redoubt district on the previous occasion and of the work we have been doing throughout Natal for the Master, offered his services to us and was subsequently received into fellowship with us that day at the council meeting.

Following an earnest appeal from Ganyaza to visit him and his people down at Redoubt before I returned to Pretoria we agreed to do so and made preparations. Ganyaza went on ahead to organise some meetings at his home, and when we drew near again on this occasion we were greeted by driving rain and mist. Finding the home with some difficulty, we were greeted with warm greetings and cheerful hospitality by Ganyaza, his wife and several co-workers.

In this verdant part of Pondoland, Ganyaza was born of heathen, unsaved parents. After growing up in spiritual darkness, in early manhood he heard the message of the gospel from a passing preacher and, surrendering to the claims of Christ, began his Christian walk. He later received the joyous



Some of the young women from the village homes adorned with some of the latest "Pondo hairstyles" are taken outside "Hope tabernacle" following the service that they attended. Please pray with us for these dark people and their homes in Pondoland, Cape.

news of a Pentecostal experience, and was truly baptised in the blessed Holy Spirit with power. Thus it happened that on the occasion mentioned, we were made so welcome in the home of brother Ganyaza, a Spirit-filled messenger of the cross, a home which was situated less than a mile from the heathen home into which he was born many years before.

Although not all the members of his congregation could be present at the midweek services held during our visit in the neat little church Ganyaza had built for his people to the glory of God, yet quite a good number gathered. It was a time of praise, of happy ministry to these simple, but earnest members of that great family of the blood-washed children of God who had come " from darkness into light."

During our brief visit to that far corner of the great vineyard we went from dark home to dark home to tell again of His love for those within. Among the large family in one home we prayed earnestly for one young girl living in physical spiritual darkness, for she was blind.

Will you please pray for brother Ganyaza, his wife and helper as they continue to preach of the Lord of light to many more in dark Pondoland?

" The sunrising from on high hath visited us . . . to give light to them that sit in darkness and in the shadow of death . . . to guide our feet into the way of peace " (Luke 1 : 76-79).



" Faith if it hath not works is dead, being alone " (James 2:17-20).

Not only did brother Ganyaza receive Christ into his heart and home, but won souls too for Christ, and to care for them he built by himself a little church and named it " Hope tabernacle." Outside it now—a few of his members, and some visitors for the services held during our visit. At the rear are several gospel co-workers, including brother Annon on extreme right at rear.

CHURCH REPORTS

HULL CITY TEMPLE **Pastor: J. McBurney**

It is always a joy to see Christians following the Lord through the waters of baptism. That joy was full when twelve people obeyed the Lord's command at a recent baptismal service in the Hull City Temple. A special cause for rejoicing was that, although two of the number were severely handicapped, they were prepared, at no small cost in physical effort, to be baptised.

All candidates gave clear testimonies to the saving grace of the Lord Jesus Christ and of their desire to follow Him. Six had come to know the Lord as a direct result of George Canty's campaign in 1968. These included a young lady, her sister, mother and her fiancé—a real " Operation Andrew." Also the young lady's cousin, who was saved in 1969, was baptised that night.

It was Pastor J. McBurney's first baptismal service since he came to Hull.

(MRS.) PATRICIA BALL.

ROCHESTER **Pastor: R. Williams**

On March 1st fifteen people of all ages were received into the fellowship of the church and warmly welcomed by the minister and the deacons. Also the baptismal pool was again prepared for the baptism of a young man who had missed the previous occasion.

CATERHAM

The church at Caterham has been experiencing rich times of blessing and recently witnessed five candidates pass through the waters of baptism. Among these were a young married couple who were saved and baptised in the Spirit within the last six months.

To God be the praise and glory.

J. ARTHUR IBBOTSON.

SANDIACRE

Probably you will hardly know there is a place called Sandiacre. We have been without a pastor for eighteen months, but have really experienced the Saviour's blessing. We are most appreciative of Nottingham, Loughborough and Beeston for help on Sunday nights at our gospel meetings, and for friends who have given us a series of Bible studies.

The Sunday school has grown under the faithful ministry of our superintendent and teachers. The Crusaders are doing fine and our prayer meeting has been a power-house, and in spite of much sickness has kept going very well.

And now we are really seeing new people coming in, and growth. Praise the Lord.

Small churches take heart. Though sometimes it is heavy going " He is faithful that promised." We are hoping one day for a pastor, but until then the Lord is our leader, and His way is best.

E. M. CORNER, secretary.

SWINDON **Pastor: W. R. McKibbin**

On Sunday, March 15th, the Swindon Elim Pentecostal church was faced with a dilemma it actually welcomed as parents of Sunday school children, friends and church members still continued to arrive at the evening service when we already had a " full house." More chairs had to be placed in the aisles to accommodate everyone who had gathered for the

gospel service, at which the Sunday school prizes were to be distributed. Twenty of the young people witnessed to the packed congregation by singing two gospel songs.

Earlier in the afternoon Mr. F. W. Hawkins had given a bright and inspiring message to the children and presented the prizes earned by members of the primary classes.

Certainly it was a credit to the Sunday school superintendent, Mr. D. K. Butler, that during the day eighty attendance prizes were presented, and that in the evening twenty-nine children, who had passed the Scripture examination, each received a certificate. The four children who had gained over ninety per cent in this examination, including one child with full marks, won a further prize.

Throughout the day I am sure that children, parents and friends alike each received a deep blessing.

MURIEL P. MCKIBBIN.

Scottish Presbytery of Elim Pentecostal Churches

MINISTER'S MEETING IN GLASGOW

Scottish Presbytery ministers came to Glasgow Y.M.C.A. on a recent Friday afternoon for fellowship and discussion. The fellowship was good and the benefit from the discussions immeasurable. John Cave, of Whitehaven, drawing from his experience, spoke about local church evangelism. Discussion followed, with the reactions of the older ministers, such as W. W. Kelly, of Glasgow, and the younger men about the spread of the gospel in the early days of our movement and now. The conclusion was drawn that as a movement we are even better equipped today than ever to spread the gospel of Christ.

After tea Fred Jones, of Motherwell, gave a down-to-earth paper on "Modern morality," pointing out that in several years' time, as a result of the new approach to sex education in schools, we

(*continued on page 271*)

TO SEEKERS FOR
THE BAPTISM WITH THE HOLY SPIRIT

How can I receive this blessing?

by DONALD GEE

Reprinted from ELIM EVANGEL, *1923*

ANY teaching here is intended to help, not to make cast-iron roads on which we practically demand God to work. Thank God we have proved that He meets individual cases in an infinite variety of ways, and the Almighty will not be bound to our limited conception of His ways of working. Nevertheless, the Scriptures are our infallible guide to a better understanding of His ways, and to believers hungry for the baptism of the Holy Ghost we would always say first of all, fulfil the conditions of Acts 2:38.

"Repent"—the essential element in true repentance is reality; a willingness, a determination to do business with God, to put the life right, to prove sincerity in seeking God by actual fruit in a changed life. "And be baptised"—without detracting one jot from the force of a literal application of this to believer's immersion—we heartily believe in it. We also want to see behind it the whole principle of obedience, obedience to everything and anything that God may require. The Lord may often prove our willingness to obey by testing on just one little point, a mere detail of life in itself, but revealing infallibly the purpose of the heart within. We remember a brother who was seeking the baptism, and every time he got to prayer the Lord brought a caged linnet before him that was hanging up in the kitchen window. Someone had captured the little wild bird and made him a present of it, but God tested the whole principle of this brother's obedience by whether he would let it go free. It was a struggle—and let those who smile search their own hearts—but at last one Saturday afternoon when he came home from the shop the bird was set free, and in a short time so was its late master, and gloriously filled with the Spirit of God. Have you any "linnets" that God is talking to you about?

The next requirement that we would put before those seeking the baptism is faith in the promises on this subject. Turn, for example, to Acts 2:39, Luke 11:13 and 1 John 1:14, 15 (there are others also). Do you wholeheartedly believe these promises and stand on them with a definite personal acceptance that they are for you? Do not come to God for the baptism merely because someone else has had a big blessing, and you would like to be as happy and overflowing as they are; we strongly urge you to search the Scripture and make sure of your personal claim to this inheritance of all true believers. It is only if you are "standing on the promises," both before and after being baptised in the Spirit, that you will prevail "when the howling storms of doubt and fear assail."

One more word to those seeking this blessing: repent, obey, believe—and then "tarry until." A real Scriptural baptism in the Spirit means a definite act

of the risen and glorified Lord Jesus. We cannot baptise ourselves, neither can we do more than lead one another to the place of blessing; it is His glorious work to immerse in the Holy Ghost. My taking "by faith" is right and proper, believing the promises are always God's turnpike road to blessing; but let us repeat, the baptism of the Holy Ghost is a real, definite, vivid experience and do not be satisfied until you are satisfied.

While tarrying for the promise of the Father maintain an attitude of continual, expectant faith—believe God is going to meet you always now. We would recommend praising the Lord, but always with sincerity, never merely repeating any formula of praise mechanically. But praise brings victory, it stimulates faith, it makes the Devil run and brings the soul into the very presence of God. Do not bury your face in your hands or in some cushion in the depths of an easy chair, let your face catch the attitude of your soul and be thrown upward to the glory, and then "let go and let God." Let every door of your whole being be open wide, your whole soul occupied with Jesus, and verily, the King of glory shall soon find an abundant entrance.

Our last question must be dealt with very faithfully.

How shall I know I have received?

First of all let us be quite emphatic that we can know and do know when the Lord baptises us in the Holy Ghost. Those of us who have received the blessing would strengthen ourselves and help others if we more often humbly but definitely praised God openly and rejoicingly that the Comforter had come. The baptism is an experience so real that we should be able to mark the very time and the very spot where God met us. It is the Bible itself that makes the parallel between baptism in water and baptism in the Holy Ghost (Mark 1:8). Those of us who have been immersed know it was a certain enough experience; should the greater experience be less so?

Quite a common and popular and certainly very precious teaching is that we know He has come because as the weeks and months go by we find a new power stealing into our lives, and new beauty becoming manifest in our character before others. Yet this is substituting "fruit" of the Spirit for the "manifestation" of the Spirit, two quite distinct operations of God. The fruit of the Spirit (and God grant it in all our lives) is the proof of my walking in the Spirit (Galatians 5:16, 22, 25), not the proof of my being baptised in the Spirit. Fruit always takes time to grow; many months, sometimes years, elapse between the planting of the orchard and the bearing of the precious fruit. But the divinely appointed proof of the coming of the Comforter is something given instantly, on the spot, at the time.

We never read in the New Testament that they put Cornelius or others on probation for a time to see by their lives whether they had received the Holy Ghost or not; His coming was something God bore witness to instantly and convincingly. Let us not hesitate to boldly declare that God's divinely chosen sign of the coming of the Holy Ghost to fill His temple is a supernatural manifestation given at the moment; no other doctrine fulfils the demands of Scripture, no other doctrine so thoroughly fulfils the demands of reason; we are on unshakeable ground here and need fear the attacks of none.

Quite apart from the unanimous testimony of the New Testament on this point, we deny the reasonableness of supposing that He, the mighty third person of the Trinity, could come and take up His abode in a weak temple of mortal clay, without the supreme glory and wonder and blessing of the moment becoming manifest to those around, and conscious to the unworthy but happy recipient. We are abundantly justified in expecting more than simply a holding up of the hand in an after-meeting and "taking it by faith," however sincere the seeker may be; and glory to Jesus, our expectation is continually being amply justified.

Only one word remains: what are the New Testament manifestations given with this experience? Several may be named: "wind," "fire," "tongues," "prophecy," etc.; the final choice of the Holy Spirit both then and now seems to rest on speaking in a new tongue.

Why cavil at God's choice? Much could be written from personal experience of the use and blessing of this manifestation, particularly when receiving the baptism; but God has chosen it for His sign, and the rather we would simply accept it—humbly, cheerfully, adoringly.

And then go forth, filled with His power, to a life of faithful service and testimony among men till our Lord shall come and "gather the reapers home."

PLEASE BOOK THESE DATES

September 28th to October 2nd, 1970

EVANGELISTIC CONFERENCE IN CARDIFF

Full details later from the Evangelistic Committee.

D.2079

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.

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All Easter Monday photographs in this issue are by Brian R. J. Garrard except the front cover, which is by South Thames Studio.

EDITORIAL

"THE Principle at the same moment that it explains the Rules supersedes them." Seeley, *Ecce Homo*. Quoted by C. S. Lewis in his book *Miracles*.

"[God] made known His ways unto Moses, His acts unto the children of Israel" (Psalm 103:7).

Recognition that the understanding of principles renders the knowledge of rules irrelevant marks the genius in art and science and—human conduct; for, make no mistake, there have been geniuses in the sphere of social behaviour as there have been in art and science; Moses and Paul are cases in point. The enunciation of the six laws of human behaviour as set out in Romans 7 and 8 marks the genius as much as does the discovery of the law of gravity.

And so "[God] made known His ways [the principles by which He operates] to Moses, His acts [what He did] to the children of Israel."

When the ways (the principles on which He works) of God are known, His acts are seen to follow as a natural consequence.

In fact, if the principles on which society must operate if it is to be a successful society are understood, even the commandment (though not the practice) "Thou shalt love thy neighbour as thyself" becomes unnecessary; he who understands the "ways of God" knows that the practice of any alternative to "loving one's neighbour as oneself" ends in social chaos.

This recognition of principles, as against rules, of living gives a clue to the description of that social and spiritual genius Moses as follows: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Numbers 12:3). Of course he was. He knew that any alternative leads to that aggression which has brought catastrophe to society.

Our Lord equally taught, contrary to all the world's ideas, "Blessed are the meek, for they shall inherit the earth," and Himself showed us the way in that "when He was reviled, reviled not again." He knew that any alternative leads to social chaos.

One of the great delights of science is the discovery of laws that govern phenomena, and in turn to discover principles that explain these laws. We know for instance about the revolution of the planets about the sun. Johann Kepler discovered the three laws of planetary motion, the second of which, that the planetary orbital radii sweep over equal areas in equal times, is a striking example of the unseen cohesion that rules the sidereal universe. But it fell to Sir Isaac Newton to explain the interrelation of these laws.

But the one great Principle that governs the physical universe, that resolves into itself all other principles and laws, is discoverable only by revelation. It is referred to repeatedly in the Bible: the eternal word, as stated for example in Genesis 1: "And God said . . . and it was"; or "He spoke, and it was; He commanded, and it stood fast." New Testament quotations could be multiplied. "By the word of God the heavens were of old . . ." (2 Peter 3:5). The very phraseology arrests us. The writer does not state that the heavens were made, or created; simply that "they were." Or again, "Through faith we

(*continued on page 269*)

From my diary

by T. H. STEVENSON

DISCUSSING the current Roman Catholic Church problem on the celibacy of the priests, a Franciscan priest, Michael Gedge, writes: "There is no direct reference in the Scriptures to St. Peter's wife. But Eusebius in his great history quotes Clement of Alexandria telling of a tradition about St. Peter having been present at his wife's martyrdom. We certainly accept other secondhand references in Eusebius as historical—so why not this." Yes, why not, since Eusebius of the fourth century is looked to by all other church historians even to our own day. In *The Spreading Flame,* Professor Bruce in the index of his book makes more references to Eusebius than to any other person, including Paul and Peter. However, today, when the Church of Rome acknowledges at least five translations of the Bible for reading by the flock, one wonders that the Franciscan has never read the words found in all the synoptic gospels about Peter, his wife, and even his mother-in-law.

☆ ☆ ☆

Aware of some of the burning questions in Ireland, I often have wondered when the Roman Catholic hierarchy would progress sufficiently to withdraw their necessary permission for any Irish Roman Catholic to study at Trinity College University, Dublin. Because of "Protestant influence" at Trinity it has again been decided that there "will be no change for the present" and Catholics must continue to have the permission of Archbishop McQuaid, of Dublin. Of course, many receive this permission. There are 1,200 Roman Catholic students at Trinity, as permission is readily given because of the fact that the range of studies is much wider there than at the Catholic-influenced University of Ireland. Bernadette Devlin must at least be grateful that having been born in Northern Ireland she could readily study at Queen's University, Belfast. Her personal brand of Catholicism may not have satisfied Archbishop McQuaid sufficiently for admission to Trinity College.

☆ ☆ ☆

In his latest book, *Christian Freedom in a Permissive Society,* Dr. Robinson, the former Bishop of Woolwich, refers to the three "Success stories of the past decade" with which he was closely concerned and representative of his ideas and achievements (*The Times* literary supplement). First was *Lady Chatterly's Lover* trial at the Old Bailey at which Dr. Robinson gave evidence in favour of the book. Next was the New Testament translation of the *New English Bible,* of which he was one of the translators, and described by him as a loosening of the "stranglehold" imposed by the A.V. and all it stood for. Finally, and most significantly came Dr. Robinson's own *Honest to God.* For Dr. Robinson to put D. H. Lawrence and himself together may be quite fitting, but his fellow translators of the *N.E.B. New Testament* must shrink in horror that they should be made the ham in the sandwich.

☆ ☆ ☆

And now we have the complete *New English Bible.* It is a complete sell-out; for the publishers. The demand cannot be met by the printers for what is described as "The publishing event of the century," and according to Philip Howard in *The Times* "Likely to leave a mark in the passage of history so that March 16, 1970, is remembered in the same way that 1611 is remembered for the Authorised Version." I cannot visualise that there will be sufficient centuries before us to eventually compare these relative influences, but having already had the *N.E.B. New Testament* for nine years, and knowing that the New Testament is likely to be more widely read than the Old Testament, it is pertinent to inquire what apparent influence we have seen. Sadly, it is estimated that in the past nine years the membership of the major denominations in Great Britain has decreased by 500,000. Was that what happened in our country in the first years of the A.V. when printing, publicity, and communication were primitive?

☆ ☆ ☆

With the mixed reception really given to the *New English Bible,* some will consider it a sell-out in other respects. Dr. F. Tatford referred to the new translation as "More dangerous than Tom Paine's *Age of Reason.*" He added that people reading Paine "know that they are reading the work of an infidel," while those reading the N.E.B. "may imagine they are reading the Bible, whereas they are not." He called it a "paraphrase." It is admitted to be a free translation, so free that there is little "To remind us that the Mediterranean and much of Europe lie between us and the story we read," said the Rev. G. D. Kilpatrick (Oxford University), who thoughtfully continues, "the more contemporary we make our translation the more quickly it ceases to be contemporary." The great danger is that the translators of the words set themselves up as arbitrators of the meaning of the words. The translators of the N.E.B. are not by themselves in this respect, but the fact that their work carries the commission and authority of the main churches makes the danger greater.

EASTER MONDAY— ROYAL ALBERT HALL

THE AFTERNOON SERVICE

Report by DOUGLAS O. WARD, minister of Bath Elim Pentecostal church

"God having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities" (Acts 3:26).

This promise of God that was displayed from the balcony of the Royal Albert Hall was to be gloriously fulfilled in many lives as we gathered together for the afternoon meeting of Elim's great day of witness.

Right from the commencement the desire was expressed that we should seek to know the reality of God's presence and that this would challenge and inspire us to greater service for Him. This was felt in the choir's first piece, "To be used of God is my desire," beautifully sung and ably conducted by our esteemed brother Douglas B. Gray. The Kilsyth trio followed this item with a lovely rendering of "Open your heart and let Him come in."

The opening hymn, "Christ the Lord is risen today," brought home to us the full implications of this wonderful truth and the great congregation indeed raised their hearts and their voices in this Easter anthem. At prayer time we felt that Jesus was with us and that all things were indeed possible.

As the Kilsyth choir sang "Can we know that Jesus loves us?" it left us in no doubt that besides being extremely talented and harmonious they sang from an experience that Jesus was alive to them. Their unity in voice was enhanced by their unity in faith. The Scottish contribution was greatly appreciated and our thanks go to John Mitchell and his friends for the way they inspired praise and blessing among us.



The President, Alex Tee, drives home his point.



Wynne Lewis convening the afternoon service.

A very clear and assured testimony to God's abiding presence was given by Mr. Epton. Saved at the age of four, baptised in the Holy Spirit when eight, healed when a teenager, he is now training for wider service for the Lord in the Elim Bible College.

Our President, Alex Tee, took his text from Judges 6:12, "The Lord is with thee thou mighty man of valour."

1. A nation with a great name.
2. A people with a great future.
3. A man with a great message.

The President reminisced about the great days of revival and pointed out that we still have that great name that should be exalted—Jesus. As Elim's theme for 1970 is "The Lord cometh," we should not be a movement of yesterday but of every day. There should be no time for the silence, compromise or soft-pedalling of the gospel. In this new

decade we should remain steadfast in the truth of Pentecost and militant in the power of Christ. We should be proud to be pure, fearless in our stand, treasuring our inheritance of blessing, expecting a challenge and visitation from heaven. The President added that we must catch a vision for service. For this satisfying vocation we have the same tools that Gideon had, the sword of the Lord God, the light of the world—Jesus, the trumpet of the truth—the word of God, and a vessel for service—ourselves.

His final plea for our nation was 2 Chronicles 7:14, "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways then will I hear from heaven and will forgive their sin and will heal their land."

The crowning moment of consecration was John Mitchell's solo, "Take my life and let it be consecrated, Lord, to Thee," which echoed the prayer of many hearts. We looked forward with eager anticipation to the evening service when again we would sense the mighty presence of God among His people.

THE FIRST OF THE R.A.H. OF THE '70s

By A. S. F. HORNE, minister of Ealing Elim Pentecostal church

THE first evening rally of the '70s has followed the other forty into eternity. That which we looked forward to, worked and prayed for, is now history. The memory lingers, the blessings remain. Souls have been saved, people have been healed and baptised in the Holy Spirit. The great congregation of about 4,000, under the anointing of the Spirit, were singing "Glory, glory be to Jesus" as our beloved Secretary-General, H. W. Greenway, took over to convene. I believe he found it easy to lead this great crowd to new heights of praise as we sang "Glory, glory, hallelujah." All was now set for the opening hymn, "I know that my Redeemer lives"—the last verse was sung again and the great truth of the resurrection burst in upon us:

"He lives, all glory to His name;
He lives, my Saviour still the same:
What joy the blessed assurance gives!
I know that my Redeemer lives!"

The prayer chorus was "He touched me" and as John Lancaster, of Eastbourne, led us in prayer we were very conscious that the Master was in the midst, as he prayed, "We know that Thou art nigh." Amen! Jesus was there.

Prayer time over we stood to sing William Williams's great hymn, "Guide me, O Thou great Jehovah." We quite forgot whether we were Welsh, Irish, Scottish or English; we were all one in our desire: "Feed me now and ever more," "Lead me all my journey through," "Strong Deliverer, be Thou still my strength and shield," "Saviour come,

Douglas B. Gray leads the massed choirs and congregation in the triumphant "Hallelujah, Amen."



we long to see Thee," "Come, Lord Jesus, take Thy waiting people home."

Our guest choir was from Kilsyth, Scotland, the home assembly of our President. They received a great welcome. Their first piece was "Oh, what a change in me, I'm living for my King." I am sure that this was their personal experience. They then sang "Christ shall reign" and "Glory, glory to God." Thank you, Kilsyth, for your inspired singing.

Now over to D. B. Gray, who for the past forty years without a break has conducted the mass choirs. What a joy to see all these young people saved and enjoying their salvation, a joy which came through in their singing and their desire expressed in their first piece to be used of God to speak, sing, to pray. Their second piece, written by our President's father, was the "Maranatha, Hallelujah Chorus," a beautiful piece. I always marvel how it is possible for all these young people, coming from all over the British Isles, to sing as one great choir with so little practice time. I am sure it is made possible by the God-given gifts of D. B. Gray and the anointing of the Holy Spirit. Thank you for thrilling and blessing us once again.

We come now to family spot. This was most interesting as we were introduced to Mr. and Mrs. Butcher, who are going out to South Africa as missionaries. Then to Joseph Smith, now over eighty, but just the same as we have always known him,



David J. Ayling preaching in the evening service.

a man of prayer and keen to win souls. Thank you Mr. Smith for everything, most of all for your wonderful example. It was nice to see and hear from Pastor and Mrs. D. Mills, our missionaries on furlough from Ghana. Mrs. Mills told us how she was thrilled last Easter being in a Pentecostal convention

(*continued on back page*)



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Margaret M. Ladow's page

GRATITUDE

GRATITUDE is something we always appreciate. Somehow it is so refreshing and brings such a glow of pleasure to the recipient. As we say in Yorkshire, "it warms the cockles of the heart." We had a charming example in a recent service. Quite often before the ministry of the Word of God on our Bible study night members will indicate that they wish to give a word of testimony. Thus it was no great surprise when Isaac Kwapong, a twelve-year-old boy, son of one of our Bible College students, asked if he could speak. At the appropriate moment he solemnly walked to the front, carrying with him a little bundle of cloth tied at the corners. This he proceeded to unfasten and, smiling now, produced two brightly coloured cotton shirts. He told the congregation how he had only possessed his school uniform and one old very shabby shirt into which he could change after school and on Sundays. So he began to pray and ask his heavenly Father to supply him with a new shirt. To his great joy and amazement he was the recipient of two smart brand-new shirts, one coloured royal blue and the other green and gold. With eyes shining he expressed his thankfulness to God and to the friends whom God had used to supply his need. Everybody beamed with pleasure and many loud amens were said, and this simple heartfelt tribute and expression of gratitude really lifted the meeting. Many of the people in Ghana possess little of this world's goods, and their gratitude is very touching when one has helped them in some small way. All this has made me feel that in our more affluent society of the western world we so often take our possessions, our privileges, our comforts and our blessings for granted.

We may even assume that all these are our rightful due and never pause to consider how blessed we are and therefore must express our gratitude to our bountiful heavenly Father. For the life of me I cannot see why we deserve any more benefits and blessings than the people of less privileged lands. At the time of writing I learn that there has been severe cold and snow in Britain and the words of Shakespeare which I learned at school come to mind,

"Blow, blow thou winter wind,
Thou art not so unkind as man's ingratitude."

The wintry conditions may have been very irksome, but surely not as hurtful as base ingratitude and careless forgetfulness of benefits received. I think we fail to realise that God has feelings as deep and intense as our own, for were not our first parents made in His likeness with the capacity of varying emotions? Surely then our heavenly Father is grieved when we never say thank you and He is gladdened when we do express our gratitude. I wonder how often our Lord has had to ask again "Where are the nine?" as He did when the Samaritan leper returned to give thanks. I think David had the correct attitude when he wrote: "What shall I render unto the Lord for all His benefits towards me?" and in answer to his rhetorical question he says "I will offer to Thee the sacrifice of thanksgiving" (Psalm 116: 12, 17).

THOUGHTS FOR THE WEEK

"From David learn to give thanks for everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving."—JEREMY TAYLOR.

"God's goodness hath been great to thee. Let never day nor night unhallowed pass but still remember what the Lord hath done."—SHAKESPEARE.

"Gratitude to God makes even a temporal blessing a taste of heaven."—ROMAINE.

"O Lord who lends me life, lend me a heart replete with thankfulness."—SHAKESPEARE.

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ITINERARIES

The President:
April 18, Ellesmere Port; 19, Liverpool (a.m.), Carlisle (p.m.); 20, Motherwell; 21, Edinburgh; 22, Paisley; 23, Aberdeen; 24, Dundee; 25, Glasgow (Bothwell Street Institute); 26, Kirkintilloch (a.m.), Greenock (p.m.); May 2, Bradford.

London Crusader Choir:
April 18, 19, Eastbourne; 27, Bexley Heath; May 2, West Wickham; 3, Rochester and Maidstone; 9, Metropolitan Tabernacle, London (M.V. section); 16, Tower Hamlets; 24, Preston Park, Brighton; 31, West Thurrock.

K. McGillivray (Taiwan):
April 21, Thornton Heath; 22, Aldershot; 23, Wimbledon; 24, Camberwell; 25, 26, Croydon; 28, Caterham; 29, Coulsdon; 30, Clapham; May 2, 3, Kingston; 5, Bermondsey.

D. Mills (Ghana):
April 19, Hayes (a.m.), Ealing (p.m.); 20, Canning Town; 21, Dagenham; 22, Finchley; 23, Islington; 25, Reading; 26, Lane End (a.m.), Letchworth (p.m.); 28, Ilford; 29, Kensington; 30, Stevenage; May 1, Harlow and Rye Park; 3, Rochester (a.m.), Woolwich (p.m.); 4, Chesham; 5, Romford.

Alan Renshaw (Rhodesia):
April 22, Macclesfield; 23, Crewe; 25, Chorlton-cum-Hardy; 26, Bolton (a.m.), Salford (p.m.); 27, Wigan; 28, Stockport; 29, Southport; 30, St. Helens; May 1, Liverpool; 2, Ellesmere Port; 3, Holyhead; 4, Accrington; 5, Blackburn; 6, Blackpool (Temple); 7, Blackpool (Marton).

Joseph Smith:
April 18-23, Selly Oak; 25-30, West Bromwich; May 2-7, Kingstanding.

BIRTH

WILLIAMS. On March 20th, to Andrea (*née* Hill) and Graham, of Coventry, God's precious gift of a son, Matthew Vivian, a brother for Paul.

ENGAGEMENT

BRADLEY—HOLLINGWORTH. The engagement, on March 19th, is announced between Robert Douglas, son of Pastor and Mrs. R. D. Bradley, and Elizabeth Ann, eldest daughter of Mr. and the late Mrs. D. Hollingworth, of Smethwick. Both Elim Crusaders.

SILVER WEDDING

ROBERTSON—THIRDE. At Elim Pentecostal Church manse on April 6th, 1945, by Pastor J. Woodhead, David T. Robertson to Freda Thirde, both Elim members.

WITH CHRIST

BELLINGER. On March 12th, Mr. T. J. Bellinger, aged 56 years, suddenly called to higher service. The beloved husband of Linda and father of Leonard. A much-loved member of the Elim Pentecostal Church, Smethwick. Officiating minister at funeral: R. D. Bradley.

HIGGS. On March 5th, Miss Lily Higgs, aged 71 years, the result of an accident. Long-standing member of Elim Pentecostal Church, Smethwick. Officiating minister at funeral: R. D. Bradley.

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understand that the worlds were framed by the word of God." What did the writer to the Hebrews, nearly 2,000 years ago, know about worlds? Their discovery was reserved for modern times!

When the Eternal Word commanded "Lazarus, come forth," Lazarus had no alternative but to come forth; Christ spoke: it was. When the Eternal Word commanded the raging wind and sea "Be still," they had no alternative; Christ spoke: it was. And New Testament examples could be multiplied.

The Bible reveals that in creation the Principle behind all phenomena, laws and other principles is the Word. By Him all things have substance and cohere.

And as is the physical creation so is the animate creation; the living world, in spite of man's evil, lives in surprising harmony. The miraculous checks and balances that have kept the species of plants and animals in their respective proportions for, according to science, millions of years have broken down for the only being who rejects—shall we say it?—the operating Principle in the universe, the Word of God, and he alone faces a population explosion that heads for disaster. And it is the eternal word that sustains this surprising harmony by the continuous interposition of His power; only man rejects that word: only mankind is in upheaval.

The Principle that is behind all commandments and rules for living is the Word, living and written. The acceptance of that Word brings an interior peace that resolves the multitudinous discords in the Word-rejecting world, and adjustment to every adverse circumstance. To quote again John Osborne's character Archie Rice in *The Entertainer*: "Did I ever tell you the most moving thing I ever heard? It was when I was in Canada—I managed to slip over the border sometimes to some people I knew, and one night I heard some negress singing in a bar. *Now you're going to smile at this,* you're going to smile your educated English head off. . . . If ever I saw any hope or strength in the human race it was in the face of that old, fat negress getting up to sing about Jesus or something like that. She was poor and lonely and repressed like nobody you've ever known. Or me, for that matter. I never even liked that kind of music, but to see that old black woman singing her heart out to the whole world, you knew somehow in your heart it didn't matter how much you kick people, the real people, how much you despise them, if they can stand up and make a pure, just natural noise like that there's nothing wrong with them, only with everybody else. I've never heard anything like that since. . . . If I'd done one thing as good as that in my whole life I'd have been all right."

Yes, if the world that God has set in our hearts is in harmony with Him (Ecclesiastes 3:11) the discordant world outside cannot really harm us.

COMING EVENTS

BIRMINGHAM, Kingstanding. April 20. Elim Pentecostal Church, Warren Road. First anniversary of Men's Fellowship at 7.45. Preacher: Geoff Bowater. All men welcome. May 2-7. Visit of Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: R. J. Morrison.

BRIGHTON. April 25—May 2. Elim Pentecostal Church, The Lanes. Revival and healing crusade by Pastor A. R. T. Whittall (Woolwich). Sundays at 11 and 6.30. Weeknights at 7.30.

CAMBORNE. Elim Pentecostal Church, Community Centre. Sundays at 11 and 6. Wednesday and Saturday evenings at 7.

CATERHAM. April 14-22. Elim Pentecostal Church, Homesdale Road. Preacher: evangelist Alf Harley. (Except Friday.)

DARLINGTON. April 25, 26. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Evangelist and Mrs. E. Lamb.

ELLESMERE PORT. April 18-23. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Opening services of new church. Saturday at 4 and 7.15. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: S. Beresford.

GLASGOW. April 25. Scottish Evangelistic Rally in the Christian Institute, Bothwell Street, Glasgow. Services at 3.30 and 6.30. Preacher: A. Tee.

GLOUCESTER. April 25-30. Elim Pentecostal Church, Park End Road. Saturday at 7.30, monthly Pentecostal rally. Sunday at 11 and 6.30. Monday to Thursday at 7.30, Bible teaching meetings. Preacher: L. W. Green. Wednesday, April 29 at 3, Sisterhood annual rally. Speaker: Mrs. L. W. Green. Soloist: Mrs. R. B. Chapman.

HUDDERSFIELD. April 6-19. Elim Pentecostal Church, South Street. Crusade conducted by Alan Caple. Saturdays at 7, weeknights at 7.30. Not Fridays.

LEIGH-ON-SEA. April 18. Wesley Methodist Church, Elm Road. United Pentecostal rallies at 3 and 6.30. Preachers: P. S. Brewster (Cardiff) and E. Crew (Bristol).

LONDON, Clapham. May 3. Elim Pentecostal Church, Clapham Crescent, S.W.4. Resident minister's thirty-fifth anniversary in the Elim ministry. Services at 11 and 6.30. Preacher: James F. Hardman.

LONDON, Leyton, E.10. April 18-22. Elim Pentecostal Church, Vicarage Road. Visit of L. W. Green. Saturday at 7.45. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Subject: "The God of the miraculous."

PONTYPRIDD. April 25, 26. Elim Pentecostal Church, Thurston Road. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6. Preacher: H. W. Greenway. Convener: Ray Hughes.

SALISBURY. April 26. Elim Pentecostal Church, Milford Street. Sunday school anniversary. Bemerton Heath branch at 10.30. Church at 2.45 and 6.30. Speaker: Mr. Godfrey Mount. Presentation of service of song, "The jig-saw puzzle," at the 6.30 service. May 10. Return visit of former minister, J. J. Way. Services at 11 and 6.30.

ST. HELEN'S. April 20-22. Elim Pentecostal Church, Duke Street. Children's services conducted by Ron Robinson and team at 6.30.

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WORKERS OF CONTRAST IN NEHEMIAH THREE

by BRIAN VIDAMOUR, MINISTER OF JERSEY ELIM PENTECOSTAL CHURCH

NO one reading the book of Nehemiah would question the enormity of the task facing God's people. They were indeed in great distress. The situation not only called for, but demanded, great tenacity of purpose and a will to win. It was a case of " To the work, to the work, we are labourers for God."

Chapter three of the book records how everyone was responsible for the building of some part of the wall of Jerusalem. It notes those who laid beams, who set up doors, and who made locks and bars. In a chapter of thirty-two verses the words " built " or " repaired " appear no less than forty-one times. High priest, priests, Levites, goldsmiths, nobles, apothecaries and merchants abandoned their respective callings and trades to become master builders and builders for the Master. In all this hive of industry you would not think that the events in the fifth and twentieth verses would have been recorded. But they are!

SLACK SERVICE

" And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord." What a sad testimony! If only the words " but " and " not " had never appeared in the text. Did they think that no one would notice? Their action reflected on the whole of their race. They were to bear the stigma throughout their lives, and even in this century the fact is pointedly brought before us. " They put not their necks to the work of their Lord." No zeal, no concern, no elbow grease, no drive, no determination, no vision! Their's was the part that did not look it. Their work reflected their condition.

After him Baruch, the son of Zabbai, " earnestly repaired the other piece." A glorious contrast! A close reading suggests that this man worked by himself. Of all the others it is recorded that they repaired; of Baruch it is said that he *earnestly* repaired. He had a zeal for the work of God, a fervour and fire that was inextinguishable. If the nobles, the Tekoites shamed their race, Baruch honoured his father. He was the son of Zabbai. How proud was the family of his achievements! In all the turmoil someone had noticed the quality of his work. Baruch had not pointed it out. He was too busy for that. Yet the Holy Spirit has caused it to be remembered in the eternal word, that labours behind the scenes are never forgotten.

Lord, are you trying to teach me something? Am I a spiritual Tekoite noble when I should be a Baruch? Was I a Baruch and degenerating into a Tekoite? Is my neck really in your yoke? Questions that require an answer. What then are the characteristics and contrasts between the two? In no other spheres than prayer and outreach can this be so pointedly revealed.

Test case No. 1. EARNEST INTERCESSION

Baruch loves the prayer meetings. He is first in and last out. Intercession is hard work, but Baruch is earnestly at it, seeking a mighty Pentecostal outpouring, pleading for sinners, praying for the saints, praising God in faith for the substance of things hoped for. The nobles, the Tekoites, do not come very often. They find it a little boring when only one or two pray in the allotted time. They wish that someone would wake up and start interceding.

Test case No. 2. EAGER EVANGELISM

The Tekoites have no heart for open-air evangelism, knocker work or tract distribution. Preparation for special efforts requires the kind of special effort that does not appeal. Let the sons of Zabbai get on with that part of the building. And they will! Earnestly, unnoticeably. The task will be done and many will not know who did it or how. Baruch does not look for human praise, He works behind the scenes, quietly, earnestly for God.

Tekoite or Baruch? Baruch or Tekoite? A mixture of both? Neither one nor the other? Then, my brother, my sister

Dare to be a Baruch,
Dare to intercede,
Dare to have an earnestness
That dares to fill the need.
(With apologies to Daniel!)

When the work is done and blessing is falling, souls are being saved, believers baptised in the Holy Spirit, then it is time to rejoice and share in the thanksgiving. When the new church is opened or the new extension . . . there are the Tekoites, but where is Baruch? Has someone forgotten to tell him?

Or is he perhaps too busy to get off his knees?

THE FAMILY ALTAR

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

Monday, April 20th — Genesis 45:1-15

" God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance " (v. 7).

What a lofty and noble view Joseph had of life! He looked at all the complexity of his experience, baffling as it must have been to him until the moment of need arose for which God had been preparing him, then he looked at it in wonder. " My God, how great Thou art! " he must have exclaimed, " how unsearchable is Thy wisdom! " And we reply, " Blessed is the man that trusteth in Thee." And what a noble character Joseph had become. He was glad to be made a blessing to those who had previously hated him, and how admirably he did it. He had come to think as God thinks, and to act as God acts. His life is a miracle of grace.

Tuesday, April 21st — Genesis 45:16-28

" See that ye fall not out by the way " (v. 24).

Though Joseph was convinced that God had commissioned him to preserve life, he realised that his brothers could jeopardise the whole matter. The possibility of recriminations was great. There would be the temptation to place the blame. So Joseph gave this wise advice, possibly with a kindly glint in his eye, which said, " Let bygones be bygones." A new opportunity was opening up before them, the promise of a golden tomorrow, and Joseph was anxious lest it should be thrown away. Similar exhortations run through the New Testament. We have a vicious foe who delights in stirring up strife, but love covers a multitude of sins, and one of the best ways is by being silent. What God has forgiven we should try to forget.

Wednesday, April 22nd — Genesis 46:1-7; 28-34

" He fell on his neck, and wept on his neck a good while " (v. 29).

How refreshing is Joseph's affection for his father. His association with royalty and his outstanding achievements had not dampened his love for his father. Though he was occupied with weighty matters, he eagerly awaited the day of his father's arrival. Words were inadequate to express his joy when stepping from his chariot he saw the bent figure that he loved so well. Without a moment's hesitation, he threw his arms around his father's neck and wept. And his actions matched his tears. He was glad of the opportunity to repay his father for the care and affection he had received in childhood. He would make the last years of his father's life the happiest, so he planned for him to live in the richest pasture land in Egypt, in an environment where he would feel at home. He was indeed an honourable son, whose actions are worthy of being emulated.

Thursday, April 23rd — Genesis 47:1-19

" And Pharoah said unto Jacob, How old art thou? " (v. 8).

It was a kind and gentle inquiry, with which the aged are familiar, to put Jacob at ease. To us, it is a reminder that life on earth is bounded by years. The best time to realize the significance of this is when we are young so that we may order our life with eternity in view. When we are old it suggests that we may soon be called upon to wrap up the tent that has become worn and tattered by our sojourning on earth and to take up our residence in our home that is eternal in heaven. At any time of life this question can be challenging. In what direction have we been travelling? Have we been redeeming the time? Have we made the most of our years? Whichever way God applies it to our hearts today, let us answer thoughtfully and honestly.

Friday, April 24th — Genesis 47:20-31

" Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharoah's servants " (v. 25).

It was a natural promise. But for the provision Pharoah had made through the appointment of Joseph the people would have starved to death. In gratitude, they promised loyalty and unstinted service. A similar thought ran through Paul's mind when he called himself the bondslave of Jesus Christ. But for the experience on the Damascus road and the sustaining grace given as a daily portion, Paul would have perished eternally. The fate of Christ rejectors so horrified him that he wished himself accursed if he could through that win his countrymen.. The vividness of their plight served to deepen his gratitude. Let us not stand idle in the market place, but return gratitude for so great salvation by giving the Saviour unstinted service.

Saturday, April 25th — Genesis 48:1-22

" Bring them, I pray thee, unto me, and I will bless them " (v. 9).

Jacob would not forget the children, he knew they were the nation of tomorrow. With much effort he sat up in bed and called the children of Joseph that he might bless them. The warm glow of the celestial land need not diminish with waning physical power. May there be a serenity about us the children will remember, a heavenly glow they can feel though not explain. May the graces of the Spirit in us continue to influence their lives long after we have crossed the river. Let us leave them this rich heritage. It will mean more to them than lands and gold. It will help to guide their feet into the path that leads to eternal blessedness.

Sunday, April 26th — Genesis 49:1-15

" And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days " (v. 1).

Though Jacob was on the brink of eternity, he was still vitally interested in the future purpose of God on earth, especially where that purpose touched his family. We may have no prophetic insight, but we have learnt many lessons in the rough and tumble of life, combat with the enemy has taught us much of his strategy, years of Christian discipleship have brought a deepening faith, walking with God has given us a keener insight into His ways, honesty has taught us the complexity of our nature and thereby made us more tolerable to others. Out of all this accumulation of spiritual experience we can speak words that will edify and bless long after we have gone.

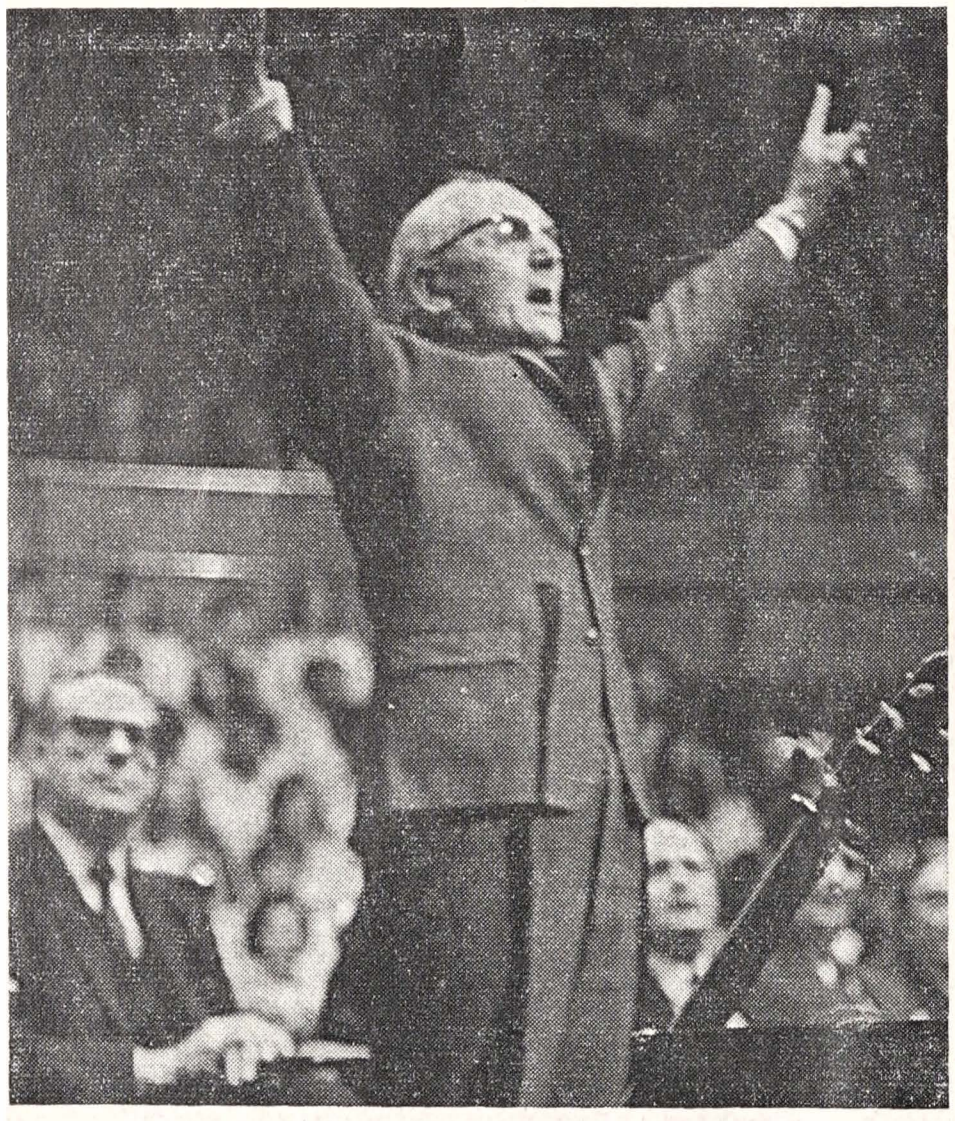
MINISTERS' MEETING *(continued)*

would be facing school-leavers who would be better educated in this subject than many of the ministers, and yet who better to teach on this subject than ministers of Christ, who can give better balance to this subject by stressing the spiritual and moral side? The speaker covered many more points of interest and the discussion which followed was again very practical, as much time was spent in discussing the problems which arise when, as ministers, we are asked to marry divorcees. It was felt by most of the younger ministers present, who had recently faced problems on these lines themselves, that insufficient practical down-to-earth training and advice was given on difficulties like these which eventually confronted the minister in his church, and all went away feeling that the time spent had been enlightening and of practical benefit for the future.

B. J. HAYES.



The massed choirs under D. B. Gray's leadership brought blessing to all.



The Secretary-General, H. W. Greenway, convenes the evening service.

FIRST OF THE R.A.H. OF THE '70s (*continued*) in Ghana when over 41,000 people were present. *Mr. Mills told us how his people often sing "Far, far away in heathen darkness dwelling" and then pray for us in England.* May God answer their prayers. How right they are and how we need their prayers. How good it was to see Ken McGillivray from Taiwan. He was saved forty years ago and baptised in water thirty-two years ago in the Royal Albert Hall. Miss O. Jarvis brought us greetings from Dehri on Sone, India.

We were now drawing near to the most important part of our meeting, the preaching of the Word of God.

The London Crusader Choir was announced to sing and, I believe guided by the Spirit, "My heart is thrilled whene'er I think of Jesus, no name on earth has meant so much to me." What a joy and confirmation this must have been to the preacher. David Ayling announced his text, Philippians 2:9: "A name which is above every name." His subject: "The Indescribable Christ." Mr. Ayling had great liberty and the power of God was upon him as he answered the question "How is the name of Jesus above every name?"

Already one could feel the convicting power of the Spirit at work and as the appeal was made over fifty made their response and took the opportunity to begin to discover personally the wonder of the "Indescribable Christ."

So a great day came to an end. Convener, musicians, singers and preacher working together had been used of God to bring salvation, healing and power and blessing into many lives.

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THE ELIM EVANGEL

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SERVICE

SAVED TO SERVE

By L. V. D. TILLER
ELIM MINISTER, SERVING WITH THE
PENTECOSTAL JEWISH MISSION IN ISRAEL

THE consequence of salvation should be service: " Saved to serve " is the sentiment of Hebrews 9 : 14. If, respecting the original command, fruitfulness is expressed by character, then increase will result from service.

What a person believes he lives by. Believing the lost go to hell, we exert every energy to seek and to save them. Obviously this demands priority because of the eternal issues involved, with no place for neglect. Thus in Christian service evangelism is essential. No one has any excuse before God or conscience for neglect in this.

How many souls are lost by negligence and indifference that might have been saved.

THE JUDGMENT SEAT OF CHRIST

Many believers forget that they will be held responsible for failure here. At the judgment seat of Christ service must be seen to be consistent with faith. Deliberate evasion of a known responsibility here is a grievous sin. A contemporary missionary states, " The responsibility of service is dynamic to the soul. Few things move the hearts and minds of men more effectively than the sense of such responsibility. So long as the Christian's ideal is to live in peace and ' charity with his neighbour,' without realisation of this responsibility he will make little progress towards holiness and be ignorant of his state before God. As soon, however, as he begins to understand that he is ' his brother's keeper,' that no man lives to himself, and that the humblest Christian, as in the Early Church, is responsible for bringing men to Christ, then he is made aware of his indigence ; he bestirs himself to seek and find, and so become fitted for the performance of his duty—the solemn, yet blessed, duty of saving men."

" Not everyone," says Salter, " is a king or a captain." In the New Testament service is seen under differing designations and duties: magistrates and tax-gatherers, officers, deacons, apostles, elders, vergers or wardens, waiters-at-table, slaves, Peter's mother-in-law, the women who shared their substance with Jesus, all in the Master's service. " Don't bother about office, put all you have to being useful." All diversities of service are included in those passages dealing with natural, ministerial and spiritual gifts (Romans 12 ; 1 Corinthians 12 ; Ephesians 4 : 11, 12). No one is excluded. " There's a work for Jesus none but you can do," with no excuse for inability ; the " plus " of the Spirit is additional to the natural.

Enthusiasm and love are the mainsprings of service. Enthusiasm, defined as ardent zeal, originally meant " in God." Indeed such a one so enthused may be impetuous, make mistakes and be severely criticised, but the greatest mistake is in doing nothing for God. " Be not weary in well doing " means " remain enthusiastic." Some say " strike while the iron is hot," Cromwell said " strike the iron and make it hot "! Smith Wigglesworth exhorted, " If the Spirit doesn't move you, you move the Spirit." Enthusiasm overcomes obstacles. " Apostolic zeal," writes Taylor, " was seen in this: they preached publicly and privately ; they prayed for all men ; they wept to God for the hardness of men's hearts ; they became all things to all men, that they might gain some ; they travelled through deeps and deserts ; they endured the heat of the Syrian sun and the violence of Euroclydon, winds and tempests, seas and prisons, mockings and scourgings, fastings and poverty, labour and watching ; they would do any good, and suffer any evil, if they could but hope to prevail upon a soul ; they persuaded men meekly, they entreated them humbly, they convinced them powerfully ; they watched for their good, but meddled not with their interest: this is the Christian zeal, of meekness, charity and patience."

THE GREATEST OF THESE

Enthusiasm coupled with a love for Christ and like Christ's produces superlative service and servants. " The love of Christ constraineth us." Blessed unrestrained constraint! " The greatest of these is love." Love is irresistible. An Arab proverb says, " The neck is bent by the sword ; but heart is only bent by heart." Jesus establishes His kingdom

by love. Jesus loved people into the kingdom; so must we. It is not the multiplication of works, but love; not the mechanics of evangelism, but the motive power of love that achieves lasting results.

The spirit of the age is that of "the labourers in the vineyard seeking to get more than the next man, never satisfied with agreed rates, whereas love works without bargaining. Love begets love as hatred begets hatred. Love is the key to the human heart and only when you reach the heart can men be turned to Christ. Love must be active. Many hoard money or bury their talents, but love cannot be silent or be hid. If present it is self-evident and outflowing to others, for it cannot feed on itself; it must have an object" (Moody). It is the only identification mark acknowledged by Jesus (John 13:35).

Enthusiastic, love-filled Christians who live their doctrine become the most powerful agents of spiritual revolution under heaven. According to John Smith, "We are capable of acting upon men. A divine influence is connected with every Christian. We have power with God for them. Their state must be looked at with as much particularity as possible. The atonement must be believed for them; the promises of the influences of the Holy Spirit must be seized for them." Undoubtedly we are saved to serve and, as William Law remarked, "If we are to follow Christ, it must be in our own common way of spending every day."

TRAFALGAR SQUARE on Easter Monday

Report by H. L. DAWSON, minister of East Ham Elim Pentecostal church

AS the early morning rain that had washed the scene of Elim's annual witness began to pass away the clouds broke up and the sun began to shine upon the cascading fountains; the pigeons flew merrily in the sunshine and happy Elimites began to gather for the first meeting of their great day of fellowship which was to set the pattern for the wonderful events that were to crowd this day in Britain's capital city.

Activity on the plinth of Nelson's column indicated that the time for the service to commence was very near; the Kilsyth choir took their places behind the microphones and organ; Geof Cooper took his place at the organ, while in the background four young men held aloft the banner announcing the rallies in the Royal Albert Hall. By this time some members of the crowd, which had now swollen immensely, were being sprayed with water from the fountains and the authorities kindly reduced the pressure of their flow to minimise this. Some of the eager young people, impatient to begin the proceedings, began to sing a chorus. Then as Big Ben chimed out the hour of 11 a.m. H. W. Greenway, our Secretary-General, stepped forward in his usual role of chairman of these annual meetings to announce the chorus "Heavenly Sunshine." Looking round the crowd one could see that these people

From right to left: Joe Fudge, R. B. Chapman, D. Ayling, D. Sandford, the Kilsyth quartet with Stephen Tee, brother of the President, at the organ.



knew something of the sunshine of God's smile by the happiness radiating from their faces.

After the second chorus, "Rolled away, rolled away, and the burden of my heart rolled away," the Kilsyth choir sang that lovely devotional chorus, "He touched me," to bring the congregation into an atmosphere of prayer after which Pastor L. P. Cowdery led us in prayer.

The choir's first piece asked a question, "Can we know our sins forgiven, washed away?" We had no doubt but that they had experienced the truth of the message contained in the chorus:

"Oh yes! We can know that Jesus saves,
We are sure this moment."

Pastor J. C. Smyth then led us in the well-loved hymn, "Christ the Lord is risen today, hallelujah." This was followed by the quartet from Kilsyth, who sang a piece expressing the Christian's hope, "I'm going to settle down in glory some of these days." Then with guitar, trumpets and saxophone they thrilled us with their musical talent.

Our first speaker was Don Sandford, pastor of our church in Cheltenham, and his message set forth in clarity and boldness Elim's chosen theme for 1970, "The Lord Cometh." He told us of the promise of Christ's coming, the manner of Christ's coming and the signs of Christ's coming, and he challenged us with our need to prepare for the coming of the Lord. "How can we prepare for His coming?" he asked. "By believing on the Lord Jesus Christ for personal salvation."

Evangelist Joe Fudge, from Bournemouth, then brought the final message, and how refreshing his presentation of the gospel. He told us that the question, "What is a Christian?" was still a puzzle to men, but that a Christian can be anyone. They come in all shapes and sizes—short, fat and forty, terrible, teeny and ten. But not all are Christians. He then told us what a Christian is not. He is not a person who goes to church, not someone who turns over a new leaf, not someone who soaks up the atmosphere like a piece of blotting paper soaking up ink. It is not contagious like measles. He is not someone with a passive belief in God. No! A Christian is a person with an active belief in God. He amused us with his anecdotes, he charmed us with his illustrations, but he challenged us too, and as he made his altar call, what a joy to know that there were those in that great Easter crowd who decided to become Christians.

The choir then sent us away with a final song, the message of which God was to answer in a real sense later in the day, "Send Thy Holy Breath," and Pastor R. B. Chapman brought this wonderful time of witness to its close with a final word of prayer, and we all went away thrilled with those things we had heard and seen and with our hearts full of expectancy for the great meetings in the Royal Albert Hall.

Church reports

EXETER **Pastor: J. Sainsbury**



Part of the congregation at the Exeter crusade.

Report of A. Tee's crusade

The visit of Pastor A. Tee to Exeter for a short Presidential crusade has proved to be a time of blessing.

A number of souls were saved, backsliders restored, a husband and wife baptised in the Holy Spirit in the same meeting and the people of God greatly encouraged.

The crusade was preceded by much careful preparation involving prayer, advertising and giving by a congregation who were expecting God to move and were not disappointed.

The touch of God was very evident on the meetings from the times of great congregational singing to the times of remarkable silence when all were conscious of His nearness.

The crusade is over but we are all very much aware that its full effects are yet to be realised.

J. H. SAINSBURY.

BURTON-ON-TRENT **Pastor: R. Morrell**

Our recent Sisterhood rally was a time of great blessing. The anointing of God's Holy Spirit was upon all the ministry in both word and song. We were greatly uplifted and encouraged by the ministry of our guest speaker, Mrs. R. Wigglesworth, of Cheltenham.

The testimonies and music items were also a source of blessing. During the week following our rally three men, in the church for the first time, for

the Sunday night rally, gave their hearts to Christ and have been attending the services since.

We rejoice to see our church going on in blessing under the faithful ministry of our beloved pastor and his dear wife.

V. SHIPLEY,
secretary.

Pastor and Mrs. L. V. Darlington Tiller farewell from Colchester to take up an appointment in Israel.

On Saturday, March 21st, the Colchester church said farewell to Pastor and Mrs. L. V. D. Tiller after their four and a half years' ministry here, to commence work in Jerusalem with the Pentecostal Jewish Mission. Mr. Tiller has been the secretary in Britain of this mission and Pastor F. Coleman is now to accept this position. About 200 were present at the farewell service.

A cheque was presented by the church secretary to Pastor and Mrs. Tiller, with a message of appreciation for their faithful and untiring ministry here.

Pastor J. W. Foster preached on the words "Go ye," and the evening concluded with a communion service conducted by Pastor A. Burton Haynes, the District Superintendent.

HILDA M. HAWES.

LEAD US HIGHER

Lead us higher, lead us on,
In constant joy and love for Thee ;
Let Thy Holy Spirit dwell
To give us glorious victory ;
For as our Father Thou wilt give
Us freedom from our selfish sin,
O send Thy power, Thy holy fire,
That Pentecost may dwell within !

Lead us higher, lead us on,
To further plains we may not see ;
A closer walk, a list'ning ear,
Thine own sweet peace and purity ;
Undying faith to trust in Thee
Whichever way Thy hand should lead ;
O give us ready wills to take
The Pentecostal power we need.

Lead us higher, lead us on,
To know what Thou would'st have us say ;
Give words of wisdom, and of love,
And take all foolish talk away.
A channel for Thy still small voice
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That they in turn may come to find
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Cover picture: Snowshill, Gloucestershire. Photograph by Jane J. Miller.

EDITORIAL

"IF thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised Him from the dead thou shalt be saved" (Romans 10:9).

"And you, Paul, what about your own experience of confessing Jesus as Lord?"

"Ah, my experience of confessing Jesus as Lord was certainly startlingly unique. You see the remarkable thing was that I confessed Him as Lord before I knew Him as Jesus.

"It happened on the road to Damascus; you know the story, of course. The thing was that when the light appeared, brighter than the midday sun and shutting out its splendour, I recognised it as the shekinah that had appeared to my forefathers.

"You can imagine my thoughts. All my zeal for the religion of my fathers backed by my bitter attempts to obliterate the name and religion of this false Messiah—as I thought Him to be—was now to receive its reward. To me, even to me, God was appearing, revealed in the blazing spendour of the shekinah, as He had appeared to my forefathers. I was about to receive His blessing as they had received it; His confirmation of the rightness of my zeal.

"With confidence I called Him Lord: 'Who art Thou Lord?' I awaited His reply in trembling and astonishment. There could be but one reply: I knew the Speaker to be the Lord; the reply would surely be, as it had been to my forefathers, 'I am the God of Abraham and of Isaac and of Jacob.'

"You can imagine my feelings, or perhaps you can't, when from this Being, whom I had confessed with my mouth to be Lord, came the words, 'I am Jesus whom thou persecutest.'

"Revelation apart, I had been trained in logic in the schools of Tarsus and Jerusalem. I knew that if I were to retain my self-respect as a logician I had no alternative but to accept this Jesus for Him whom I had recognised Him to be and, what is more, publicly confessed Him to be with my mouth, Lord.

"In that instant all the Scriptures of my fathers that I had twisted and forced and explained away in my conflicts with the Christians in order to support my unbelief fell into one glorious harmonious whole. Jesus of Nazareth was alive, resurrected, in order that He might effect in His followers all the consequences of His crucifixion, and carry out His Messianic programme for the world in His appointed time.

"In that instant of faith He wrought in me all that He achieved on His cross: cleansing from sin; the crucifixion of the body of the sins of the flesh; a new creation; separation from the world and my old life, and sanctification to Him and His work. Henceforth the cross would be my glory; His resurrection, the power of which I knew in that moment when I was resurrected from the death of sin and quickened together with Him into newness of life, I would proclaim.

"And if you will confess with your mouth, out of utter conviction, no matter whence you think it comes, Jesus as Lord, and will believe in your heart, no matter whence you think the illumination comes, that God has raised Him from the dead, you will be saved as I was."

COMMENT, OPINION AND REVIEW

The moon not so innocuous

DEADLY MOON DUST

CERTAIN bacteria, selected for experimental exposure to moon soil, hardy enough to resist our antibiotics have succumbed to only ten hours exposure to lunar dust. Microbiologist Gerald Taylor at the Lunar Receiving Laboratory exposed the bacteria to core material taken from eight inches below the moon's surface. Although they had survived all other tests, this dust killed them. No one knows what the deadly substance was though William Kemmerer, of the Lunar Receiving Laboratory, feels that this unknown killer holds no threat to human life.

But N.A.S.A., which had been contemplating abolishing the post-flight isolation period for Apollo crews, will keep the Apollo 13 astronauts in quarantine for the full twenty-one days.

Revival

" EARNESTLY CONTENDING "

" Twenty-four years ago, when our minister took up his ministry with us we mustered sixty-six people ; now on Sunday evenings we are on an average well over the 2,000-mark, with congregations reaching at times 3,000. Twenty-four years ago our income was about £360. Tonight we report a total of over £76,000. Hallelujah! "

" Since the opening of the new building on October 4th over 600 have professed saving faith in Christ."

From the thirty-fifth annual report of Rev. Ian R. K. Paisley's church in Belfast.

Ecumenicity

NOW WE KNOW

Bishop Christopher Butler, formerly Abbot of Downside, now Auxiliary to the Cardinal Archbishop of Westminster stated in " Personal View," B.B.C. Third Programme on the reunion of the Roman and Anglican Churches:

" My contention is that visible unity could yet find room for an enormous diversity in this area of non-doctrinal factors. *But visible unity would not be possible without doctrinal agreement. Catholics cannot contemplate full union with a body which rejected, for instance, our doctrines of the ultimate authority of the Pope and his infallible teaching power.*

" There is another thing that I wish to point out. Given doctrinal agreement and the restoration of visible unity on the sort of terms that I have outlined, one would hope that there would be a gradual drawing together of the two, now united though still distinct, groups, and at some future time a further step might be feasible. *You see, I recognise that to have two such Churches living side by side, united in doctrine and in recognition of the ultimate authority of the Pope, yet having in many ways a separate existence, would still fall short of the complete oneness which would be ideal, especially at the level of the parishes.* *The Listener.*

No secrets any more

" MILSATS "

One of a series of secret pictures being processed in Washington recently showed a Russian citizen walking along a street in Moscow.

Another photograph shows the street itself in detail ; another shows a wide-angle shot of all of Moscow.

These photographs may not seem unusual. They are not—except for the fact that they were taken by a camera 100 miles from Moscow! For these pictures were taken by cameras in a U.S. satellite orbiting the earth.

The old saying about " pie in the sky " has been updated to " spy in the sky." It is estimated in fact that the U.S. has launched about 170 civilian and 280 military satellites since 1957 ; and that the U.S.S.R. has launched about 170 civilian and 160 military satellites.

These " milsats " (military satellites) can reveal how many missiles Russia has, how advanced the Chinese nuclear bomb project is, how many millions of tons of rice China might harvest this year, the extent of the Russian wheat harvest, and even whether an apparent civilian factory is in fact engaged in nuclear manufacture!

There are various kinds of satellites. Most of them only function for a couple of weeks. But they can do amazing things. Infra-red cameras can differentiate between rice and wheat crops—and between healthy rice and poor rice! Radio messages can be monitored—perhaps even telephone calls. Even at night-time information can be collected.

Information from *News-week*.

STUDIES IN PROPHECY

The unfolding Apocalypse

by the late W. G. Hathaway

VI. The rider on the pale horse

"When He had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked and behold a pale horse; and his name that sat upon him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Revelation 6:7, 8).

This is a fearful picture. The word in the original, here translated pale, is *chloros,* which means livid, as of a person whose face is paled with terror. The Greek word used here for pestilence is *thanatos,* which means both death and pestilence. Sometimes it is translated as death, and other times as pestilence.

How fearful are the judgments of God when people wilfully turn from Him and ignore His repeated warnings as did Israel of old. God warned them of the danger of disobedience to His commands. He told them His sore judgments would come upon them in the land; wild beasts would rob them of their children and destroy their cattle. The sword of war would be loosed upon them for their failing to keep His covenant. When they were huddled in their fenced cities because of the invaders, pestilence would arise among them and prevail over them. Famine would prevail over them; bread would be doled out on ration, so that they would never have enough to eat. These four sore judgments would fall upon them. Ezekiel is instructed to warn Israel that when a land and people sin and ignore His warnings He would send His four judgments against them.

"For thus saith the Lord God . . . I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast" (Ezekiel 14:21).

These judgments of God are still in the earth since the Lord ascended up to the throne in heaven after His resurrection. He, in heaven, as the slain Lamb of God, takes the book and opens these seals, as we have already seen. People so often think of the love of God, shown so abundantly in Jesus during His earthly life, but they forget that there is such a thing as the wrath of the Lamb. We see this reflected in the cleansing of the temple. When Jesus went into the temple He "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise." The disciples thought He was beside Himself, but then they remembered that it was written "The zeal of Thine house hath eaten me up" (John 2:13-17). His righteous indignation blazed forth in this totally unexpected display of the power of His divine personality. The Bible speaks of the "wrath of the Lamb" operating in judgment against ungodly men who despise His righteous laws.

These four horsemen in John's vision issue forth to bring their judgments on those who fear not God nor obey His commandments. The opening of the seals by the Lamb is the signal for them to come forth. Zechariah in his prophecy twice refers to these horsemen riding forth. The first time he asks "What are these?" The answer of the angel was "These are they whom the Lord hath sent to walk to and fro through the earth" (Zechariah 1:8-11). The second time he sees them as chariots riding forth and is told by the angel "These are the four spirits of the heavens which go forth from standing before the Lord of all the earth."

So many stumble when they come to these descriptions in John's Revelation. Power is given to these riders in these four judgments, over the fourth part

of the earth. They imagine a sudden judgment falling which destroys a fourth part of mankind. But these judgments do not operate in that manner. Think for a moment of the appalling destruction of human life in the Middle Ages by the bubonic plague scourge. Reports from reliable sources, and quoted in the Encyclopedia Britannica, estimate that one-fourth of the population of Europe, a matter of 25,000,000, died of this black death in the fourteenth century. The death roll in some cities alone was fantastic. Think of some of these statistics published in 1799. In Rome, in A.D. 169, pestilence destroyed 10,000 daily. In London, in A.D. 310, 40,000 died of famine. In Rome, in A.D. 539, in one district 50,000 died. In Turkey, in A.D. 542, 10,000 died of the plague in one day. In Constantinople, in A.D. 717, 300,000 died of plague.. In London, in 1346, 50,000 died of plague and famine and were buried in a common grave. In Norwich 50,000 died.

On the Continent of Europe the populated areas suffered disastrously. In 1346 100,000 perished in Venice, 100,000 in Florence. In the Far East 20,000,000 perished. In China, in 1352, 900,000 died of famine. In 1570, in Moscow, 50,000 died of the plague. In Lyons, in 1572, 50,000 perished. In London, in 1625, 35,000 died of plague and in 1665, 68,000 perished. In 1656, 300,000 died of plague in Naples. (*to be continued next week*)

My father's testimony

SALVATION and HEALING

By H. TOFT
MINISTER OF WESTCLIFF-ON-SEA ELIM PENTECOSTAL CHURCH

MY father was born in Swansea, South Wales, and he lived there until he moved to Leeds, Yorkshire, to play as a professional rugby footballer for Hunslet Rugby Football Club at Parkside.

When he was seventeen years of age he gave his heart to Christ in a Presbyterian church in Swansea, and became a keen Christian, even standing in the open-air meetings with his godly minister in his own district. His later life proved him to be a very effective witness for Christ; but what he would have been had he remained true, who can tell? Success in the world of sport drew him from the pursuit of "the crown that fadeth not away" to the pursuit of county and international caps—worldly honours which are as unsubstantial as a dream, and as permanent as a blink of an eyelid.

Many years ago, while helping in a campaign conducted by Rev. L. Ravenhill in South Wales, I met an old Swansea player whose nickname was "Rip and Tare"; he had been a forward for the Swansea team when dad was stand-off half-back, and when the team had swept everything before it; he told me that they nicknamed dad "The human corkscrew." Less than five-foot-six high, weighing only eight stone seven pounds when stripped, he had a perfect physique, could run the first fifty yards as fast as any man on the football field and could stop, turn and double on his own tracks. He was also very strong and had developed a knack of throwing a man by using his shoulder and hip. Dad used to relish telling the story of how a big, hefty player had got over the line for a try, and he wanted to touch down right under the goal-post in order to make the kick for a goal easy, the only obstacle between him and the centre of the goal-post was this diminutive half-back; he pushed forth a big hand, but dad ducked, caught him on his shoulder and hip, and much to the fellow's chagrin threw him back into the field of play. His football career brought my father popularity, caps and cups and medals; he played for Swansea, Glamorgan and was picked for Wales, but football scouts, on the lookout for suitable players, persuaded him to turn professional, and he left Swansea and went to Leeds to play for Hunslet R.F.C. Football had robbed him of Christ, and for years he remained a backslider and non-churchgoer.

A LAND IT TOOK HEROES TO LIVE IN

After the drums ceased to roll, and the bugles ceased to blow in 1918, men came home from the blood-soaked battlefields of Europe looking for the promised "Land fit for heroes to live in," and found, as someone ironically put it, "It took a hero to live here." Unemployment, poverty and need were everywhere. Much-patched clothes, meatless soup, fireless grates were common. Any savings were frittered away buying the bare necessities of life. Dad had saved a little money from his football career, but when he came home from World War I to unemployment and poverty, very soon he spent all. Not until he came to his very last pound did he obtain a job. In those turbulent post-war years most of his spare time was spent at the football club. Sundays were a bore, church but a name, and the salvation of Christ but a memory. Those

were not very happy days for our family, but a worse blow was to follow.

That there is a definite relationship between cancer and smoking is now established. "The Royal College of Physicians brought the British public eye to eye with the smoking tragedy. In a report about cigarette addiction they were told the stark facts, that the chance of dying in the next ten years for a heavy smoker of thirty-five was 1 in 23; but for the non-smoker of the same age the risk was 1 in 90."

My father was a very heavy smoker, and one day he became aware that in the place on his lip where he held his cigarettes a lump was developing. It troubled him, and so he decided to see his doctor about it. The doctor assured him that it was nothing to worry about, but in order to allay his fears sent him to the Leeds Infirmary, where a surgeon cut away the lump. In a short time he was back at his work, happy in the thought that the incipient growth had been removed. His joy was short-lived, for soon the growth upon his lip had returned and was spreading to his neck and tongue. With deep foreboding he again paid a visit to his local doctor. No lighthearted reassurances were given to him this time; but an appointment was made for him to see a specialist, and soon dad was admitted into the infirmary to have the gland in his neck removed. The operation left a permanent scar; but it did not remove the malignant growth—the dread cancer of the throat.

A further and more serious operation was contemplated but decided against; and dad was sent home, to periodically return to the hospital as an out-patient, where for some time he received deep X-ray treatment. The only result of this treatment was to bring out a big red weal across his chest; but the malignant growth in his neck, jaw and tongue continued to grow bigger.

MIRACLES OF HEALING

What is it like to have the sentence of death in oneself? There was another rugby footballer who had played with dad in the same team at Parkside, and he too was suffering from cancer; in desperation they went together to a herbalist, but to no avail; my father continued to get worse, and the other man died. Thoughts of suicide flitted across his mind—how easy to throw himself under an oncoming vehicle and end it all. Ha, but! What about his family? What about the future?

In 1927 George Jeffreys and the revival party came to Leeds and conducted a fourteen-day campaign. During that fortnight 2,290 professed conversion, and some wonderful miracles of divine healing took place. I knew intimately some of those who were healed: Edith Scarth, who for years had worn a spinal jacket, was instantaneously healed of spinal tuberculosis; she testified in a number of the churches of which I was pastor. How memorable was the deliverance of Jim Gregson, a Roman Catholic, an unholy terror and a helpless cripple; he was converted in that 1927 campaign, and in that packed auditorium, after he had been prayed for, was instantaneously healed. He stood before a

(*continued on page 285*)

Letter to the Editor

DEAR SIR,—I was troubled to read, concerning an informal gathering of ministers and their wives, that "no shop talk" was the order of the day. This term is normally used when one is glad to put aside (and temporarily forget) the toil by which the daily bread is earned. *Do* our ministers fit into this category?

I can fully understand their need to temporarily shelve the problems and cares of their own flock. However, the peculiar nature of their calling must make pastors at times very lonely people. The occasions when they meet together, in any numbers, must be very rare indeed. Do they really prefer to spend such times talking about the weather, the latest car or the current family illness? I do not believe it. Surely these are occasions when they can air and share *their own* particular problems and ideas and gain help and inspiration from the experiences of their fellow ministers.

Am I being naïve in thinking that most ministers take their calling seriously enough to *like* "talking shop"?

(MRS.) VERA INWOOD.

Rochester.

BOOK REVIEW

"Roses in December," by Gladys M. Gorton.

Here is a little book that one may confidently hand to any woman, knowing that in its pages she could not fail to find something relating to her own specific need or particular problem. In a most discerning way the writer has gathered many of the experiences of life common to all, and candidly chats about them in an endeavour to help and encourage the reader.

One feels about this book that its appeal lies in the fact that the author writes from her own experience. She identifies herself with her readers and therefore what she says carries weight and conviction.

So much lies within its covers. All the way through the message of salvation is conveyed to the unconverted reader, while there is a continual challenge to the Christian.

One hopes that this book will have a wide circulation, for it cannot fail to bring blessing to all who read it.

MARJORIE GORMAN.

THE BRIGHT AND MORNING STAR

By PETER R. SQUIRE, Ilford

WE read so much today of man reaching for the stars and hear on radio and see on television learned men telling of the achievements of man in space, of the "conquest" of the moon, of plans to go to the planets. It would seem to many as if the world were an "oyster" and one which had been opened and its treasures removed. Now mankind is reaching for the stars with rockets which stand as high as St. Paul's, weigh hundreds of tons and whose power output runs to millions of horsepower. The most pertinent question asked today in this regard is: What does man seek in space?

To this question many answers are given, even among those who work on the space programme itself, but it is easier, and more to the point, to look on the negative side and ask what man will not do or find on the moon or the planets. Man in space will not realise or discover the things of the soul and spirit for which he craves and which he has not found on earth—that is, outside of the love of Christ—for, "the need of the world is Jesus to answer its many prayers," and the prayers of man will travel with him wherever he goes, even in space.

In Numbers 24:17, God prophesied through Balaam "There shall come a star out of Jacob." This He said speaking of Christ. The brightness and glory of this Star will never fade or diminish in the hearts of men. In His birth this star would be a "lone star." There was no room for Him in the inn then, but in His rising many would seek Him.

Peter speaks of Christ as the "Day Star arising in your hearts," shedding light and love abroad to those who seek and find Him. To those who find Christ, the "Day Star," a radiance will come that will permeate every part of life here and now and in eternity.

John, in his gospel, puts this truth in the words found in chapter 1 verse 5: "And the light shineth in darkness and the darkness comprehended it not." The darkness spoken of here is the darkness which floods the hearts and minds of the unsaved and blinds them to the truth of the gospel of Christ. The source of this light is the "Day Star" which dispels the darkness of the evil one and brings salvation to lost mankind.

This glorious Star which has arisen, bringing in God's day of grace for every man, will, in the time appointed, take on a greater brightness and light to those who love God. Christ will appear as the bright and morning Star to those who wait, for He will usher in that glorious day to which the prophets and martyrs looked.

That morning will dawn with a shout, and the sound of a trumpet and the effulgent glory of Christ will be revealed, "and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

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Our sister Margaret M. Ladlow writes that she has been ill for some days and regrets her inability to write for this week's "Evangel." However, Mrs. Ladlow sends a thrilling report for next week which you should not miss. Next week's "Evangel" will have another inset, with a two-page report and letter from Mrs. Ladlow, a report from her husband, more photographs of our missionary work and other reports from the field.

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ITINERARIES

The President:
April 25, Glasgow (Bothwell Street Institute); 26, Kirkintilloch (a.m.), Greenock (p.m.); May 2, Bradford.

London Crusader Choir:
April 27, Bexley Heath; May 2, West Wickham; 3, Rochester and Maidstone; 9, Metropolitan Tabernacle, London (M.V. section); 16, Tower Hamlets; 24, Preston Park, Brighton; 31, West Thurrock.

K. McGillivray (Taiwan):
April 25, 26, Croydon; 28, Caterham; 29, Coulsdon; 30, Clapham; May 2, 3, Kingston; 5, Bermondsey.

D. Mills (Ghana):
April 25, Reading; 26, Lane End (a.m.), Letchworth (p.m.); 28, Ilford; 29, Kensington; 30, Stevenage; May 1, Harlow and Rye Park; 3, Rochester (a.m.), Woolwich (p.m.); 4, Chesham; 5, Romford.

Alan Renshaw (Rhodesia):
April 25, Chorlton-cum-Hardy; 26, Bolton (a.m.), Salford (p.m.); 27, Wigan; 28, Stockport; 29, Southport; 30, St. Helens; May 1, Liverpool; 2, Ellesmere Port; 3, Holyhead; 4, Accrington; 5, Blackburn; 6, Blackpool (Temple); 7, Blackpool (Marton).

Joseph Smith:
April 25-30, West Bromwich; May 2-7, Kingstanding.

DEDICATIONS

BERRY. On March 29th, Andrew Neil (born January 23rd), son of Miriam and Peter, brother of Judith, Mark and Graham, at the Elim Pentecostal Church, Wimbledon. Officiating minister: C. A. Cox.

DELAHAY. On April 5th, 1970, at Elim Pentecostal Church, Bridgend, Christine Joy, infant daughter of Peter and Catherine. Officiating minister: John Harrison.

MARRIAGES

BURT—BAYLDON. On February 28th, at London Road Congregational Church, St. Leonards-on-Sea, Roland Burt to Margaret Bayldon. Officiating ministers: E. Brazil and G. Harpin.

DICKERSON—BUSBRIDGE. On March 28th, at Clacton Elim Pentecostal Church, Marguerite Rita Dickerson to Norman Dillwyn Busbridge. Officiating minister: H. Burton-Haynes.

WITH CHRIST

DILLEY. On April 5th, John Herbert Dilley, aged 64 years, beloved member and deacon if Ilford Elim Pentecostal Church. "Severed only till He come." Officiating minister at funeral: James F. Hardman.

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COMING EVENTS

BIRMINGHAM, Kingstanding. May 2-7. Elim Pentecostal Church, Warren Road. Visit of Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: R. J. Morrison.

BRIGHTON, Preston Park. April 25. Elim Pentecostal Church, Balfour Road. Youth challenge. Preacher: W. G. Blackler (Finchley). Service at 7.

CARLISLE. May 2-5. Elim Pentecostal Church, West Walls. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: Nelson J. Parr. Convener: Frank F. Frost. Wednesday (6th). Sisterhood rally at 2.45. Speaker: Mrs. G. Steele. Convener: Mrs. F. Frost.

DARLINGTON. April 25, 26. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Evangelist and Mrs. E. Lamb. May 1-3. Visit of Elim Bible College students.

GLASGOW. April 25. Scottish Evangelistic Rally in the Christian Institute, Bothwell Street, Glasgow. Services at 3.30 and 6.30. Preacher: A. Tee.

GLOUCESTER. April 25-30. Elim Pentecostal Church, Park End Road. Saturday at 7.30, monthly Pentecostal rally. Sunday at 11 and 6.30. Monday to Thursday at 7.30, Bible teaching meetings. Preacher: L. W. Green. Wednesday, April 29 at 3, Sisterhood annual rally. Speaker: Mrs. L. W. Green. Soloist: Mrs. R. B. Chapman.

HADLEIGH. April 19-30. Elim Pentecostal Church, Oak Road South. Crusade by Tom Burns. Sundays at 6.30. Weeknights (except Friday) at 7.45.

LONDON, Clapham. May 3. Elim Pentecostal Church, Clapham Crescent, S.W.4. Resident minister's thirty-fifth anniversary in the Elim ministry. Services at 11 and 6.30. Preacher: James F. Hardman.

LONDON, East Ham. May 1. Elim Pentecostal Church, Central Park Road, E.6. Brotherhood meeting at 8. Preacher: H. Vellacott (East Ham). All men wecome.

ROTHERHAM. May 2. Elim Pentecostal Church, Westgate. Opening and dedication services at 3.30 and 6.45. Preachers: H. W. Greenway and J. C. Smyth. Music items by Mr. and Mrs. L. Snowden (Sheffield). Refreshments.

SALISBURY. April 26. Elim Pentecostal Church, Milford Street. Sunday school anniversary. Bemerton Heath branch at 10.30. Church at 2.45 and 6.30. Speaker: Mr. Godfrey Mount. Presentation of service of song, "The jig-saw puzzle," at the 6.30 service. May 10. Return visit of former minister, J. J. Way. Services at 11 and 6.30.

SOUTHPORT. May 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday school anniversary at 6.30. May 9, 10. Visit of J. McBurney. Saturday at 7.30. Sunday at 10.45 and 6.30.

EAST LONDON
PENTECOSTAL RALLY
at
EAST HAM ELIM PENTECOSTAL CHURCH, CENTRAL PARK ROAD
May 2nd, 3.30 and 6.30 p.m.
TEA BETWEEN SERVICES
Speaker : REV. T. W. WALKER
WELCOME TO ALL D.2102

MY FATHER'S TESTIMONY (*continued*)

great crowd with raised crutches, and some of the congregation shouted, "There's a miracle, sir, there's a miracle." Jim Gregson was often in our home in those days, and for a while was caretaker of the Leeds Elim church.

Dad attended the meetings, and it was during this campaign that he came back to the Lord. Night after night he went forward for prayer, night after night others were healed, but he was not. The campaign ended and a large congregation was left behind, but as far as my father was concerned the cancer of the throat was worse, the agony of it was intensifying, and death seemed to be drawing near. He was growing weaker daily, and one day as he entered the home he fell across the threshold exclaiming "Unless God heals me I am a dead man." Drugs were taken continually to deaden the pain, but in spite of increasing dosage the agony became excruciating; his neck was greatly swollen, the cancer was in his lip, tongue, throat and jaw. The day was a burden, the dark a nightmare.

"If he is not dead already he will be in a week," someone said about dad. These words came to our ears, but it was already evident to us that dad could not possibly live much longer. I was not a Christian, nor even a church-goer, religious talk and prayer embarrassed me. One memorable day there came into our home several men and a lady; they had come to pray for my father. (I learned afterwards that the men were elders from the Foursquare Gospel church in Bridge Street, Leeds, and the lady was Miss Kennedy, Pastor Kennedy's sister.) I cannot remember anything that was said, but I know they anointed dad and prayed for him in a very quiet and simple manner.

A MIRACLE

After they had gone the cancer still remained, and there was no evidence whatever that anything had happened. Night came, when dad usually took two very strong tablets to deaden the pain during the hours of darkness. Even with drugs he would only restlessly doze for about a couple of hours, and then for the remainder of the night he would be in sleepless anguish. Mother said to him that night "Do not take the drugs, you have been anointed and prayed for, trust the Lord." Dad did not take the drugs, and, wonder of wonders, he fell into a natural sleep. Twelve hours later he was still asleep. After about fourteen hours he awoke, and to his and our utter amazement the cancer was gone. His neck had gone down. The cancer in jaw, tongue and lip had disappeared. Dad was perfectly healed.

For twenty years my father was a devoted, prayerful and courageous witness for Christ. All our family became Christians, engaging in some form of Christian service. He witnessed at work, in hospital, at the town hall, in cars, buses, trains, anywhere; indeed he was as fearless in his witness as he had been on the football field, and was instrumental in leading dozens to Christ. He was suddenly called home one morning while shaving. He died of a heart attack—angina pectoris. God had given him back the years of his backsliding, the years that the locusts had eaten.

THE FAMILY ALTAR

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

Monday, April 27th — Genesis 49:16-33

" This is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them " (v. 28).

Some were delighted with their father's words, others could hardly be so. Their futures were to be so different. But we must not think that character is pre-determined. If God predicts what we shall become, He does so because of His foreknowledge. We may be unstable now, but we can become strong in the Lord; we may be given to anger now, but we can ultimately be characterised by forebearance; we may be like an adder in the path now, but we can become a help, a good Samaritan, to lift those who fall. However, we must not become complacent, thinking that we automatically grow better simply because we are Christians, we need to watch the trends in our life, for they may not be in the right direction. We need to be vigilant, always. God wants our co-operation, only then can He make us what He wants us to be.

Tuesday, April 28th — Genesis 50:1-14

" And Joseph went up to bury his father " (v. 7).

Even in death the godly are made a blessing. Joseph and his brothers had watched the inevitable day draw near. Though they were therefore prepared for it, their sorrow was not mitigated. With deep affection they laid their father's body to rest, faithfully carrying out his last wishes. His request to be buried in Canaan served to assure them that their stay in Egypt would be of a temporary nature and that ultimately their descendants would enter into their promised possessions. His faith in the promises of God was as firm as ever. The faith that had sustained him in life sustained him in death, it triumphed over man's last enemy. So his very death became an inspiration to those who mourned his passing.

Wednesday, April 29th — Genesis 50:15-26

" And Joseph said unto them, Fear not: for am I in the place of God ? " (v. 19).

The fears of Joseph's brethren were quite natural. They thought that Joseph had been merciful to them for the sake of their father. With that influence removed, they feared retaliation. Joseph was certainly in the position to retaliate with vengeance, and his brothers trembled. So they fabricated the story of their father's plea for mercy. But it was all unnecessary, Joseph had no intention of retaliating. That was God's prerogative, Joseph's part was to forgive. " Love your enemies," said Jesus, " bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you " (Matthew 5:44).

Thursday, April 30th — Psalm 5:1-12

" My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up " (v. 3).

David prayed in faith, and therefore expected an answer. To him prayer was a great reality, a daily exercise that conditioned his will to the purpose of God. That daily act of surrender opened his heart to receive guidance and paved the way to a victorious life. Prayer made him optimistic, it assured him that God was on his side even when appearances seemed to contradict it. He had more than his share of problems, but he knew that God would see him through. Prayer gave him a wonderful buoyancy when buffeted and battered by the heavings of human malice and treachery. He did not expect to have everything his own way, but he did expect to see some evidence of an omnipotent hand—and his expectation was not cut off.

Friday, May 1st — Psalm 6:1-10

" I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears " (v. 6).

Contrary to a widely held view, the acceptance of the doctrine of divine healing does not carry with it immunity to sickness. In the nature of the case, it presupposes that we shall be sick. " They that are whole need not a physician; but they that are sick." The Lord has promised to be our Healer to meet the eventuality of our being sick. Therefore, the presence of sickness among the Lord's people does not conflict with their belief in divine healing. So we will pray for David as he sweats out the fever and groans upon his bed, we will pray with a Christlike compassion, and join our faith with his for a full deliverance. There may be tests of faith and endurance, there may be delays that perplex and give rise to heart-searching, there may be experiences that are nothing less than inexplicable mysteries; but they who trust in the Lord will never be confounded—God has promised grace to match the need.

Saturday, May 2nd — Psalm 7:1-17

" Oh let the wickedness of the wicked come to an end " (v. 9).

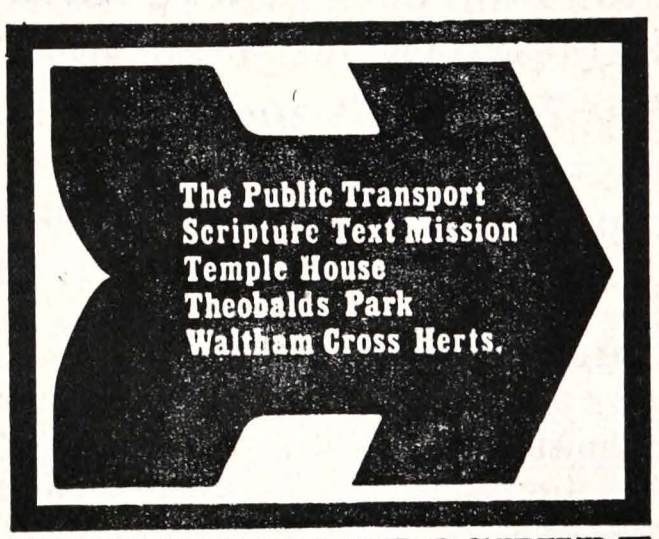
Life had taught David that sin spoils everything it touches, particularly man. He stood aghast at the degradation he saw in the crowning creation of God and sighed that it might come to an end. We join him in his prayer every time we pray as Jesus directed us to, " Thy will be done on earth as it is in heaven." God is working toward the conquest of evil. That is why Jesus died on the cross, to put away sin by the sacrifice of Himself. He is moving forward to ultimate victory. There has never been any doubt about the final issue. So let us throw our weight into the battle and stand shoulder to shoulder with Him in the fight against sin.

Sunday, May 3rd — Psalm 8:1-9

" O LORD, our Lord, how excellent is Thy name in all the earth " (v. 1).

God has left His imprint everywhere: in the lofty grandeur of the mountains, in the delicacy of a petal, in the beautiful formation of the crystal, in the radiance of the dawn, in the mellow loveliness of the sunset, in the majesty of the lion and in the gentleness of the lamb, in the flight of a bird and in the mystery of the ocean. How marvellous are His works! Such exquisite craftsmanship is seen in those whose lives are being sculptured into the image of Christ and whose perfection is well-nigh complete. How excellent is Thy name in **all** the earth! For the tools of His grace and His infinite patience and skill are at work irrespective of colour or race.

LET OTHERS SEE



WRITE FOR BROCHURE

YOUTH COMMITTEE PAGE

ELIM BIBLE COLLEGE

FANNY J. CROSBY

By JOHN FRY, MINISTER OF HUDDERSFIELD ELIM PENTECOSTAL CHURCH

FANNY CROSBY became famous as an outstanding poet and hymn writer. Her hymns have become a great source of blessing to people everywhere. In almost every hymn book compiled for evangelistic use her hymns will be found. During her lifetime she wrote over 8,000 hymns, fifty of them are contained in "Songs of Redemption."

She was born in New York on March 24th, 1820. Although known where her hymns are sung as Fanny Crosby, her real name was Frances Jane Crosby van Alstyne. When a few weeks old an illness affected her eyes; someone suggested the application of poultices, which when applied had disastrous results, totally destroying her sight. Although condemned to a life of blindness, this did not prevent the purpose of God from being fulfilled in her life. She believed that limitation and suffering were God's ministers to His people to fit them for greater usefulness. She said, "If I had not been deprived of sight I should never have received so good an education, nor cultivated so fine a memory, nor have been able to do good to so many people."

At the age of nine she could repeat most of the New Testament, the five books of Moses, the book of Ruth, most of the Psalms and selections from the Prophets.

She was brought up in a Christian family, although she did not know her father, who died when she was a baby. It was through the patience, teaching and guidance of her grandmother that Miss Crosby's early life was moulded. She spoke to her of the glories of God's universe until a love for astronomy was kindled in the mind of the child, a love which she retained until the end of her long life. Grandmother must have been eyes to the blind girl, as she could tell different flowers by smell and by touch; she could also accurately describe the size and colourings of different birds.

Her education started when she was fifteen at a pioneer school for the blind in New York. While at the school her conversion took place through the influence of a young teacher, Mr. Theodore Camp. At the institute her outstanding ability as a poet and hymn writer was discovered and steps taken to encourage the development of these qualities. After completing her training Fanny remained in the institute for a number of years as a tutor. On leaving the institute in 1858 she married Alexander van Alstyne, a fine musician, who was also blind and attended the school as a pupil.

On several occasions she was privileged to visit Congress and was permitted to repeat some of her poems. During her lifetime she was presented to every President of the U.S.A.

Her ability as a poet was being steadily recognised, which brought her into contact with some able and godly men. She met Dr. Robert Lowry, the well-known American composer who composed the music for many of her hymns. Fanny worked also with other famous composers, but her hymns and poems came to the notice of the American and British public mainly through the revival meetings held by D. L. Moody. Ira D. Sankey, who accompanied the evangelist as soloist, sang many of Fanny's hymns; consequently they became well-known and loved.

Fanny Crosby in spite of her disabilities was an exceedingly active woman throughout her long life; her death occurred in 1915. In addition to her writing she did a great amount of lecturing and threw her energies into evangelism of different kinds.

We thank God for this grand Christian lady who gave us many of the beautiful hymns we sing and love today.



The old harbour and esplanade, Guernsey. Vacation Venture will erect a large tent near here in August. Come and win souls while on a splendid holiday. Write to E.Y.M., P.O. Box 38, Cheltenham, Glos., for full details.

BACK PAGE

SOMEONE IS LISTENING

by Raymond L. Cox

YOU'D think a scientist would react with glee when he stole a march on the whole industry in which his work was involved, but not Dr. Lawrence Pilkington.

Concerning the discoveries which tend to rob this senior technical director of Britain's largest glass manufacturing firm of his sleep Alfred Friend commented: "It started innocently enough as just a gimmick, the result of some fooling about by scientists working on ways to measure surface vibrations. The result is the antithesis of innocence, a magnificent device for long distance eavesdropping."

What is this device whose potential haunts Dr. Pilkington with misgivings ? Basically, it is a laser beam bounced from a long distance on the window of a room. The beam picks up any conversations in progress within.

There seems to be no way to detect that such a beam is focused on the window in question. Under British law its use appears perfectly legal, and the same is probably true with regard to American law. A laser beam launched at a considerable distance and not even penetrating the room that it "bugs" is no violation of present legislation against eavesdropping.

How does this newest entry in the scientific spy armoury operate ? The device exploits the fact that sound waves inside a room set up minute vibrations on the window panes. When the pure light of the laser beam is aimed at the outside of the window it converts the vibrations into light waves and bounces them back to another vibrator which reconverts those waves into sound.

The principle is somewhat similar to that of a phonograph needle transferring sound from the grooves of a record to the instrument's diaphragm.

In theory, this laser device should pick up conversations in any room from any distance, as long as the instrument is within the level of sight of the window!

Thus, it is possible that soon no conversation will be able to proceed without the possibility of some unseen listener tuning in on it from a long distance!

What defence is available to protect people from such intrusions on privacy ? Of course, rooms without windows would provide security. But Dr. Pilkington proposes a simpler solution—double windows in every room. The inside pane's vibrations then would be shielded from the laser's eavesdropping.

Long before Dr. Pilkington's discovery, however, conversations imagined private were picked up from afar! A room without windows would not have helped Benhadad, king of Syria. Neither would double windows in every room!

So strict was the security around the counsels of the Syrian ruler that when his enemy, the king of Israel, anticipated Benhadad's every move the sovereign suggested that some of his staff must be communicating the Syrian strategy to the Israelite.

The prophet Elisha thwarted the invaders' strategy by sending a message of warning to King Jehoram, the Israelite, "Beware that thou pass not such a place ; for thither the Syrians are come down."

There wasn't a fifth-columnist among all Benhadad's servants. Nor had a single Israel spy infiltrated the camp of the Syrians. What then was going wrong for Benhadad ? A servant told him: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber" (2 Kings 6 : 12).

Elisha didn't have a laser beam. He didn't stand in sight of the Syrian king's camp or castle. Yet God transmitted Benhadad's conversations over the miles to Dothan where Elisha was residing at the time! As a Sunday school child said, reinterpreting this lesson, "God bugged the bedroom of the king of Syria."

The Comforter, March 1970.

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THE ELIM EVANGEL

Vol. LI No. 18 May 2nd, 1970 9d

Children's services at York

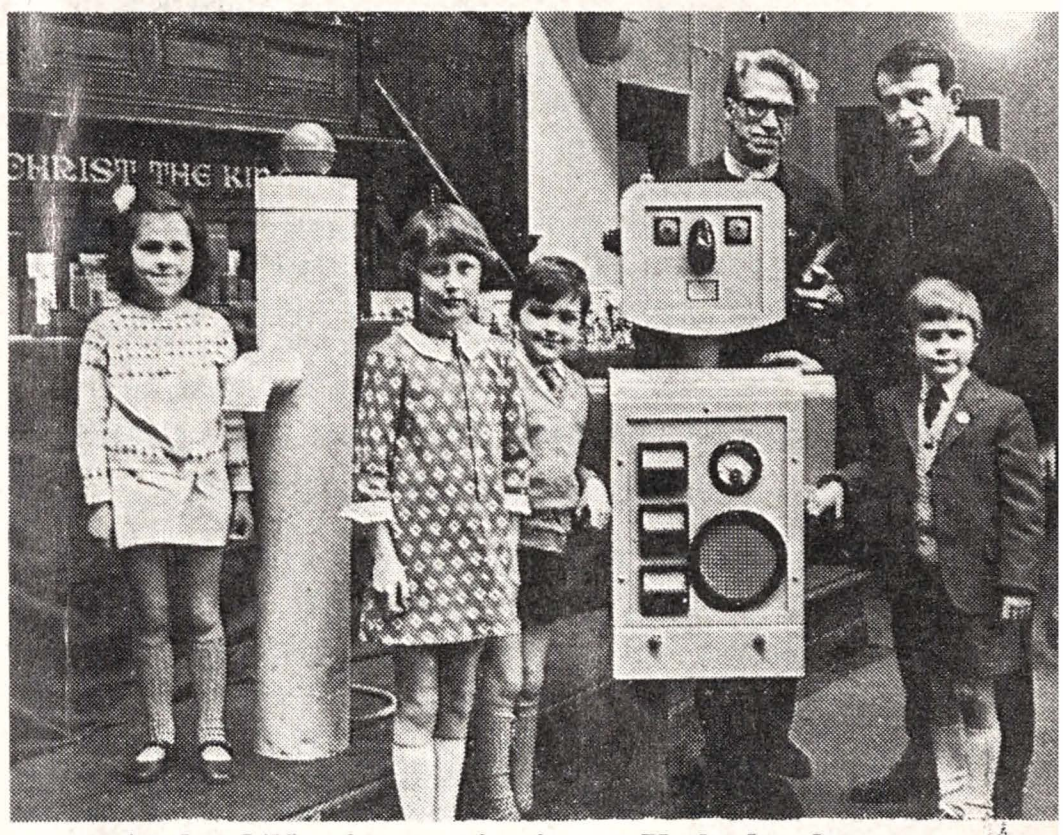
The meetings were full of surprises when Pastor Ron Mackenzie came to York to conduct a children's campaign. On the Saturday children were brought from the three branch Sunday schools, some 200 in all, and about seventy adults. There to greet the children was "Robbie the robot." "He" complained about the bumpy journey "he" had had to go to York in Pastor Mackenzie's car, but "he" could answer questions very well, read the Scriptures and sing! Well, I suppose this robot could sing, although the voices of the children helped to make the sound a good one.

On Sunday afternoon the York Sunday school held their prizegiving, and "Robbie" was there to greet the children again. Now what was that other thing on the platform, I wondered. It was a well, out of which came real cool, clear water, reminding us of the wells of living waters promised us by our Lord.

In clear unmistakable terms Pastor Mackenzie preached the gospel to the children at the various branch meetings, as he also did at the adult meetings.

We trust that out of the faithful preaching of the word will come much fruit, with many more boys and girls trusting Jesus as their Saviour.

ALEX LAWRENCE.



At the children's campaign in our York church.



Pastors Arnold Brooks and R. J. Mackenzie with "Robbie the robot."

YOUR VOCATION— AN EVANGELISTIC OPPORTUNITY

by Frederick H. Hodge

MINISTER OF DAGENHAM ELIM PENTECOSTAL CHURCH

"Or ministry, let us wait on our ministering: or he that teacheth on teaching.

"Not slothful in business, fervent in spirit; serving the the Lord" (Romans 12:7, 11).

SOME years ago, when I ministered in the Midlands, I knew a young lady in a neighbouring church who on starting out to work at a factory in Smethwick suffered a great disappointment in that there was not another Christian in her department. Immediately she decided that she would endeavour to make some, and by active testimony and godly example she won her first soul to Christ, Then, together, they worked upon others, until finally almost all in her department were saved. Day by day they met together before work for a fifteen-minute prayer meeting. She made her vocation an evangelistic opportunity.

I notice that in Romans 12:7 and 11 "Not being slothful in business," and being "fervent in spirit," are linked with the God-given ministry of evangelism by example.

Vocational evangelism is by practice rather than by precept

The prerequisite of vocational evangelism is example. It is like the sermon before the appeal; it cannot mean constant talking; the job will not allow that, but it does mean constant living and conscientious service. Your employer will not be impressed if you are always late for, or slothful in, your work. Let your life be consistent with your testimony, and your witness will bring results. In my church there is a person who came to Christ because of the witness of her colleague's example, so live salvation before you preach it.

Vocational evangelism varies with the vocation

The teacher, with his class of pupils, should be ready to answer the children's religious questions with fundamental and evangelical replies. He can also use the questions as a means of discussing the subject of the grace of God in Christ. What an opportunity for the godly teacher to minister the message of salvation to boys and girls!

The nurse in the hospital has a ready-made opportunity to bring souls to Christ. The patient, looking for comfort and help in times of pain and suffering, may respond to the message of the gospel, and is often ready to make a decision for Christ. We see that the message of Christ's redemption is inherently a comforting one, and it is the only hope in the face of the fear of death, so that the patient is ready to hear. The doctor, the child-care officer, the probation officer, all have similar opportunities.

The importance of making your colleagues converts

Each fellow worker should be a potential Christian, so each Christian should have nothing less than this as his aim. The greatness of the trade unions has resulted from union members' vision and zeal. "Every worker a union member." The workers' representative has personal contact with the personnel and a sincere belief in the aims and benefits of the union, so the trade unions and their influence grew. We would do well to emulate them in winning workers to Christ. We have a great eternal message.

Thus at the lunch break, in your free time, the witness of many days' example may be brought to fruition. Paul writes: "Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11). Let us then evangelise our colleagues with a passionate persuasion until we see them at the foot of the cross in repentance.

Vocational evangelism and the Christian Union

In my frequent visits to Christian Union meetings I am surprised at the number of evangelistic Christians who do not attend, so that sometimes non-evangelicals allow the meetings to lack the message of salvation. The evangelicals should be there with the message of redemption. The Christian Union should not just be a Christian fellowship, but a cell of active evangelism.

Bring the possible convert to the point of decision

Remember that the time you spend with your

colleagues or associates in your business or vocation is longer than that spent with anyone else. Is it not feasible then, that we should make them a priority for witness? As, like the Lord, we should not be willing for one person to perish, but that they should all come to repentance (2 Peter 3:9), in your evangelism, as in your work, "Be not slothful in business, fervent in spirit, serving the Lord." As Paul wrote to the Colossian church (could he have been thinking of vocational evangelism?) "Walk in wisdom towards them that are without, redeeming the time. . . . Let your speech be always with grace . . ." (Colossians 4:5).

CHURCH REPORTS

MANCHESTER (Chorlton-cum-Hardy) Pastor J. T. Glass

FOUR CRUSADERS IN BIBLE COLLEGE

March 14th-16th was a joyous and blessed weekend in our church. The occasion was our pastor's sixteenth anniversary. He was presented with a gold



Students leaving for Elim Bible College with their Pastor, J. T. Glass.

watch, and a bouquet was given to Mrs. Glass. Much work has been done through the years to make the building into the beautiful church it is today. It was good to see our pastor's wish fulfilled last year, when the church and the church house were paid for, and immediately after this plans were passed for a new front, which was built in two months, and was opened on August 9th by G. Wesley Gilpin, Principal of Elim Bible College.

It is noticeable in recent years how our young people are being guided in their work for the Lord. We now have four Crusaders in Elim Bible College. Both young and old are progressing in their Christian lives by the faithful ministry of our dear pastor.

Local brethren spoke at the Saturday service of our special weekend, which was followed by a supper. Pastor Glass ministered the word on Sunday,



Opening of Chorlton church extension. Left to right: John Woodhead, E. J. Thomas, G. W. Gilpin, Mr. Walker (builder). Leading: J. T. Glass.

when a man gave his heart to the Lord (on his own birthday).

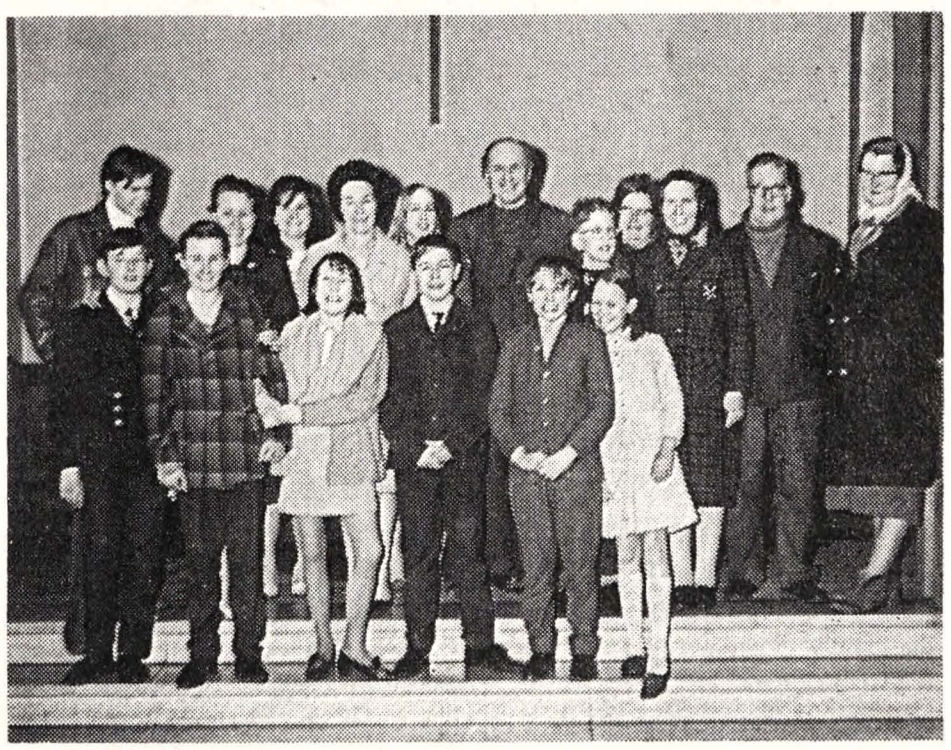
At the Monday evening rally the guest speaker was Pastor A. D. Leitch from Macclesfield, whose message brought great blessing to us all. Local churches supported. Throughout the weekend the singing of our own young ladies' trio and Crusaders brought great blessing at every service.

F. W. KING.

BAPTISMAL SERVICE IN HANLEY

Twelve Elim members baptised

On March 21st a baptismal service was held at Hanley Baptist church. Friends from several other



The baptismal candidates with Pastor D. C. Lewis.

churches were present, also a large contingent from the Hanley Elim church. Ministers from other de-

nominations were present.

Twelve of the candidates were from our church; among these were two families. Thrilling testimonies were given to the fact that life was different now since the Lord Jesus had come in to take control of their lives.

Four of those immersed were from local Anglican churches; in one of these congregations several have been filled with the Holy Spirit. It was wonderful to have fellowship, and to listen to the testimonies of these friends. LILIAN V. M. LEWIS.

HASTINGS **Pastor: G. Harpin**

Our Easter convention came up to, and surpassed, our expectations. We were privileged to have as our guest speaker Pastor J. T. Bradley and right from the first meeting the divine anointing was on the Word as it was ministered. Fine congregations were enthralled as fresh facets of truth were revealed, and the presence of our risen Lord in the midst was evident.

Pastor J. J. B. Hounsome, from The Lanes, Brighton, joined us for the Saturday rally, and his message was also appreciated. Musical items throughout the convention were given by the local members and groups.

We as an assembly are very grateful to the Lord for His wonderful provision during the difficult winter months when every financial need has been met.

Our children's crusade is expected to be held shortly and for this project we value prayer.

STUDIES IN PROPHECY

Revelation

by W. G. HATHAWAY

VI. The rider on the pale horse

(*continued*)

"When He had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked and behold a pale horse; and his name that sat upon him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Revelation 6:7, 8).

But let me stop and bring you nearer home. In this century in World War I alone, there were 10,000,000 dead, and the Spanish flu in 1918-19 swept away 11,000,000. The losses of men in Germany, France, Italy, Austria and other countries were colossal. In World War II untold millions perished in the holocaust of bombing and the fighting in the battle areas. It seems impossible to calculate the total number who died between September 1939 and June 1945, to say nothing of the atom bombs on Hiroshima and Nagasaki.

OUR CRAZY CIVILISATION

But come still nearer. Can we begin to calculate the enormous totals of those who commit suicide, of those who are murdered, of those who die in the air, sea and land disasters. In one 1969 holiday weekend alone in U.S.A. it was reported that there were 597 deaths in road accidents alone. I recently saw a statistical report showing that in that country too one in every eight deaths occurred because of smoking and lung cancer. How many, in our highly civilised community of today, die natural deaths after having lived a full life-span in comparison with the numberless millions who die every year in precipitated deaths in the grinding mills of our crazy civilisation. Think of our asylums, homes for the disabled and the variety of organisations that seek to ameliorate the sufferings of those enduring chronic ailments. You have only to stop and think to become immediately aware that it is no exaggeration when the Bible says that death and the grave have power over a fourth part of the earth.

Earthquakes alone have accounted for the death of hundreds of thousands. Records show that from A.D. 96 to A.D. 180 over 100,000 lives were destroyed in thirteen cities in the Antioch area, and in A.D. 588 60,000 more died in another earthquake. The Lisbon earthquake of 1755 destroyed the city, killing 50,000. In Mitylene and the islands of the eastern Mediterranean, which also suffered the loss of 2,000 houses, the plague followed, destroying 150,000 in Constantinople alone.

Let us take our last brief look at the manner in which death stalks in every walk of life in our own crazy world today. In 1968 in U.S.A. there were over 55,300 deaths in road accidents and 4,400,000 injured. In Great Britain there were in

that same year 6,810 deaths and 342,389 injured. Now multiply that for every civilised country in the world and we have a frightful toll of human life in road accidents.

Now face some of these facts: "Dr. William H. Stewart, surgeon-general to the U.S.A., says that 300,000 people die every year from smoking, six times the number killed in road accidents and one-sixth of the nation's total deaths." Over 100,000 die and another 50,000,000 are injured every year in the U.S.A. accidentally, apart from car accidents. Every *day* fifty-five die in industrial accidents and 8,500 are seriously disabled. Since the beginning of the motor age in 1889 about 70,000,000 Americans have been killed, crippled or disabled in car accidents. If present trends continue it is estimated that 100,000 would die annually on the roads by 1975 in U.S.A. West Germany has the highest percentage of road fatalities. In 1966-7 it was 28.4 per 100,000 population; next came Australia with 27.6; Canada next with 27.1 and U.S.A. with 26.9.

GOD'S JUDGMENTS IN THE EARTH

One thing is certain: people who visualise all these terrors coming during the supposed seven years of tribulation after the rapture of the saints should begin to look back at the history of the tragic happenings of the Christian era. It is beyond dispute that in a world of ungodliness and rejection of the message of the saving grace of our Lord Jesus Christ the judgments of God are indeed in the earth, and will be until the trumpet of the archangel sounds the return of the Prince of Peace Himself to take over the government of the world He made.

Our whole world is under the curse of Almighty God because it has turned away from Him to do its own devices, not only to believe in its own sufficiency, bequeathed to it by a blind, inanimate, abstract nature, but to deny His very existence by whose power our world is sustained in space and supplied with light and life, power and energy, beauty and glory, love and laughter, all flowing from Him who is the source of all.

Can you wonder we have reached the stage when "men's hearts are failing them for looking at the things that are coming on the earth?"

Our whole civilisation is under a curse. It is corrupting the air we breathe, defiling the rivers and seas of our world. The effluent of our civilisation is poisoning the air we breathe, the rivers and lakes from which we get our drinking water. The pollution from our scientific resources is destroying the sea birds in many thousands and they are dying on our coasts. The fish that once packed our rivers and seas are disappearing because they cannot live in our poisoned, injurious waters. The toxic fumes from our factories, the dust of our insecticides, the exhaust gases from our traffic-jammed cities and all the multifarious outpourings from our dying civilisation warns us that the day of judgment is nigh upon us.

The only hope for our decadent world and its ultimate decay and destruction is in the coming of the Prince of Peace, the Prince of the kings of the earth, to come and save His world from the damnation sinful and godless men will surely bring upon it if left to its fate.

Bible study helps

TWO KINGS COMPARED

I. Ahaz (father) (2 Chronicles 28 : 16, 17).

1. Sought idols (vv. 2, 3).
2. Sacrificed to idols (v. 23).
3. Defiled God's house (v. 24).
4. Shut the House of the Lord (v. 24).
5. Ruined himself and all Israel (v. 23).
6. Provoked the Lord God (v. 25).
7. Perished (v. 27).

II. Hezekiah (son) (2 Chronicles 29).

1. Sought God (v. 10).
2. Sacrificed to God (vv. 21-24).
3. Cleansed God's house (vv.15-19).
4. Opened the house of the Lord (v. 3).
5. Rejoiced himself and all the people (v. 36)
6. Praised the Lord God (v. 30).
7. Prospered (31 : 21).

The application for today

Psalm 9 : 16, 17.

Proverbs 29 : 2.

GOD'S GRACE (Titus 2 : 11-13)

1. The revelation of God's grace (v. 11).
   (a) *The nature of the revelation.* God's infinite grace revealed at many times and in many ways in Old Testament. Especially revealed by Christ's coming.
   (b) *The scope of the revelation.* "To all men."
   (c) *The result of the revelation.* "Salvation."
2. The teachings of God's grace (v. 12).
   (a) To deny (lay aside) ungodliness.
   (b) To deny (lay aside) worldly lusts.
   (c) To live soberly.
   (d) To live righteously.
   (e) To live godly.
3. The hope of God's grace (v. 13).
   (a) It is a "blessed hope"—blessings that will accompany.
   (b) It is a glorious hope—the glory that will follow.
   (c) It is a sure hope—the many promises we have.

THE ELIM
EVANGEL

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Our full-page picture shows a Persian water-wheel at Mount Abu, Rajasthan, India. Photograph by Mrs. Jane J. Miller.

EDITORIAL

CHARLES DAVIS, the former Roman Catholic priest and theologian, who left the Roman Catholic Church in 1966, asks, in an optimistic talk about the future of Christianity in the context of the current counter-culture among youth, "Can a fresh religious vision and impetus come from the Christian churches and give some substance and form to the new religious searching ? "

Assuming that "the rebellion of youth" is a substantial movement against the secularisation of intellect and the domination of technology, and not simply an eddy in the tide of human affairs, does it indicate a basic change of attitude to what life really is ? Is life only the pursuit of scientific discovery, technological know-how, or commercial gain ? The modern mood is to answer "No." A wave of disillusionment has swept over society, beginning with the young.

Dr. Davis makes the point that "the counter-culture of youth is unquestionably religious. . . . What we find, in the search for spiritual forms of consciousness, is a confused medley of religious elements, together with occult, magical rubbish and drug experimentation." "We are moving," he continues, "into a situation requiring fluid religious pluralism in which there can be a free regrouping of religious persons according to different types of religion." If this is true it is completely contrary to present ecumenical trends and, if it develops, will deal the death-blow to the ecumenical movement. In fact Dr. Davis makes the substantial point that while the ecumenists are rationalising the ecclesiastical structure the future of religion depends upon resistance to the dominance of that very mentality which demands such a rationalisation. And, in this context, he utters a word which is a warning to all ecclesiastical administrators when he states that he thinks "that, apart from its dispersal of religious hostility, the ecumenical movement for Christian unity is irrelevant to all except ecclesiastical administrators." And we might add to that the question "How much is done in the normal course of administration by ecclesiastical administrators which is irrelevant to all except themselves?

"The present time," says Dr. Davis, "resembles the period before the rise of Christianity." We would agree with that statement with one notable exception: in those days a handful of our Lord's disciples waited in Jerusalem for the fulfilment of His promise to send upon them the Holy Spirit, and when He came that small company of disciples turned the world upside down. But today millions of Christians throughout the world are waiting for the same outpouring of the Holy Spirit. In every country in the world there are those today who have received like experiences to that which the disciples received on the Day of Pentecost. If God did so much 2,000 years ago, what could He not do today ? The answer to the disillusionment of youth and age alike is conversion to Jesus Christ followed by the baptism with the Holy Spirit as in Acts 2:4.

He makes all other issues irrelevant, for He brings the soul into contact with its Creator. Thomas said to Jesus, "Show us the Father and it sufficeth us." Of course it would. The converted and Holy Spirit baptised person may not see the Father, but he experiences Him in transcendent, liberating power.

From my diary

by T. H. STEVENSON

HAVING read our Elim Missionary Society secretary's news report of the Bible school in Madras and the estimated cost of £36 to maintain an Indian student for one year, I proposed that our church Easter thank-offering should be devoted to this work and that we might be able to reach a target to support two students. Our joy was increased when the offering was sufficient to maintain three students for a year. Not surprisingly, the blessings of the Easter services seemed to increase in proportion also. It is often affirmed that people will give liberally when they are being blessed. Better still, people are blessed when they give. Best of all, giving is a blessing, apart from the inspiration of blessing received or the expectation of blessing to be received.

☆ ☆ ☆

Despite the reputed affluence existing among us today there is much to make demands on our church members in their support of the Lord's work, and wisdom is needed in sorting out the priorities. Many are inclined to lay emphasis on the premise that " charity begins at home," but while the weekly current needs of a local church are vital our vision and giving must go beyond the wall of our spiritual home. To be fearful of encouraging projects in the work of God and our movement outside the local scene can, in the end, be self-defeating. Prudence is essential, but " there is that withholdeth more than is meet, but it tendeth to poverty." There comes to mind an occasion when I addressed the Elim Conference on the subject " Creating a prosperous church." My outline was simple: Explanation. Exhortation. Example. They still appear to me to be guidelines to which people will respond, and the last is not the least.

☆ ☆ ☆

Mention of the Elim Conference, which this year will commence a week hence, allows me to express the prayerful wish of our readers that God will greatly bless all who attend, all the meetings, and all the business. And here I may illustrate that there is a point at which the interests of the local church and of the minister himself must take precedence over many things in which we are interested relating to the work as a whole, and at this time the conference itself. In my own case, my heart will be at the conference, but because of it I will be absent from it. Whatever the theme or text governing a large Pentecostal conference with its attendant business, vitalising fellowship and power-packed meetings, it can scarcely be " Come ye apart, and rest awhile." God has so wonderfully blessed me with renewed strength I prayerfully consider it wise to conserve that strength for the work " at hand."

☆ ☆ ☆

The expressed concern of all parties in Parliament on drug addiction points to the gravity of such both in our own country and other lands. Outside the great cities few of us may actually encounter the evil, and none anywhere will see the evil traffic advertised. But by far the greatest social evil is one that brings a chief source of revenue in tax, in exports, and is possibly the greatest advertising money spender. An official report from U.S.A. indicates that there are 9,000,000 alcoholics there, and that alcoholism is a factor in half of the country's fatal road accidents—another report states that alcoholism is the greatest source of the high divorce rate in the U.S.A. I regret that even as I write I have before me news that Scotland's share in this was a year of record export of whisky to America, amounting to £110,000,000. It must be one of Scotland's chief exports, with quite a bit left over for home consumption. One thing is interesting; fewer people are reported to be emigrating from Scotland than for many years. Even Dr. Johnson's dig that the main road in Scotland is the one that leads to England does not seem accurate now.

☆ ☆ ☆

Writing of Graham Sutherland's portrait of the press magnate, Cecil King, an art critic describes the painting as " Something very close to a great portrait " and adds " Compared with Annigoni's portrait of the Queen, by any standards a miserable thing, the Sutherland portrait has received very little publicity." I found a further comment that rings true in many other associations, and not exempt from the religious field, whether among radicals or fundamentalists. Of Graham Sutherland the art critic says " His work has not invited the kind of exaggerated praise that in the twentieth century sadly often leads to the pinnacles of fame." Undoubtedly " a man's gift makes way for him," but despite Kipling's " Let us now praise famous men," the world's trend of personality cult is dangerous and unchristian.

Book reviews

In God's Underground, by Richard Wurmbrand. Published by Hodder and Stoughton at 6/-.

This book is a must for all who would like to understand the cost of modern discipleship. It is an account of Richard Wurmbrand's fourteen years in Communist prisons.

Richard Wurmbrand was a playboy who, converted to Christ, became a Lutheran pastor, and because of his Christian principles was imprisoned. He could have defected to the west, but remained in the will of God.

Here is a man who has gone through some of the worst torture to break him. As we read of this man whose lungs were riddled with holes and who survived to face the horrors of prison life again, we shout the praises of God's wonderful healing power.

In facing the terrible tortures, Wurmbrand still continued to preach the gospel. Death would have been a luxury, but he loved his fellow men. He lived with an unforgettable gallery of thieves, murderers, saints and sinners who shared his cell until each in turn passed through the gap of death.

L. COWDERY.

Guidance by God, by James H. Jauncey. Oliphants' Lakeland Series, price 8/-.

This is a good book dealing with every aspect of guidance by God. The twenty-five short chapters cover the subject in depth, as will be noted by the chapter titles, which include "Guidance through the Holy Spirit," "Guidance through Christ," "Guidance through the Bible," "Guidance through prayer"—to name some of the expected themes. Then there is "Guidance through marriage," "Guidance through thinking," "Guidance through hunches," "Guidance through prophecy," and lots, lots more. For the most part, the book presents a sane and Scriptural approach to a subject that interests us all. I gather, though, that Mr. Jauncey is a little nervous of Pentecostal phenomena. His statements on the baptism in the Holy Spirit and speaking in tongues remind me of some people's attitude toward the more obscure dishes found listed in a Chinese restaurant menu. "I have never had the experience of speaking in tongues. I don't think I would like it personally. If God were to send it to me, that would be fine, but . . ." And his advice to interested Christians is "If I were you I would refuse to be exercised on the matter. Just leave it to God—He knows what is best for you anyhow." Buy the book, but be sure to read it through Pentecostal lenses.

JOHN M. CUTHBERT.

The Twins' Own Farm, by Dee Keetley. Victory Press, London and Eastbourne, price 7/6.

There is a saying "Variety is the spice of life." The story about the twins, Susie and Sammy, is most exciting. It echoes real country life and deals with almost every phase of childhood. Family life is pictured, just full of love and surprises. A book that should be read by parents and children, a real book for the home. There are plenty of eye-openers and riddles. If you like country life with plenty of birds and animal life read this book.

Across the Dark Waters, by F. M. Gravatt. Victory Press, London and Eastbourne, price 7/6.

How thrilling the title of this book looks! It describes true, great detective work by brother Don; this Andrew and Tim found out with their chums. This book has a touch of mystery about it and is full of adventure. It shows how boys can witness for the truth under the influence of father and mother. A real family book with good parental influence and plenty of fun, friendship and faith. If you like outdoor venture read this book with the glorious end, with many voices filling the church with praise.

LEON C. QUEST.

Letters to the Editor

Dear Sir,

I enjoyed Pastor Canty's article "Why Tongues?" very much, but was sorry to see that because a thirteen-stone sister danced to the Lord he himself did not feel edified. No one dances for the edification of pastors but to give expression to worship.

I am quite staid, aged fifty-nine, and nearly thirteen stone. I have never yet danced in public, but if I felt that I wanted to express my worship in this way I am sure that it would be pleasing to Him, and surely that is what matters.

I often have a little dance at home and I know my Lord loves it, for all members of His body are comely to His eye. Hallelujah.

(MRS.) A. DAWKINS.

AND YOU?

DEAR SIR,—Will you kindly increase the number of EVANGELS to thirty. We had a pep talk at the church and another three have promised to have the EVANGEL regularly.

Your sincerely,

R. E. BOWYER.

DEAR MR. BRADLEY,

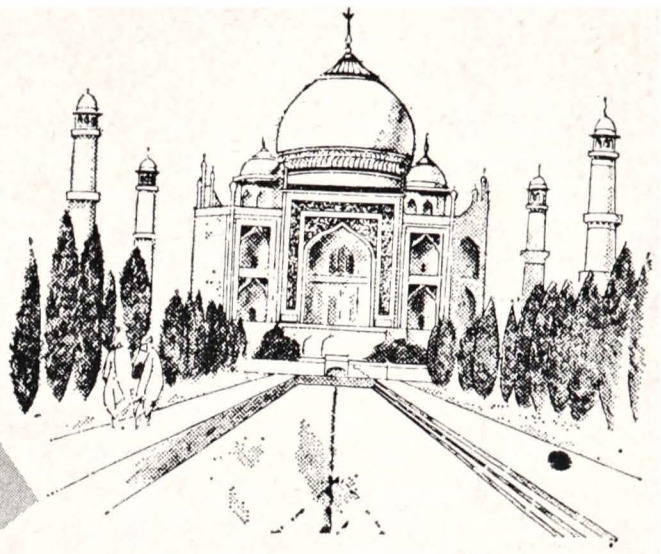
It has been a great joy to meet people in a number of churches who have told me how they have been blessed in keeping to the Bible reading plan during the last year. May I suggest that your readers continue to use the plan next year again? Of the 20,000 copies which were printed only a few remain. If any others would like to join in and read through the Bible during the next year I would be delighted to send them a free copy. I am convinced that we cannot have too much Bible reading.

ALEX TEE.

ELIM EVANGEL
MISSIONARY SUPPLEMENT



India



WHERE SATAN'S SEAT IS

by G. Wesley Gilpin

MEMBER OF THE MISSIONARY COUNCIL

WE travelled all day by taxi to get there. The road climbs out of Allahabad in Uttar Pradesh to a plateau bare and sparsely populated. We stopped first at Mirzapur, a typical roadside village where we had tea and "ras gullah" (like balls of marzipan drenched in syrup!). Our next stop was Robertsgange, where we looked over an unoccupied B.C.M.S. station, cared for by only a national caretaker. This is a comparatively modern station with a hospital, nurses' home and new stone bungalow for a doctor, but closed down for want of personnel. This situation is repeated throughout India, where historic Christian institutions and hitherto flourishing centres of training and witness have either closed down or passed into the hands of non-Christian nationals. We knelt and prayed for divine intervention.

By early afternoon we began to descend by a precipitous, winding road from the plateau, when the whole of the valley lay before us with the smoke of a thousand Indian homes rising to greet us. By 4 p.m. we pulled off the main road to the site of the Elim church in the village of Turra and Renukoot. Pastor Williams and one of his assistants were there to greet us. On the path up to the church we passed the well (so important in the country areas of India: it needs to go down another twelve feet to be effective in drought conditions). The church and pastor's house, erected under the leadership of Pastor and Mrs. David Lewis, had been recently decorated and were in excellent condition. Thirty or forty people meet there weekly and Pastor Williams supervises also a house meeting in nearby Obera. Two people from this group were recently baptised.

It was not a meeting night so we were welcomed and treated to a meal in a member's home, a South Indian engineer. The whole church gathered and as dusk fell we were welcomed (as was J. Prentice, who had laboured there before furlough). We had the opportunity to bring greetings from the Missionary Council and to encourage the pastor and his flock. Before we left, as we stood in the shadow of the courtyard, J. Sylvester (an Indian Christian government official who had accompanied us), pointed to the Saviour, "one out of due season," in whose home some years ago the work had been commenced in this area. By now we were ready to turn in for the night, but the day's work was not yet over and by special request we were to make two more calls. First, we visited a young couple whose child was ill. They told us that before the Saviour entered that home the marriage was on the rocks and the home about to be broken up, but now, the home is happy and the couple active for God and highly respected. From there we called in on the local cobbler who, sitting cross-legged on his verandah, was still at work under the light of an oil-lamp. He needed prayer for healing, but before we left we rejoiced because father and son had found the Saviour. Three men snatched from the enemy in one evening. Thanks be to God!

At the north end of the village is the Rihand dam, one of many such projects of which the Indians are rightly proud. This is a developing area where industry is attracted by power potential. Pastor Williams, with his wife and six children, is bravely holding the fort in the face of strong Hindu opposition. (A Hindu temple has been erected within 200 yards of the church). They drove us to our "hotel," a government hostel, where our room con-

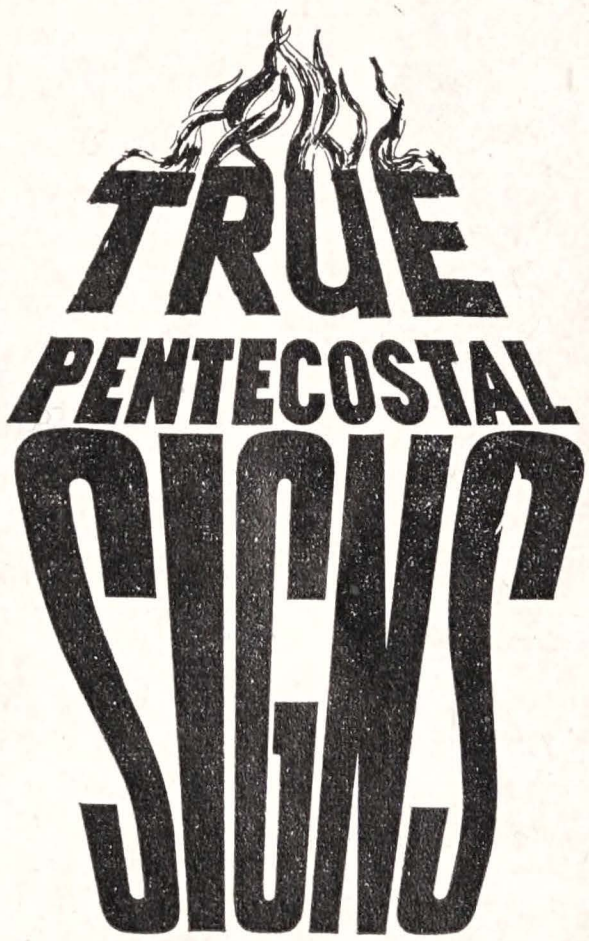
tained two single beds formed by criss-crossed strapping on a wooden frame (no mattress, no pillow, no bed-clothes). But, "necessity is the mother of invention," so with the contents of our suitcases as pillows and the curtains from windows and doors as covers, we were soon fast asleep. 4.15 a.m. came too soon, but we made it to the station for 5 a.m. with the help of our engineer friend and his jeep (the converted cobbler and his son were there to see us off). The first-class compartment on the train was little better than a cattle-truck, but with gratitude we moved a further stage on our tour, towards Dehri-on-Sone. We changed trains at Gurwa, and as we waited on the platform were the objects of close scrutiny and obvious native displeasure. We understand now, for it was here some few years ago that Sidney Law had to run for his life when he was attacked while distributing gospel literature. In this area is the headquarters of the Jan Sangh, a Hindu nationalist group pledged to crush the church and chase out the missionaries. PRAY FOR THE WORK IN NORTH INDIA, FOR IN SPITE OF ALL, GOD IS WORKING AND THE DEVIL IS MAD!

(See article on the back page of EVANGEL, February 14th, 1970).



Margaret M. Ladlow writes

"There never was a day like this day to me"



I FEEL just like the Queen of Sheba when she visited king Solomon; all I can say is "Behold, the half was not told me." To elucidate, I hasten to explain that I am referring to my visit to the great Easter convention of the Church of Pentecost here in Ghana. It has been an unforgettable experience for me and the words of the chorus sung so lustily by these very enthusiastic believers, "There never was a day like this day to me," express the feelings of my heart.

Arriving with my husband and son in the town of Nkawnkaw, situated at the foot of a spectacularly beautiful tree-clad scarp, I sensed the joy and anticipation of the hundreds of people converging on the convention centre. Lorry-loads of tightly-packed Africans singing and playing their akasas; trucks, vans, buses, cars, coaches and public transport, packed trains from distant parts of the country all bringing eager members from north, south, east and west, all with their cases, baskets, bundles, babies and children all keen to spend five days with God.

The services were held under a huge palm leaf canopy, built by the members of the local church. I believe it took forty days to erect the bamboo supports and lay the palm leaves in position. Effective strip lighting was installed and an efficient amplifying system. Wooden planking on blocks provided the seating. The first service was a revelation to us all. Row upon row of brightly dressed Ghanaians, their black faces shining, all singing heartily as three pastors led them in one chorus after another. As I took my seat on the platform I saw a great section on my right was composed of hundreds of church elders and deacons, in front of me, separated by a large sawdust-covered square, were rows of sisters playing tambourines and akasas

for all they were worth. To my left were the pastors' wives and deaconesses while behind me in sombre clothing were the pastors themselves.

The chairman of this church is Pastor James McKeown, an Irishman who was led to Christ by Pastor Robert Mercer in the early days of the Elim movement. His dear wife and staunch fellow-worker was soundly converted under the ministry of Pastor George Jeffreys in Ballymena. Through thirty-three years they have laboured together to build the kingdom of God in Ghanaian hearts and lives. Also sharing the ministry of the word at the convention were two dedicated American missionaries from Nigeria, who together with their wives had a wonderful story to tell of God's over-ruling care during the tragic days of the Biafran war. We came to minister and to feed the flock of God but far more so, we were ministered unto. Try to imagine the great service on Easter Sunday morning with an attendance of 43,604 people, the full-throated singing of the vast throng, see again with me the whole company standing with holy hands uplifted in prayer and praise; shining, uplifted faces too and a great volume of spontaneous worship like the sound of many waters. I tell you, I stood and watched with tears in my eyes remembering Calvary and thinking of Jesus, our Saviour and risen Lord now looking down on so many redeemed hearts and "seeing of the travail of His soul and being satisfied."

I cannot tell you all I saw and heard in those five days, but here are a few of my most vivid impressions. The whole congregation standing and waving their white handkerchiefs to celebrate the resurrection of the Lord, the strange singing in a tongue understood by very few, of a group of primitive people from the Lobi tribe in the far north. A tribe who live completely naked and whose women have a metal plate beneath the nose and fastened to the upper lip. These had only recently been converted to Christ and this was their first visit to a modern township. The pastor who brought them explained how he had borrowed clothes from Christians in the south in order that they might attend the convention without embarrassment! There were services when the sick were prayed for, also a great company came forward seeking to be filled with the Spirit and 300 believers were baptised in the local river. At one service a very gracious lady, the Queen Mother of the Akwapims, a committed Christian and member of the Church of Pentecost led us in a song of praise.

On the first night of the convention it took one whole hour for the offering to be received. All the people filed out, section by section to give to God's work, they came singing, dancing, clapping and waving handkerchiefs, the drums keeping the beat. The whole procedure was a joyful expression of praise and by no means a "painful extraction" as it sometimes appears in more staid congregations Above all my lasting impression was of a sound, challenging and Holy Ghost ministry of the Word. Straightforward New Testament teaching on holiness, our responsibility as members of Christ's body and a clear-cut declaration of salvation and the need for forsaking all sin. The average length of each service was four hours and yet the fervour did not wane and many people stood on the edge of the great canopy throughout the whole of the service. Pastor McKeown convened each service as a wise and Spirit-controlled leader and father; it was no easy task for a man of seventy years of age, but God upheld him. I think that the chorus taught us by one of the missionary brethren fully expressed the overruling spiritual standard of the convention, based on Isaiah 6, we sang it over and over again:

"I see the Lord,
He is high and lifted up and His train fills the temple,
His people cry holy is the Lord."

☆ ☆ ☆

A letter from Mrs. Ladlow

DEAR MR. BRADLEY,

After ten days of ceaseless activity at the conference and convention about which I have written, we arrived home on Monday last, March 30th, and unfortunately with the heat and dust of travelling I went down with a bad attack of hay fever and had to go to bed. However, I am better now and am sending this article, it is much longer than usual and I don't know what to suggest about it. I feel I *must* tell of all that happened. Maybe you can spare me extra space for once or use it over two weeks. In the light of Pastor Wright's contribution, "Christianity still on the move," back page, February 7th, I feel that my article will bear out the information he gives that in twenty years' time, D.V., Christians will be in the majority in Africa. I feel also that my report will allow readers to share a little in the Easter rejoicing of their black brothers and sisters.

We tried to send a cablegram to the Royal Albert Hall on Easter Monday when we knew the numbers (the experts who are conducting the census counted the people), but found we had to send it from Accra 100 miles away! So we were disappointed.

We leave for Kumasi on Friday for ten days crusade and shall value your prayers.

MARGARET M. LADLOW.

PS. We came back from Nkawnkaw with great joy in our hearts and a plump white turkey sitting in the van, a gift from Pastor McKeown who had two birds given to him!

PRESENTATION OF MINI-BUS FOR MISSIONARIES at the Annual Conference of Elim Pentecostal Churches

PONTIN'S HOLIDAY CAMP, BLACKPOOL

MAY 9th to 16th

The vehicle has been provided by the Green Shield stamps sent in by Elim members and friends. Sunday schools and the Elim Women's Missionary Auxiliary have taken an active part in collecting the books of stamps.



Plans are being made for the presentation on Tuesday afternoon

Make sure of your conference reservation by immediate application. Write to: Conference Secretary, Elim Headquarters, P.O. Box 38, Cheltenham, Glos. Telephone Cheltenham 59904/5/6

MISSIONARY WEEKEND

SWANSEA Pastor: E. J. Jarvis

The Elim church, Swansea, was privileged last weekend (March 14th/15th) to welcome home Miss Olive Jarvis from Dehri-on-Sone, N. India. She is the sister of Pastor E. J. Jarvis, minister of our church, and we as an assembly are thrilled and proud to have her with us for her furlough.

The Sisterhood provided a welcome tea, and Pastor L. Wigglesworth, the Missionary Secretary, was the guest speaker at the weekend meetings. He gave us most interesting information about our Elim mission fields, illustrated with slides. Our hearts were gladdened and challenged by his ministry, with a fresh understanding of the personal sacrifice of our missionaries and the need of our sharing the cost by prayer and sacrifice. KATHY DAVIES.



Photograph by courtesy of *South Wales Evening Post*.

After a second tour of nearly six years as a missionary in Bihar State, India, Miss Olive M. Jarvis was the guest of a welcome home tea at Elim chapel, Swansea. She was greeted by the headquarters missionary secretary, Rev. L. W. Wigglesworth, while on the left are Rev. and Mrs. E. J. Jarvis.

GHANA

BLESSINGS IN THE BUSH

by G. L. W. Ladlow

AGOGO, Yilo Krobo, is a small market town with a population not much larger than a village. To reach it one has to travel two miles up a steep unmetalled road cut out of the rocky hillside on which are huge sharp rocks and deep gullies made by the tropical rains, on either side of which are the forest-clad slopes. At the top of the hill the village of Obawale is situated and from then onwards for the next four miles there is a red laterite road cut through the dense bush, and in dry weather thick clouds of red dust are churned up by the vehicles, while in the rainy season they sink axle-deep in red mud. The road ends in the large market square around which the little town is built. This is the trading centre for the bush villages and isolated farming communities. What a sight it is on market day to see long lines of women with great loads of produce upon their heads coming through the bush in all directions towards the little town. Large lorries from Accra and other large population centres come to take great loads of plantain, banana palm nuts, pineapples, yams, coconuts, etc.

It was here in the market square that our local pastors erected a platform and hung a large banner announcing the commencement of a full gospel crusade. There was only a small nucleus of people in the town, about six in number, who had been meeting together for some months and praying for the establishment of an Elim church. It is with gratitude to God that we record that night after night many people gathered for the crusade services, ranging in number from 120 to almost 300 adults and large crowds of children. They came from far and near. We had no electricity, our only illumination being from hurricane lamps and two Tilley lamps. Each night there was a ready response to the appeal for decisions—not easy to count numbers in semi-darkness, but a gratifying number. The sick were prayed for and God worked miracles. On the last night twenty-six people gave testimony to having received miraculous healing, thirteen to having received the baptism in the Holy Spirit with miraculous evidence, while on the Sunday afternoon ten were baptised in water and four more at a later service. It is the dry season and there was only water just above ankle-deep in the local river, but the folk were determined to give witness to their new-found faith and so had to sit on the river-bed and be laid down flat in order to be completely immersed!

Our brethren worked very hard for the campaign and did all they could to help the converts. They erected a palm-leaf canopy as a "prayer room" and each morning from five o'clock to six o'clock an average of thirty to forty people gathered for prayer. In the bush just outside the town they made a clearing under the trees and from 9 a.m. until noon they held a "deeper life session" for instruction of new converts. Many of those who came had been fetish worshippers and followers of the ju-ju and had had no Christian teaching before. Each night also a special service for children was held in the market square.

Brother Emmanuel Borkor is our local pastor in charge of the new assembly and he asks for the



Ghana Bible School students setting off to sell Bibles and gospel literature.

prayers of EVANGEL readers. One of the major problems is to find somewhere to worship. At present the meetings are being held under the palm-leaf canopy, but this will be of no use when the rains commence. It is hoped to put a corrugated roof on the canopy until a permanent building can be erected. Please pray that the necessary finance will be found. Our God is able.

The following are some of the testimonies received:

Mr. Yaw Donkor. "I was a soldier in World War II, fighting with the British West African Regiment. Through the enthusiastic efforts of a Moslem missionary I was converted to the Moslem faith and gave up my fetish worship. I have continued in that faith until I came to the campaign, where I heard the gospel story and believed on the Lord Jesus Christ. I have not yet been baptised, as I wish to have a deeper understanding of the Scripture and Christian doctrine first. Please pray for me."

This man has been a regular attender at all services since the campaign.

Madam Dede Nguenya. "I was paralysed from my waist down, and had been bed-fast for three years. All my money was spent in consulting fetish priests, herbalists and, later, doctors, but to no avail. I was brought by friends to the first service of the campaign and sat at the back of the crowd. During the time of prayer for the sick I felt led to stand up on my feet and walk and discovered I was able to do so and was completely healed."

This lady demonstrated her healing by walking round at the front of the congregation, leaping and shaking her body. She decided for Christ and was baptised in water. A month after the campaign when I returned for a service she again demonstrated how she now had complete use of her limbs.

Madam Adjo Mle. "I was a fish seller in the market until I lost the use of my right arm and leg and could no longer carry my basket or lift my hand above my head. I was a pagan. My boy brought home a leaflet advertising the campaign and persuaded me to attend. I found Christ as my Saviour. I came a paralysed woman, but I am now healed and can walk."

She too demonstrated by waving her hands above her head, jumping and throwing away her stick. She has also been baptised.

Mary Amah had a chest complaint for three and a half years and was in great pain and was healed when hands were laid on her.

Darah Martey was healed of a withered hand and severe body pains.

Madam Afi Derki suffered with constant migraine headaches and has had no recurrence since being prayed for.

PLANNING FOR PENTECOSTAL WORLD CONFERENCE NEARS COMPLETION

DALLAS, TEXAS. Pentecostal leaders from sixteen countries on six continents are currently working together to plan the ninth Pentecostal World Conference scheduled for November 3rd-8th in this city.

Headed by Percy S. Brewster, of Cardiff, Wales, the advisory committee began initial planning of the world-wide event at the last conference held in Rio de Janeiro, Brazil, in 1967. Committee members represent the Pentecostal movement in North America, South America, Asia, Australia, Africa and Europe. Assembling from locations throughout the world, the committee has met periodically to select the location, date and theme of the conference. The mammoth job of contacting speakers and co-ordinating the activities of the conference is the present task of the advisory committee.

Carrying out the theme, "The spreading flame of Pentecost," fourteen speakers from twelve countries will address the expected 11,000 delegates on topics relating to the contemporary manifestations and applications of the power of the Holy Spirit.

Official languages of the meeting will be English and Spanish, but translators will be available for other language groups at each session. Special interest groups such as publications and missions will assemble to discuss common problems and areas of co-operation. Exhibits sponsored by various Pentecostal groups will also be featured at the conference.

The Pentecostal Fellowship of North America, chaired by Dr. Thomas F. Zimmerman, is serving as host organisation for the meeting. This is only the second time that the conference has been held on this continent, and the first time in the United States. Previously it has been located in Paris, Zurich, London, Stockholm, Toronto, Jerusalem, Helsinki and Rio de Janeiro.

Anonymous gifts

		£	s.	d.
Home evangelism				
69/13	E.N.J.	2	0	0
E.M.S.				
1033	Dieu and Parle	3	10	0
1056	Two sisters in the Lord	5	0	0
1058	Chelmsford	25	0	0
1066	"Worcester"	5	0	0
1090	For Valerie and Ian MacInnes, Guyana	1	10	0

Thank you, in the name of the Lord, to all our young people, our members and our friends who have contributed so liberally to the work of the Lord in Elim.

CROSBIE HALL

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D.2034

PLEASE BOOK THESE DATES

September 28th to October 2nd, 1970

EVANGELISTIC CONFERENCE IN CARDIFF

Full details later from the Evangelistic Committee.

D.2079

About our missionaries who will be at our Conference

by L. Wigglesworth

THE missionary personnel attending the General Conference this year will provide us with a wide range of experience. We were reminded of this in the London Presbytery rally when Alan and Anne Renshaw stressed the point that missionaries were not merely preachers who stood under a palm tree with a Bible; the involvement of institutionalised work demands much more than preaching.

In certain circumstances it is essential for us to undertake educational and medical duties and the products of this work augur well for the future both of church and country. When churches, hospitals, schools and houses are needed they don't just appear, and the planning, purchasing, siting and building all require the sanctified skills of men like Alan Renshaw. Under his direction the bush station has developed, until African and European alike enjoy piped water from the mountain stream, electric light from the generators, healthy sanitation, etc.

Anne teaches in the Emmanuel Secondary School, training young Africans and keeping the love of Christ to the fore. Together they make a wonderful team which influences many outschools and townships around Inyanga North. They will be with us both at the General Conference and the Missionary Conference at Capel.

Ken McGillivray is a missionary who has "sat where they sat," and has sought to understand the eastern cultures. Delving deeply into the lore of the Chinese he has learned to understand their mode of life and the oriental mind more than many. He is able to bring to us an unusual presentation of evangelism among a people who are still a mystery to most of us.

The conference rally will give our people an opportunity to hear him, and to rejoice with him in the triumphs of the gospel in Taiwan. Working in the shadow of Communism he has great faith for the future of the Chinese peoples. His story must be heard.

Olive Jarvis is recuperating after her busy term in India, but will be with us at the General Conference and at the Capel Conference in August. She has lived on two mission stations and seen the great changes which have affected India. Her work in the dispensary (she is a highly qualified nurse) and in the villages has been an adventure of faith which is beginning to bring forth fruit as the Indians are won for Jesus. She and her colleagues have laboured against great odds to keep the message of God's love before Hindus and Muslims.

David and Margaret Mills have a thrilling story to tell of how the Lord is working in Ghana. The commencing of the Bible school and the evangelistic efforts in the surrounding towns and villages make very interesting hearing. The Ghana work will be represented at the General Conference and we shall learn of the wonderful way that God has blessed our friends. A country which almost turned Godless through Communistic infiltration is now opening up for Christ. We want to ensure that the Ghananians are well trained in the Word of God. Some of the leading politicians are sympathetic Christians.

David and Maureen Butcher, who have been held up, waiting for immigration papers have now received the word to go ahead. They will be sailing on May 29th, almost immediately after the conference and they will be taking the first mini-bus to Africa. *PLEASE NOTE:* THAT THE MINI-BUS WILL BE PRESENTED AT THIS YEAR'S GENERAL CONFERENCE.

It will be wonderful to see many friends who have participated in the wonderful collection of Green Shield stamps. There will be special cause of praise as the churches join together at Blackpool in sending this token of support and prayer interest.

BRITISH PENTECOSTAL FELLOWSHIP BOOKLETS

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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

ANNUAL MISSIONARY CONFERENCE

ELIM MISSIONARY SOCIETY

August 15th-22nd

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Alan and Anne Renshaw will give us the facts

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JOIN US

The irrepressible veteran of Elim in the Royal Albert Hall on Easter Monday, and this is what he said.

WHAT a joy to spend Easter Monday this year in the Royal Albert Hall. On my way to the afternoon meeting I passed a beautiful new Mormon tabernacle. Having some time on my hands, never having been in one before, and seeing others going into the building, I ventured to have a look inside. I found several people gathered around a lady guide, who was describing to them the building and telling them all about Joseph Smith. I chimed in and informed them that my name was Joseph Smith. This aroused quite an interest in the entire company, and the guide was also interested. Then I proceeded to tell them of the reality I had found in Christ, how He had brought into my life righteousness, peace and joy, and that there was a great difference between having religion and having Christ dwelling in your life. Everyone seemed very interested in meeting this new type of Joseph Smith.



As the guide took us around the building we came to a large bookcase, where were exhibited the various books and booklets issued by their denomination. Strangely enough there was one with the title printed on it in large letters: WHICH IS THE RIGHT CHURCH? (or words to that effect). I said: " Well, this is strange, I have written a tract entitled 'WHICH RELIGION IS RIGHT?' " and proceeded to hand some around. Everyone took one, and some took more, including the guide. I must admit it all passed off in a very congenial atmosphere and everyone was eager to listen.

Why should we, who have such a glorious experience of God's great salvation, be lacking in our readiness to tell others of the reality we have found in Jesus Christ—even as these very people, the Mormons, are not lacking in telling others of their beliefs in the doctrines of the Mormon Church ?

WHY WE ARE PENTECOSTAL

by A. TEE

VERY few crusaders today know of the early struggles which were encountered by the Elim movement and by the other Pentecostal groups. The opposition was hot and heavy, but so also was the glory of God upon the meetings. When our forefathers got on their knees in prevailing prayer miracles took place. Today the Pentecostal movement is heralded as the third force in the Christian world, with Romanism and Protestantism the other two.

CUSTODIANS OF NEW TESTAMENT CHRISTIANITY

Pentecostal people believe that the Bible is the inspired word of God. We refuse to doubt any part of it. Some evangelicals who accept the atoning work of Christ on the cross deny that the baptism in the Holy Spirit and the nine Gifts of the Holy Spirit are for today. We firmly believe that every experience enjoyed by the Christians of the first century is our inheritance in the twentieth century. The first book of Corinthians with its doctrine, its corrections to defaulting believers, its guidance in the use of the Gifts of the Spirit is clearly for the entire Christian Church. This is for all denominations in every country. Hear the opening words of 1 Corinthians: "Paul, called to be an apostle . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Therefore what he wrote was for all who in every place call upon the name of Jesus Christ our Lord.

Ours therefore is the privilege "to contend for the faith once (and for all—margin) delivered to the saints." We are custodians of truth clearly stated and believed by our brothers and sisters of New Testament days. Is Christ partial to early converts, giving them blessings He denies to us? No!

EXALT JESUS

Sixty years ago many people contended that the Pentecostal movement was of the Devil. One of the easiest ways to expose this indictment is to attend a Pentecostal church when a communion service is in progress. You will hear people praising, worshipping and exalting the Lord Jesus Christ. Again, Pentecostal people all round the world are eager to go on with God in an ever-deepening spiritual life. Prayer meetings are a pleasure, as is fellowship with born-again believers anywhere who exalt the Saviour and value His precious blood.

No people are more noted for evangelism and missionary enterprise than the Pentecostals. Crusades and Sunday school expansion programmes are their delight. Gospel meetings, open-air witness and door-to-door evangelism are advocated by Pentecostal people all round the world. In a recent Pentecostal convention in Ghana with over 41,000 believers present, special prayer was offered for the godless people of Britain. There are literally millions of Pentecostals in South America who are on fire for the souls of men. The World Pentecostal Conference in Brazil booked the world's largest football stadium in Rio and over 120,000 attended the Sunday afternoon rally.

Pentecostal crusades are going on all the time and even behind the iron curtain there are tens of thousands of Pentecostal believers who are winning men and women to Christ. We love getting on with the job.

GIFTS IN OPERATION

Pentecostal people love to encourage a full Bible-standard baptism in the Holy Spirit and they are never satisfied until they hear the seeker speaking in other tongues. This was how Peter knew the Gentiles had received a full upper-room experience! "On the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:45, 46).

There are very few Pentecostal people around the world who do not believe that when a person receives the baptism in the Holy Spirit they will there and then speak in other tongues. Let it be noted, however, this is a gate and not a goal. We encourage and enjoy the blessings which pour from all the nine supernatural gifts of the Holy Spirit. It is doubtful if any other section of the Christian Church does so in their services, although there are

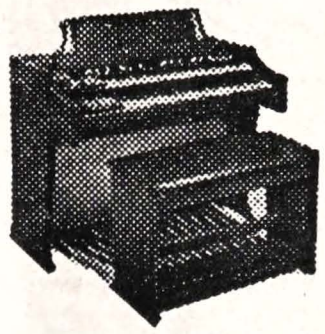
exceptions. This is one reason why many people have joined Pentecostal churches. We gladly and eagerly await the interpretation when a brother or sister speaks in tongues under the power of the Holy Spirit. We rejoice when someone gives the assembly a divinely inspired word of prophecy. We fervently unite in prayer with the elders and pastor as they lay hands on the sick. Pentecostal people practise their doctrines and with amazing results! Granted, some people are more emotional than others and when this is allowed to get out of proportion it upsets many sincere Christians. In Elim we discourage excesses; we enjoy Pentecost with dignity. However, as one past Archbishop of Canterbury said: "We can die of dignity." The dignity of death is poor exchange for the abundant life of the nursery. If we keep to the middle of the road we do well, provided we keep going on with the good work. Pentecost in action inside the church is more important than Pentecost on the notice-board outside. Lord, give us more!

"Elim Evangel"
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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?

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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.2033

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INTINERARIES

The President:
May 2, Bradford.

London Crusader Choir:
May 2, West Wickham; 3, Rochester and Maidstone; 9, Metropolitan Tabernacle, London (M.V. section); 16, Tower Hamlets; 24, Preston Park, Brighton; 31, West Thurrock.

K. McGillivray (Taiwan):
May 2, 3, Kingston; 5, Bermondsey.

D. Mills (Ghana):
May 3, Rochester (a.m.), Woolwich (p.m.); 4, Chesham; 5, Romford.

Alan Renshaw (Rhodesia):
May 2, Ellesmere Port; 3, Holyhead; 4, Accrington; 5, Blackburn; 6, Blackpool (Temple); 7, Blackpool (Marton).

Joseph Smith:
May 2-7, Kingstanding.

BIRTH

LAMBIE. On April 6th, to Andrew and Glenys (*née* Wharton), Little Lever, near Bolton, God's precious gift of a daughter, Kathrine Elizabeth.

DEDICATIONS

LACEY. On March 22nd, Ashley William Lacey, baby son of Frank and Margaret, was dedicated to the Lord by Pastor Ray Hughes at Pontypridd Elim Pentecostal Church.

MURRAY. On March 29th, at Islington Elim Pentecostal Church, Karen Ruth Murray, daughter of Margery and Angus.

MARRIAGE

KHANNA—BAWCOMBE. On March 28th, at Elim Pentecostal Church, Ealing, Gordon Des Khanna to Patricia Joyce Bawcombe. Officiating minister: A. S. F. Horne.

WITH CHRIST

ROWLES. On March 25th, Lillie Rowles, aged 68, "fell asleep in Jesus." Faithful member of the Elim Pentecostal Church, Camborne. Officiating minister at funeral: Jas. J. English.

SOUTHWICK. On April 9th, Alice Southwick, aged 97, passed into the presence of her Lord. Officiating ministers at funeral: J. Hyde and J. Nolan.

WILLIAMS. On April 9th, Francis Ivor Williams, aged 31, beloved husband of Pat and father of Catherine and Michael, was suddenly called home. Much missed by all at Salisbury Elim Pentecostal Church and in his home village of Bulford "In everything give thanks." Officiating ministers at funeral: D. Godfrey, A. W. Sneyd and T. W. Walker.

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COMING EVENTS

BECCLES. May 2-9 inclusive. Elim Pentecostal Church, Alexandra Road. Billy Graham film crusade. Seven different television colour programmes. Weeknights 7.30. Sunday 8.15.

BIRMINGHAM, Kingstanding. May 2-7. Elim Pentecostal Church, Warren Road. Visit of Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: R. J. Morrison.

BRIDGWATER. May 3. Charter Hall (Town Hall). Sunday at 6.30. Visit of Elim Bible College students.

BRIGHTON. April 25—May 2. Elim Pentecostal Church, The Lanes. Revival and healing crusade by Pastor A. R. T. Whittall (Woolwich). Sundays at 11 and 6.30. Weeknights at 7.30.

CAMBORNE. May 16, 17. Elim Pentecostal Church, Community Centre. Whitsuntide convention. Saturday at 7. Sunday at 11 and 6. Preacher: F. Sharmen (Plympton). Convener: J. J. English.

CARLISLE. May 2-5. Elim Pentecostal Church, West Walls. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: Nelson J. Parr. Convener: Frank F. Frost. Wednesday (6th). Sisterhood rally at 2.45. Speaker: Mrs. G. Steele. Convener: Mrs. F. Frost.

CLAPHAM, London. May 3. Elim Pentecostal Church, Clapham Crescent, S.W.4. Resident minister's thirty-fifth anniversary in the Elim ministry. Services at 11 and 6.30. Preacher: James F. Hardman.

DARLINGTON. May 1-3. Elim Pentecostal Church, Bowman Street, Harrowgate Hill. Visit of Elim Bible College students.

KINGSTON. May 16-24. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. I. Davies. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

ROTHERHAM. May 2. Elim Pentecostal Church, Westgate. Opening and dedication services at 3.30 and 6.45. Preachers: H. W. Greenway and J. C. Smyth. Music items by Mr. and Mrs. L. Snowden (Sheffield). Refreshments.

SOUTHPORT. May 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday school anniversary at 6.30. May 9, 10. Visit of J. McBurney. Saturday at 7.30. Sunday at 10.45 and 6.30.

ST. HELENS. May 16, 17. Fortieth anniversary of Pastor J. Tetchner's entry into the ministry. Saturday at Boundary Road Baptist Church (off Duke Street), kindly loaned, at 7.15. Preachers: R. B. Chapman and T. E. Francis. Sunday in Elim Pentecostal Church, Duke Street, at 6.30. Preachers: H. W. Fardell and T. E. Francis.

WELLS. May 2, 3. Elim Pentecostal Church, Chamberlain Street. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Elim Bible College students.

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THE FAMILY ALTAR

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

Monday, May 4th — Psalm 9:1-20

" Arise, O Lord; let not man prevail " (v. 19).

The thought of man being in ultimate control was a nightmare. The picture of cruelty, oppression and injustice sickened his imagination. Today, with the rapid and universal advance in learning, the gloom deepens. Fear tortures the minds of people as they think of the future, for there is no more evidence now than then of the ascendancy of human goodness. Tyrants have risen to power in modern times, and for all we know somewhere there is a beautiful child whose mind is being twisted to fulfil a devilish role. " Arise, O Lord; let not man prevail." That prayer will surely be answered.

In the name of Jesus
Ev'ry knee shall bow,
Ev'ry tongue confess Him
King of glory now:
'Tis the Father's pleasure
We should call Him Lord,
Who from the beginning
Was the Mighty Word.

Tuesday, May 5th — Psalm 10:1-18

" Why standest Thou afar off, O Lord ? Why hidest Thou Thyself in times of trouble ? " (v. 1).

Though most of us would be so shocked by the suggestion as to vehemently deny it, there is the danger of our thinking of God as a kind of exalted servant who must jump to it every time we need His services—a King in livery. If not, why do we complain when our prayers are not answered immediately. God never intended to put Himself under our control. So we must not interpret the promises to mean that God is in duty bound to satisfy our whims and fancies, or even our most serious desires. He seeks our co-operation, but He remains in command. Sometimes He will move swiftly on our behalf, sometimes there will be apparent delays. He seeks only our eternal good and is willing to risk our criticism and whimperings to achieve this.

Wednesday, May 6th — Psalm 11:1-7

" In the Lord put I my trust " (v. 1).

There is so much to encourage us to trust in God. The writer to the Hebrews gathered the facts and presented them in chapter eleven. At first he filled in details; but as time and space ran out on him, he mentioned only the names, and one has the feeling that he experienced an increasing exultation of spirit as he piled fact on fact. The evidence of God's faithfulness to those who trust Him is overwhelming. And that evidence is increasing every day. We can trust Him with absolute confidence.

Thursday, May 7th — Acts 1:1-14

" 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 " (v. 11).

Belief in the Lord's return does not paralyse effort, but on the contrary spurs us on to greater activity. For with this reminder ringing in the apostles' ears, they returned to Jerusalem to carry out the wishes of the Lord Jesus. They would wait for the promise of the Father, and with that enduement they would preach the gospel to every creature. " The Lord cometh " is the theme for this year's Conference. May the emphasis on this glorious hope send us back to the upper room, and with a new enduement of power may we spread out to the ends of the earth to complete our Lord's commission.

" If Christ should come this very hour
What would He find ?
Had I been faithful to His cause,
Or was I blind
To the many souls about me
That groped in sin ?
What had I done in Jesus' name
To bring them in ? "

Friday, May 8th — Acts 1:15-26

" And they gave forth their lots; and the lot fell upon Matthias " (v. 26).

Spiritual leadership cannot be decided by the casting of lots. The place of Judas had to be filled, but it seems to me that the apostles were in too great a hurry. We must not be lax in our service for God, we must not procrastinate; but on the other hand, we must not run before God. The complement of the twelve would be made up—later, on the Damascus road. Prophecy would be fulfilled, but in God's own time and way. This would explain Paul's insistence that he had been chosen by the Lord and not by man, that he had been born out of due time, that he had seen the Lord, thus making him a witness of the resurrection on which the apostles insisted. The Lord fits us all into our various positions in His Body with or without the aid of man.

Saturday, May 9th — 2 Corinthians 1:1-11

" Blessed be God . . . the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble " (vv.3, 4).

Fellowship with God made Paul sensitive to the needs of others. God had comforted him, he must pass the blessing on. Having lived so much in the presence of God, he had imbibed God's Spirit. He would cheer the drooping heart; he would soothe the furrowed brow; he would speak gently and tenderly; he would use words that heal and restore, that inspire hope, that dispel the gloom and point to the light on the horizon; he would draw attention to the cloud as large as a man's hand; he would open the eyes of the bewildered to the goodness of God; he would remind them of His eternal love; he would speak of the incomparable glory that is to be revealed in us. When Paul thought about it, he was amazed that there were so many ways by which he could comfort others. And they are all open to us.

Sunday, May 10th — 2 Corinthians 1:12-24

" Who hath also sealed us, and given the earnest of the Spirit in our hearts " (v. 22).

The earnest is the first payment that confirms a purchase and is the promise that the whole price will be paid. So all the blessings received through the Holy Spirit is only the beginning. Let us think on those moments when our souls have been lifted to the gate of heaven, when we have been loathe to rise from prayer because God was so real to us, when we experienced times of great spiritual ecstasy; let us think on the way He has opened up the Bible to us and given us a rich understanding of spiritual realities; let us think on the operation of the gifts of the Holy Spirit and on all the comfort and blessing that has flowed from them—all this is only the beginning, and this beginning is the promise of the fulness of God's purpose for us in Christ.

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POINTS FOR PREACHERS

By J. A. WRIGHT

MINISTER OF ELIM PENTECOSTAL CHURCH, SOUTHEND-ON-SEA

AN OUTLINE

WHY DID JESUS DIE?

"*That.*" Seven Scriptures give seven reasons, each prefaced by the phrase "*That* He might . . ."

1. "BRING US TO GOD" (1 Peter 3:18).
   "Once as prodigals we wandered." All begins at the cross.
2. "DELIVER US FROM THIS PRESENT AGE" (Galatians 1:4).
   A world, for all its glittering "progress," still in darkness.
3. "REDEEM AND PURIFY UNTO HIMSELF A PEOPLE" (Titus 2:14).
   We are not only saved "from" but saved "unto."
4. "DESTROY HIM THAT HAD THE POWER OF DEATH" (Hebrews 2:14).
   Lit. "make of none effect." Satan's power over the believer is for ever broken.
5. "DELIVER US FROM THE FEAR OF DEATH" (Hebrews 2:15).
   "O death, where is thy sting? O grave, where is thy victory?"
6. "SANCTIFY AND CLEANSE [THE CHURCH]" (Ephesians 5:25-27),
   As Hosea sought his errant bride.
7. "BE LORD OF THE LIVING" (Romans 14:9).
   "Bring forth the royal diadem, and crown Him Lord of all."

A POEM

THE CONSECRATED CAR

"He could not speak before a crowd, he could not teach a class;
But when he drove along to church, he brought the folks en masse.
He could not sing to save his life, in public could not pray;
But always his 'jalopy' was crammed on the Lord's Day.
He listened well, he had a smile, and he was always there
With all the others whom he brought who lived both near and far—
And God's work prospered—for he had, a consecrated car."

AN INCIDENT

BRIGHT GEMS FOR HIS CROWN

Some time ago General Electric, of New York, announced that after four years of intensive search in their laboratories they had produced genuine diamonds. They had employed super pressures of more than 1,500,000 lbs. to the square inch, and terrific heat, more than 5,000 degrees Fahrenheit, and the cost was enormous, but they did it!

A handful of black carbon planted deep in the bowels of the earth, great heat from beneath and tremendous pressure from above, and lo! a magnificent diamond, fit for an emperor's crown.

God has His jewels (Malachi 3:17) and this is how they are made, for His laws are the same; great heat and tremendous pressure. Think of Shadrach, Meshach and Abed-nego and the seven-fold heated furnace!

A QUOTATION

REVIVAL—IN YOUR CHURCH

"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 were absent? Remember Thomas, what a loss he had.'

"I said to myself 'I will have the Spirit,' and through every kind of weather, 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 'No,' I said to myself, 'remember your resolve,' and on I went. I went faithfully to the prayer meetings throughout the ten or eleven years. I prayed for a revival. It was the Spirit that moved me thus to think."

(*Evan Roberts and the great Welsh revival of 1904*).

Calvary

The Swiss army, once standing hopeless before an impenetrable enemy, cried "We are lost!" One of its soldiers, Arnold von Winkelried, stepped out and said: "This day I will give my life for my country. In yonder valley lies a happy home where wife and children await my return, but they shall see me no more. Follow me," he cried. "I will break the lines, then you do your duty: fight every man as best you can, and Switzerland will be free." Single-handed, alone, he sprang forward, rushing where the spears were thickest, and shouting as he ran: "*Make way for liberty! Make way for liberty!*" A hundred gleaming spears caught him on their points. As he gathered them up in his breast the enemy broke its ranks, and through the gap made by his sacrifice the Swiss poured in terrific onslaught, and won the battle. Even thus the Lord Jesus gathered into His outstretched arms on the Cross the myriad spikes of the law, drawing all its wrath into His bosom, so that we, streaming over Calvary, find our great antagonist, the law, a routed and powerless foe.

BACK PAGE

ANOTHER SLANT

No. 6

by Pastor Ken Smith

MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

ON a recent survey I revealed to one person my vocation, and received the reply "Well, I'll go to hell." Of course I was quick to point out that my presence was to stop this event taking place, and promptly gave a tract. Today I was interviewing for a well-known firm of battery manufacturers and in one house when the person was called to the door, only to find two Jehovah's Witnesses, I heard the conversation, and admired their persistence, but they failed to make any impact, the person returning with some comments on "so-and-so religion." I chuckled inside, of course, and after the interview proceeded to give her a tract, and a word of witness. I realised here was a way into people's homes with the gospel message without giving offence —market research proving to be a real Trojan horse if you know your Greek mythology!

I interviewed an architect in a Warrington brewery, on building construction, and enjoyed refreshment—a good cup of tea! I then asked my real vocation which he did not guess, but when I told him, I was pleased to find that his people had joined an evangelical Baptist church in Cardiff, and he had spent Easter Sunday there, and it was obvious he had heard the Christian gospel for the first time there, and here I was in the brewery just knocking the nail in farther!

The present social scene is dominated by the television and the motor car, and much of survey work revolves around these two poles. One is amazed at the amount of time spent among the working classes "goggleboxing," and almost exclusively Independent Television. What a force for God and for good it could be, for it absolutely forms the thinking and actions of millions in this country, and I guess throughout the world. The influence of the professing Christian Church is minimal, and almost a total irrelevance in this twentieth century.

Only the personal witness and life of a consecrated Christian has any impact among people these days. This is my conviction after thousands of interviews, for in each case I have not failed to give a word of witness for the Lord Jesus Christ. Spending a couple of days break at Easter near Evesham I was pleased to be able to minister in a little Baptist church, formerly a cowshed, and now a commendable cell of Christian witness in a little-known village. How they appreciated the ministry of the word, only having a minister visit them once a quarter, I believe. I also went to another Baptist house meeting with the minister, and was so pleased to find that the host was a former member of Graham Street Elim Pentecostal Church over forty years ago, and had bought a couple of dozen Elim hymn-books for the cottage meetings. In this Baptist church Pentecostals and Plymouth Brethren and other evangelicals found fellowship. Where an evangelical witness is not easy to find it brings us together—which is the way it ought to be.

LASTING IMPRESSIONS

By CHAS. G. FINNEY

I was conversing with one of the first lawyers in this country. He said the difficulty which preachers find in making themselves understood is that they do not repeat enough.

Said he: "In addressing a jury I always expect that whatever I wish to impress upon their minds I shall have to repeat at least twice, and often I repeat it three or four times, and even as many times as there are jurymen before me.

If a jury under oath, called to decide on the common affairs of this world, cannot apprehend an argument unless there is so much repetition how is it to be expected that men will understand the preaching of the gospel without it?

In like manner the minister ought to turn an important thought over and over before his audience till even the children understand it perfectly. Do not say that so much repetition will create disgust in cultivated minds. It will not disgust. This is not what disgusts thinking men. They are not weary of the efforts a minister makes to be understood. *Herald of Faith.*

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THE ELIM EVANGEL

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Photograph by Mrs. Jane J. Miller.

A WORLD WITHOUT THE DEVIL



by W. J. MAYBIN
MINISTER OF CROYDON ELIM PENTECOSTAL CHURCH

WHAT a prospect! What a relief for a sin-scarred, war-weary world! The Devil in a sealed abyss for a millennium, with Jesus Christ in supreme control, reigning in what Dr. Sidlow Baxter describes as "His world-girdling Messianic reign on earth." This is the final goal of the divine plan for the earth, and is the only adequate confirmation and explanation of the Old Testament promises made to Israel. A spiritualising of these promises is a breach of God's covenant pledge to His own nation. The promises of the first coming of Christ had literal fulfilments, and as promises concerning the second coming are sometimes linked with these, no exegesis worthy of acceptance can justify the latter being spiritualised. An earthly kingdom over which Jesus shall reign is woven into the fabric of both Testaments, and, says Dr. Tatford: "If prophecy is to be fulfilled there must be a literal kingdom established on earth and subject to the rule of God."

Is this a false hope? No! Here is what we read in Revelation 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

What a dramatic prophecy! Satan is rendered inactive and the theocratic kingdom is introduced. This is the "stone" kingdom of Daniel 2:44, which is to break in pieces world kingdoms and become a universal kingdom. Well might F. J. Crosby reflect in her delightful way:

Great Jehovah, mighty Lord,
Vast and boundless is Thy Word;
King of kings, from shore to shore
Thou shalt reign for evermore.

North and south shall own Thy sway;
East and west Thy voice obey;
Crown and thrones before Thee fall,
King of kings, and Lord of all.

The writer to the Hebrews (2:5) gives proof of an earthly kingdom and reign. It reads literally: "For He has not given the administration of the inhabited earth to come, to the angels." The word "world" in the Authorised Version is a translation of a Greek word which literally means "the inhabited earth," the millennial kingdom of the Messiah. That kingdom will not be administered by angels. Lucifer, once the chief angel, the first ruler of God's original creation, struck at the throne of God, and forfeited the regency of that creation. Read Isaiah 14:12-15 and Ezekiel 28:11-19. That exalted Prince of light became the Prince of darkness and as a result of his rebellion earth was desolated and he, with his angelic cohorts, was banished. Later, when God created man, the Devil sought to thwart God's plan for the human race. Man handed the sceptre over to Satan, who is now the god of this world (2 Corinthians 4:4). But Jesus Christ "the last Adam" through His death and resurrection has regained for man the dominion over the earth, and will, in the millennium, dethrone Satan and rule as King of kings and Lord of lords. The redeemed of the earth will be associated with Him in His reign. Thus the angels will not administer the millennial earth, but man in the Person of the Son of Man. This state will be better than Eden for there the Devil had access to that blissful scene, causing havoc on a cosmic scale. Here he is locked away and Christ will be gloriously revealed and present among men.

A world without the Devil

This will be the most glorious period in human history, the period for which all creation has been waiting since the fall of man, the period of which inspired psalmists and prophets have sung; the period our Lord taught His disciples to anticipate as the climax of redemption's story.

The one—far-off Divine event
To which the whole creation moves.

TENNYSON.

This is more than Blake's "Jerusalem," more than the dreams of philosophers and philanthropists. There will be no man-made millennium. There can

be no kingdom without the King. Man's philosophy as to the goal of human history ranges from that of a ceaseless conflict between good and evil, to the eventual triumph of good over evil by a process of evolution.

But the Bible knows nothing of a hope for the world apart from the future coming of the Lord Jesus Christ. Dr. Walvoord puts it succinctly in these words: "The longing for perfect government, righteousness, equity, economic prosperity, and deliverance from insecurity and fears which plague the modern world, finds its answer in the prospect of the return of Christ and the establishment of His kingdom."

Now Biblical eschatology envisages such a kingdom, and as a prelude to its inauguration the Devil is chained in the bottomless pit for the duration of that kingdom. I am aware that those who prefer the "non-literal or allegorical approach" to the prophecies of the Bible, discredit the traditional interpretation of Revelation 20:1-6. Sir Robert Anderson said concerning this method of treating the Scriptures: "It is an evil legacy from the patristic theologians, who failed to recognise that place the covenant people hold in the 'ground plan of the Bible,' and in the divine scheme of prophecy as there unfolded." Herein lies the deception of the A-millennial position.

But God will have the last word and His manifestation will not be the horror of tribulation, but a munificent reign in which creation and creature will greatly benefit. Well might the poet say:

When shall the kingdom be restored,
And earth and heaven with one accord,
Ring out the cry that the King comes ?

This will be the great sabbath of earth, a time

(*continued on page 322*)

CHURCH REPORTS

HULL, MASON STREET **Pastor: J. Crimp**



Anniversaries are usually times of happiness and thanksgiving and the twenty-fifth wedding anniversary of Pastor and Mrs. John Crimp was no exception to this rule. The day was crowned for them by a reception given in their honour in the Elim Pentecostal Church, Mason Street, Hull, on Friday, March 6th.

The members and friends had worked very hard preparing the church, which was very tastefully decorated, and a fine meal for the occasion. In addition to the members of the church there were a number of invited guests. These included the District Superintendent and his wife together with Pastor and Mrs. John Woodhead. Pastor Woodhead conducted the wedding service in Dundee all those years ago, and his presence at the anniversary added greatly to the happiness of the occasion.

It seemed to me that the outstanding event of the evening was the presentation by a member of the church, on behalf of members and friends, of a table lamp and an electric alarm clock (I don't think it had anything to do with the length of Mr. Crimp's sermons). What an encouragement it must have been to Mr. and Mrs. Crimp to hear the well-chosen remarks and receive the practical expression of the love of their people at such a time. It certainly was a great delight to at least one onlooker.

This report could not be ended without some comment being made on the principals of the night. Twenty-five years is a long time for two people to stay together in marriage. According to the standards of today an almost impossible length of time, but on Mr. and Mrs. Crimp it has left no marks of regret, but rather their evident delight in, and love for each other was a joy to behold. Long may it continue, making the second twenty-five years more blessed than the first. Amen.

JAMES MCBURNEY.

FAREWELL TO PASTOR AND MRS. G. BROWN, STOCKPORT

THE evening of Saturday, March 28th, was the farewell service of Pastor and Mrs. Brown who had ministered at Stockport Elim church for over ten years. This marked the end of an era for the church, not only in the sense that their pastor was leaving, but also in that they could look forward to a new church building for which Pastor Brown had negotiated in the months prior to his move.

Mr. Longbottom, the church secretary, spoke for the church as a whole when he expressed his regret at the departure of their pastor. The church treasurer, Mr. Bradbury, then presented Pastor and Mrs.

Brown with a Salton heat-tray. Their son, Stephen, had a present also.

At one stage in the service Pastor Brown presented to the church, on behalf of an anonymous donor, a magnificent silver communion set. This was given to act as a reminder of the transition between the present church and the new church building.

During the service ministry in testimony and song was given by Crusaders from the Chorlton-cum-Hardy Elim church, also two solos by Mrs. Glass. Pastor J. T. Glass ministered the word and took his text from Hebrews 13:13, 14 on which he spoke of moving out, moving in and moving on.

All members, friends and associates of the Stockport Elim church wish Pastor and Mrs. Brown every blessing in the future.

J. J. GLASS.

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

The Easter convention was one of the best yet. We say this every year, and surely this should be true if we press on with God in faith and experience. Pastor J. F. Hardman ministered with much acceptance on Good Friday and Easter Day, dealing with the great themes of Christ's atonement, Christ's provision, Christ's priesthood and Christ's resurrection. Pastor L. P. Cowdery ministered on the Saturday evening and brought us a practical exhortation based on Philippians 3:13, 14, showing the Christian how to deal with the past, the present and the future. Grumblers felt they wanted to change their "address" after this message. We thank our brethren.

Sunday evening brought the fifty-strong choir from Kilsyth to Stanley Road. Their programme of singing and instrumental music lasted over an hour and the large congregation could have taken much more. A word of appreciation to Pastor Hardman, who was able to condense a fully prepared address into a few minutes and leave his congregation feeling that his treatment of the resurrection was delivered in brief but very concentrated form. To our Scottish friends we want to say "Thank you."

L. C. HOPPER.

NEWCASTLE **Pastor: D. Woodfield**

On Sunday, March 22nd, our Sunday school held its anniversary and prize-giving service, when book prizes were presented to twenty-nine children for regular attendance in 1969.

The guest speaker was Mr. Harold Purvis, well known on Tyneside for his work among children, and we will surely remember his amusing yet very much to the point talk, illustrated by his own drawings and entitled "You've got the 'flu."

In this talk we were reminded of the *influence* we can have on other lives, particularly those of children, and, very appropriately on this occasion, the speaker mentioned as one of his points "the influence of the Christian home."

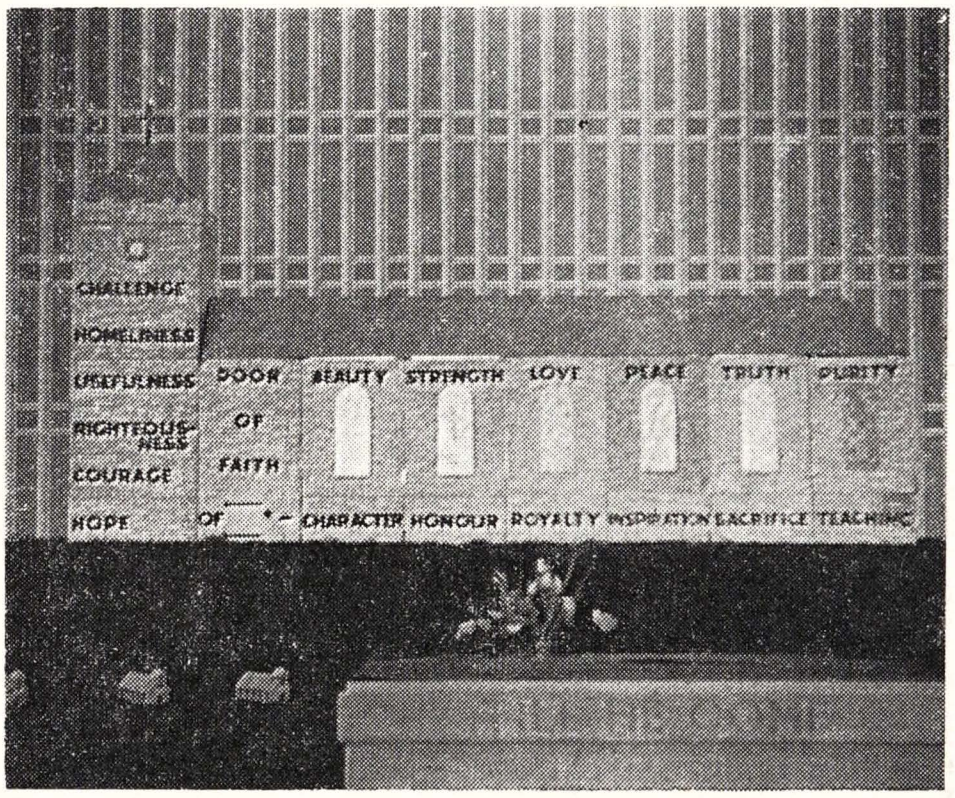
The children themselves took part in various ways, such as recitations, Bible readings and musical items, while a completely unrehearsed comedy developed from the primary class rendering of "This little light of mine."

Finally, it is worth mentioning that many of the children specifically requested that they should receive New Testaments as prizes, and we pray that these children shall come to love the Word of God and know for themselves the truth contained therein.

D. I. JOHNSON,
Superintendent.

CLYDEBANK **Pastor: J. Harrison**





Following the anniversary services, the Sunday school celebrated its first anniversary last Sunday. Before the new church was opened there were two Sunday schools running concurrently, one in the Orange Halls, Whitecrook Street, and one in the old Church Hall in Livingstone Street. Those two Sunday schools are now combined, nearly filling the new church.

Despite the inclement weather on Sunday evening last, a good number of children were in attendance



Members of the Tamworth Elim Pentecostal Church Sisterhood.

Picture by courtesy of the *Tamworth Herald*.

TAMWORTH **Pastor: S. C. Cain**

Since going into our new church at Glascote we have commenced our Sisterhood meetings under the capable leadership of our pastor's wife, Mrs. Cain. Quite a few new members have joined and God has richly blessed us.

Recently we held our party and on this occasion two of our oldest members, Miss Hucker and Mrs. Gregory, celebrated their birthdays; the youngest member, Miss Alison Smith, presented them with sprays of flowers as a token of our love and esteem.

Miss Hucker (83) is seen in the picture cutting the cake, which was beautifully made by Mrs. Cain. We were privileged to have the pastor and deacons as our waiters. The party proved to be a rich time of blessing.

H. BAILEY,
Secretary.

to present a programme entitled "The building of the church."

They were directed in their singing and reciting by their minister and superintendent, Rev. J. Harrison.

Different children, their ages ranging from four to fourteen, brought bricks and windows, etc., as their contributions to the church building. Each brick and window depicted some aspect of our Lord's life, character and teaching.

Mr. H. McDonald, a teacher, and Mr. J. Craig, the assistant superintendent, between them, put all the pieces of the church together until a complete illuminated building was erected, measuring 7ft. x 3ft.

At the close of the service the lights in the main church were switched off to show how effective this demonstration had been.

MERRIOTT **Pastor: D. Le Page**

On Palm Sunday a service was held emphasising God's healing power. A wonderful testimony was given by someone in the village who had been healed, after spending many years in a wheelchair. We were thrilled at this testimony and also to see many of the villagers who do not usually attend church come in for this service.

At the end of the service the sick were prayed for, and one woman who had not been free from pain in her legs for over forty years, has told the pastor that she has had no pain since being prayed for. We also rejoiced greatly that one soul found salvation that night.

On Sunday, April 12th, the Elim church opened a coffee bar in the village. "The Oasis" coffee bar will be run every Sunday at 8 p.m., and we would ask you to pray that God will bless this venture and through it bring young people to a saving knowledge of Himself.

SUSAN LE PAGE.

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EDITORIAL

WE open Christian Lalive d'Epinay's book, *Haven of the Masses,* a study of the Pentecostal movement in Chile, translated into English by Marjorie Sandle, immediately it comes into our hands at page 151, and read the following: "The people of Chile adopt, in general, a questioning and critical attitude towards Pentecostalism; the bourgeois asks with what authority these uneducated people teach; the trade unionist reproaches them for having lost their class consciousness; the Catholic fears the dissemination of false creeds, and the oligarchy despises this religion of the lower classes. Nevertheless, all the persons we met agree on at least one merit of this religious movement, that of liberating men from various vices, including alcoholism, restoring the family and teaching asceticism. Doctors, nurses, social workers, and also trade unionists, in short all those who know the living conditions in the working class quarters and on the land, point to the fact that family unity is more stable among the Protestants, that the prohibition of alcohol is an excellent thing, and that Pentecostal homes are better kept and cleaner. The prohibitions which signpost Protestant life (this is just as true for the Methodist as for the Pentecostalist or the Baptist) lead to certain savings and to a better management of the modest family budget. We have often noticed that the Protestant who neither smokes nor drinks has a more intelligent diet . . ."

In other words, here again we have a demonstration that, "Godliness is profitable unto all things having promise of *the life that now is* and of that which is to come." The heavenly-mindedness that makes a man of no earthly use is not heavenly-mindedness, it is simply superstition, whether Christian, pagan, or atheist; real heavenly-mindedness makes men of all earthly use.

We draw on this quotation from Christian Lalive d'Epinay to enforce a comment on two situations current in the British Isles; one touching the compulsory teaching of religious education and the other the situation in Northern Ireland.

It is a curious quirk of human mentality, because it is contrary to all experience, that the practice of religion has no relevance to human conduct. To put it popularly, "It does not matter what a person believes as long as he is sincere." All human experience demonstrates the fallacy of this idea.

The bait offered to Christians by those who seek the removal of Christian education from our schools, in spite of 85 per cent of parents still desiring it, that all religions may or should be taught, or none, should be recognised for the trap it is. In the light of what Mohammedanism has done to the countries it dominates, likewise Hinduism and Buddhism to the peoples they dominate, of what their idolatries and demonology have done to the tribes of primitive Africa and Australia, of what Roman Catholicism has done to the peoples it dominates, contrasted with the effects of Protestantism upon the peoples it has liberated, can it be seriously contended that New Testament Christianity is one of the comparative religions of the world? Or that religion is irrelevant to conduct and prosperity? We quote Dr. Parker: "There may be such a thing as comparative religions, but Christianity is not one of them."

(*continued on page 325*)

Dispatch from "NELSPRUIT ONE"

by W. Ron Jones

MINISTER OF BRISTOL ELIM PENTECOSTAL CHURCH

IT is Monday morning. The only free day during a month of campaign work in South Africa. At 6 a.m., with the sun blazing down, we begin the 230 miles journey from Johannesburg to our Elim mission station in Nelspruit; there are large open spaces and wonderful scenery; there are eye-catching events; we have just passed an ox-drawn cart; we have now stopped to take the photograph of a lady carrying large planks of wood on her head; they balance in place perfectly as her hands swing by her side.

At last its Nelspruit, the home of many Elim missionaries throughout the years. Here are two of God's outstanding warriors, Pastor and Mrs. Hubert Phillips. It is thrilling to talk to this dedicated couple, and it is wonderful to see, at first hand, how God has met our brother's physical need. He is as sharp as ever and his face lights up with quick flashes of the "Phillips brand" humour. One is humbled as one recalls that Nelspruit was a very different place when these soldiers first took their place on the battlefield. Just a few houses, a couple of shops, no electric light and no telephones. As a matter of fact Hubert Phillips's telephone number tells its own story. "NELSPRUIT 1." It is not surprising that only the other day a wealthy firm offered to buy that very telephone number. But it was not for sale.

Mr. and Mrs. F. B. Phillips were also on hand to welcome us. God has blessed and used our brother and sister in a singular way during the recent very serious illness of Pastor Hubert Phillips. "F.B." kindly becomes our expert guide around the Emmanuel Press. This press is a great channel of blessing to needy souls. Fellowship is renewed with Pastor and Mrs. David Newington and thrilling experiences of earlier years in the Lord's work are relived.

My, that cup of tea was welcome, and to share it with us are Ron and Betty Gull and Anne Stephenson. These are missionaries who do Elim proud. Anne cannot stay, she has a women's meeting this very afternoon some forty miles away; she is certainly thrilled with her new escort. It's a Ford! God has met the need here through the generous gifts of His people. But there are still other needs that call for our faithful giving.

Lunch is provided by Mr. and Mrs. "F.B." Then it's a car ride around to the Gulls' home for a few moments of fellowship and a cup of real English tea. Ron and Betty Gull are an inspiration, and their



Left to right: F. B. Phillips, R. A. Gull, W. R. Jones, Mrs. B. Gull, Mrs. W. R. Jones, Frieda Grossen, Anne Stephenson, Pastor and Mrs. H. C. Phillips.

three lovely children, Elizabeth, Gillian and David, make us feel real homesick for our own three. The work is very demanding, but through their absolute dedication Betty and Ron are proving equal to the demands.

The stay at their home is very brief, for this evening at six o'clock there is a special "get-together" dinner at the home of the pioneers. All our Elim missionaries have brought something along to adorn the table and fill the dishes. Anne has managed to get back to be with us and that most effervescent lady, Frieda Grossen, has travelled many miles, a couple of days early, in order to share the fellowship. Frieda talks, but when she talks she talks God, God's work and God's blessing.

As we sit eating, and chatting of things dear to all our hearts, the mission field, the folk back home, the Royal Albert Hall, the next conference, there is a sound of music from the nearby hall. The African Christians are getting ready for their special evening service, which is not due to commence for at least another hour. Their singing is tremendous. They have no musical instruments, but these 300 are certainly enjoying themselves.

They listen well as, through an interpreter, I present the glorious message of the Saviour's second coming. Thirty-three people come right forward to accept the Lord Jesus as their own personal Saviour. Please pray for them.

The service is over. Back in the Phillips's living room it is our privilege to stand with our Elim missionaries as together we bow our heads in prayer.

Tomorrow the 230 miles journey back to the next campaign service has to be made, but we would not have missed this visit to "Nelspruit one" for anything.

RON AND KATHLEEN JONES.

PS. One week later as the Boeing 707 takes us from South Africa on our way home to Bristol we have the joy of a few moments with Pastor and Mrs. Francis. God is sustaining them and blessing them in the work. As we pass through the final barrier they say "Give our love and greetings to all the friends back home."

STUDIES IN PROPHECY

REVELATION

VII. The souls under the altar

by W. G. Hathaway

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Revelation 6:9-11).

IN the opening of this fifth seal we can see the relationship between the prayer of the saints in heaven who on earth suffered martyrdom because of their testimony, and the judgments of God operating in the world of ungodly men and women. These judgments are poured out in retribution upon those who have fought against God and against Christ and His true witnesses. The psalmist in his second psalm describes their attitude when kings and rulers take counsel together against the Lord and against His Anointed saying: "Let us break their bands asunder, and cast away their cords from us." This attempt to throw over the restraint of the Almighty is characteristic of our world today in this decadent, God-forsaking age. But David continues his theme, referring again to Jesus Christ when God says to Him, "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 . . . Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psalm 2:8-12).

Jesus, in the Olivet discourse, told His disciples that believers would be delivered up to be afflicted and killed and hated of all nations (Matthew 24:9, 10). Before His crucifixion He said to them: "The time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me" (John 16:2, 3). These martyrs, now in the presence of God in heaven, gave their life-blood to be poured out for Him who gave His life-blood for them. Being seen beneath the altar in heaven suggests their lives were sacrificially given as an offering to God, just as in the consecration of Aaron and his sons as priests to minister unto the Lord in the tabernacle, the bullock was slain, his blood placed upon the horns of the altar and then all the blood was poured out at the foot of the altar (Exodus 29:12). Paul, in his letter to Timothy, written when he was brought before Nero the second time, an event which brought his life to an end in martyrdom, says: "I am now ready to be offered (R.V. poured out as a libation), and the time of my departure is at hand" (2 Timothy 4:6).

These martyrs who now cry: "How long?" are those who, from the beginning of the riding forth of the horsemen, have suffered and died in the tribulation through which they passed. They were told they must rest for a little season until their brethren who would also be martyred would join them. These martyrdoms were to continue until the end of the age and until the appearance of their Lord who, as Paul wrote to the Thessalonians, would bring to an end their tribulation by His judgment upon those who were tribulators of the saints (1 Thessalonians 1:6-10).

How true this vision is to the fierce persecution of the saints, particularly under the influence of the white horse and its rider, the increasing domination

of the pseudo-Christian sects and the power of the two major anti-Christian political systems each of which was to dominate the scene for twelve and a half centuries of the Christian era. The scourge of Communism has also contributed to the number of martyrs, even in this twentieth century. It has been soberly estimated that in the Communist take-over of China in the early post-war period 120,000,000 must have been liquidated. Everyone who would not join them or stand with them paid the penalty with their lives. Many of those who perished so were saints of God. Many of them died in prison. The mid-century martyrs of the Amazon hinterland, and those whose spirits have risen from Africa's hinterlands to join the martyrs already in heaven; the souls of the martyrs in heaven and the concurrent outpouring of the judgments through the operation of the four apocalyptic horsemen bear eloquent testimony to the veracity of the words of Jesus: "Through much tribulation must ye enter the kingdom."

I suppose any doctrine or exposition of the prophetic scriptures which dispensed with the persistent warnings of the Word of God that Christians have to suffer in an evil and ungodly world, and will suffer, some even unto death, while we wait His coming, is bound to appeal to body-conscious believers if it places all the terrible tribulation in a supposed seven-year period after the saints have been taken away out of it. But how true is the Word of God that "If so be that we suffer with Him, that we may be also glorified together" (Romans 8:17). In the message to the church at Smyrna, the Lord Jesus said: "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" (Revelation 2:10). For the believer on our Lord Jesus Christ there will always be tribulation while we remain in an ungodly world, but it will only be the tribulation of trials, never of judgment.

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

THE ATTRACTION OF GOD

Psalm 63:1

"O GOD"—ASPIRATION. A fugitive in the world's wilderness, thirsting for the water of life. "If any man thirst, let him come unto Me and drink."

"THOU ART"—CONTEMPLATION. The being of God. Who and what He is. "He that cometh to God must believe that HE IS . . ." "Our Father WHO ART . . ." "Thou, of life, the fountain art." And He adds His "I AM."

"MY GOD"—SATISFACTION. "My God the Spring of all my joys, the Life of my delights; the Glory of my brightest days, and Comfort of my nights."

A POEM

SUNDAY MORNINGS

I love the church that Jesus bought, and know that it is right;
I go there Sunday mornings, but not on Sunday night.

Near 11 a.m. I stroll into church, in Sunday garb delight;
But, Lord, I crave my easy chair and telly, Sunday night.

I love to sing God's power and praise, His kindness and His might,
And this I'll do on Sunday morn, but not on Sunday night.

I love to hear our pastor speak; he is so sound and right;
He thrills my soul each Sunday morn, but not on Sunday night.

I know I need more strength and help to keep me in the fight,
And that I'll get on Sunday morn, but not on Sunday night.

Lord, bless our church and deeply charge our preacher's soul with might,
To storm the sinful ramparts of my empty seat at night.

AN INCIDENT

KNOWING THE BIBLE

Dr. E. S. Woods, Bishop of Lichfield, tells of a Korean who came into the study of a missionary one day and said, "I have been memorising some verses of the Bible, and I thought I would come and recite them to you." The missionary listened as he recited the entire Sermon on the Mount without a verbal error. "You have a marvellous memory," he said. "However, if you simply memorise the Word it will do you no good. You must practise it too." The Korean replied that that was exactly what he had done. He could not memorise anything well; the verses would not stick. But he would try to learn a verse and then go out and practise it on his neighbours. In this way he had learned that portion of

Matthew, and he was now going to learn the whole gospel. And the missionary said that he did.

A QUOTATION

"HAVE A DRINK"

"I can refuse coffee, pass the mustard by, abstain from sugar on my porridge, and no one comments. But if I refuse to drink a chemical compound the effect of which on the human constitution has produced half the road fatalities, and half the crime of the year's statistics, I am considered odd. Liquor, from the vulgar glass of beer to the elegant Mayfair cocktail, has become a foolish badge of world and worldling, and I am not free to refuse without umbrage on the part of those my action is felt to criticise and rebuke."

PROFESSOR E. M. BLAIKLOCK.

A WORLD WITHOUT THE DEVIL *(continued)*

when, to quote Dr. Rene Pache "all the excellent things which mankind has vainly sought without God shall at last be poured out in profusion in the kingdom of His Son."

What will it be when the King comes?

First, nature will be delivered from the curse that rests upon it when the King comes. Paul in Romans 8 deliberates about a creation that groans and waits for the manifestation of the sons of God. That manifestation will find its fulfilment in the millennium (within time) and in the eternal state (beyond time). And the animal creation will be restored to its rightful relationship with itself and man (Isaiah 11:6-9).

Second, there will be material prosperity when the King comes. Though the principal effects of that reign will be spiritual, the rule of Christ will have an expansive impact on the economic and social aspects of life on the earth. Read such verses as Amos 9:13,14 and Zechariah 3:10 and 8:12 and you will see that increased fertility will result in a stable economy and personal social security. Earth will be a paradise without the Devil.

Thirdly, righteousness will prevail when the King comes. In contrast to the reign of the antichrist, Jesus will reign righteously and gloriously. Wars will cease and peace will prevail. Then shall "He judge among the nations . . . and they shall beat their swords into ploughshares and their spears into pruning hooks . . ." (Isaiah 2:4). Then the Christmas proclamation will be realised—"Peace on earth."

The late Lord Russell, Britain's most militant atheist writes in his book, *Has Man a Future?*:

". . . We must become aware that the hatred, the expenditure of time and money and intellectual ability upon weapons of destruction, the fear of what we may do to each other, and the imminent daily and hourly risk of an end to all that man has achieved—we must be aware, I say, that all this is a product of human folly. . . . It is an evil springing from human minds, rooted in ancient cruelty and superstition. . . . It is in our hearts that the evil lies, and it is from our hearts that it must be plucked out." What an admission from the man described as "the British Voltaire." He knew the truth of man's awful dilemma, but was void of the answer. Says one writer: "World wars are nothing but macrocosmic signs of the psychic wars waging inside microcosmic muddled souls." How true! Alienation from God results in alienation from our fellows. But history is moving towards that climactic day when every enemy will be subdued and Christ shall have been crowned. Then it shall be true: "Of the increase of His government and peace there shall be no end . . ." (Isaiah 9:7).

No strife shall vex Messiah's reign,
  Or mar those peaceful years.
To ploughshares men shall beat their swords,
  To pruning hooks their spears.
No longer hosts encount'ring hosts,
  Their million slain deplore:
They hang their trumpets in the hall,
  And study war no more.

"In that day," says Dr. Tatford, "there will be no sphere in which He is not heralded as King; there will be no tongue which will not acclaim Him as Lord; there will be no knee which will not bow in homage to Him."

Can I ask if you will bow the knee before Him now in repentance and faith. He will break every fetter and set you free. He who will conquer the Devil in that day, can conquer him now in your life. Will you let Him?

Birmingham District Presbytery

WHITSUNTIDE CONVENTION

Monday, May 18th, at 7.30 p.m.

ELIM PENTECOSTAL CHURCH, Woodlands Avenue, Oldbury Road, WEST SMETHWICK

Preachers:
K. McGILLIVRAY (Taiwan)
BRIAN G. EDWARDS (Derby)

D.2104



Margaret M. Ladlow's page

THE WATER OF LIFE

ONE of the petty irritations of life here in our town in Ghana is the uncertainty of the water supply. My women readers will readily understand how infuriating it can be when without warning the water ceases, in the middle of washing a large amount of laundry. At other times, seemingly with unnecessary perversity, on a very hot day, when longing to take a bath or shower, only a miserable trickle is available. As our outdoor tap is the last one to run dry in our vicinity we are invaded by hordes of children with buckets, baths, empty oil drums, etc., all anxious to get water for their homes. My husband visited the superintendent of our regional waterworks recently and found him to be a fine educated Ghanaian, having trained in Britain at London and Oxford and served in various waterworks in the north of England, the Midlands and the south. He was very enthusiastic about his work and showed my husband the large map of the Koforidua water supply. He explained that the frequent failure of supply was because of the varying sizes of the pipes in different parts of the town and thus the water pressure had to be restricted.

What a precious commodity water is, for even in a country where there is a heavy rainfall during the wet season, in many areas there is no water conservancy. At the end of the dry season we were holding a gospel campaign at the bush town of Agogo and made a point of taking containers of drinking water with us each day for the team of workers. Although village men themselves they could not drink the local water and when they showed it to us we understood why. I remembered a quotation from my school days, "the green mantle of the standing pool," when I gazed upon the small stagnant pond to which all the children came with their buckets. Hidden in trees, shallow and muddy, alive with frog spawn and tadpoles and covered in pond weed, I understood why the brethren felt they could not use its water. In most of the bush and mountain villages the children and women have to devote a considerable time to the carrying of water. Some have to walk between one and two miles morning and evening to collect their supply and in these circumstances it is used carefully. What a contrast to the abundant supply in Britain where folk can be prodigious in their use of it and seldom ever think of where the water comes from.

Throughout the Bible water is used to signify spiritual life and refreshment, and to the people of Bible lands, whose need for water was often urgent and vital to their livelihood, no clearer symbol could be used. One of the blessings promised to Israel was a sure supply of rain and thus sufficient water but a disobedient nation would serve their enemy in hunger and thirst, cursed by God. Isaiah calls to the thirsty "to come to the waters," Ezekiel tells of "waters to swim in," and when we turn to the New Testament our Lord speaks in no uncertain tones of "rivers of living water," and gives the promise of "a well of water springing up into everlasting life" which shall be given to the thirsty soul. There is an obvious comparison to be drawn between Britain and Africa. At home you have an abundant supply of pure water and a culture which has been offered the water of life freely for many centuries by faithful gospel messengers. In Africa, only gradually is the supply of water improving and likewise many have yet to be told of Christ's offer of abundant water. Do not despise the Saviour's wonderful gift because it is free and available for all. It cost the life of the Son of God to bring you the water of life.

☆ ☆ ☆

PAY YOUR WATER RATE!

A certain famous preacher took for his text one Sunday "Let him that is athirst come and whosoever will, let him take the water of life freely" (Revelation 22:17). At the close of the service a lady spoke to him and said rather indignantly: "How, sir, do you reconcile your sermon on the freeness of the water of life with your appeal for people to give generously to the collection?" "Ah, madam," he replied, "water is certainly a free commodity but you have to pay for the waterworks, the supply pipes and the taps that bring it into your home!"

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ITINERARIES

Miss O. M. Jarvis (India):
May 16, Hull (Mason Street); 17, Hull (City Temple); 19, Malton; 20, Darlington; 21, Bishop Auckland; 23, Grangetown; 24, Rowlands Gill (a.m.), Newcastle (p.m.); 26, York; 27, Driffield; 28, Scarborough; 30, Scunthorpe; 31, Grimsby.

London Crusader Choir:
May 9, Metropolitan Tabernacle, London (M.V. section); 16, Tower Hamlets; 24, Preston Park, Brighton; 31, West Thurrock.

BIRTHS

PIKE. On April 9th, to Ron and Gillian, Elim members, Pontypridd, God's gift of a daughter, Catherine.

GETTY. To Margaret and Matthew, of Clydebank, God's gift of a son, Matthew, a brother for Eunice.

JONES. On March 24th, to Rowena and David Jones, of Formby (near Southport), the gift of a son, a brother for Karan.

ENGAGEMENT

BROOMHALL—HAVARD. Pastor and Mrs. T. J. Broomhall, of Cheltenham, have pleasure in announcing the engagement of their daughter Judith to Paul Havard, now of Sparkbrook, Birmingham (formerly of Cheltenham), on April 11th.

WITH CHRIST

LLOYD. On April 18th, Annie James, aged 76 years, loyal member and faithful worker for thirty-two years of Elim Pentecostal Church, Llanelli. Now in the presence of the Lord. Officiating minister at funeral: A. W. Leavesley.

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COMING EVENTS

BISHOP AUCKLAND. May 23-25. Elim Pentecostal Church, Tenters Street. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6. Preachers: F. Birkett (Birmingham), D. Woodfield (Newcastle). Convener: D. S. Williams. May 28. Missionary meeting. Preacher: John Magyar (Hungary). Convener: D. S. Williams

CAMBORNE. May 16, 17. Elim Pentecostal Church, Community Centre. Whitsuntide convention. Saturday at 7. Sunday at 11 and 6. Preacher: F. Sharmen (Plympton). Convener: J. J. English.

CLACTON. May 23-25. Elim Pentecostal Church, Hayes Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: A. S. F. Horne (Ealing).

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GRIMSBY. May 23-25. Elim Pentecostal Church, Tunnard Street. Spring holiday convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: H. Fardell.

KINGSTON. May 16-24. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. I. Davies. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

LEIGH-ON-SEA. May 23-25. Elim Pentecostal Church, Glendale Gardens. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Alan and Anne Renshaw (Rhodesia) and H. Palliser (Kingston). Preceded by week of prayer, nightly at 7.45.

LIVERPOOL. May 22-25. Elim Pentecostal Church, Jubilee Drive, Kensington. Annual spring holiday convention. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: H. McGowan (Armagh). Convener: E. J. Thomas.

LONDON, Camberwell. May 24, 25. Elim Pentecostal Church, Benhill Road, S.E.5. Spring holiday convention. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: P. S. Brewster (Cardiff).

SOUTHPORT. May 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of J. McBurney. Saturday at 7.30. Sunday at 10.45 and 6.30. May 21. Studies on the tabernacle, by Pastor Stanley Beresford, continuing every Thursday at 7.30 until June 18.

ST. HELENS. May 16, 17. Fortieth anniversary of Pastor J. Tetchner's entry into the ministry. Saturday at Boundary Road Baptist Church (off Duke Street), kindly loaned, at 7.15. Preachers: R. B. Chapman and T. E. Francis. Sunday in Elim Pentecostal Church, Duke Street, at 6.30. Preachers: H. W. Fardell and T. E. Francis.

TORQUAY. May 24, 25. Elim Pentecostal Church, Princes Road. Spring convention. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: F. J. Taylor (Oldbury) and D. Holmes (Newquay).

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D.2103

STUDENTS' PENTECOSTAL FELLOWSHIP HOUSEPARTY

IS there any longer a place for the traditional Christian radio programme? Are such "evangelistic" broadcasts merely entertainment for the converted?

Questions such as these were asked during a morning of lively discussion at the Students' Pentecostal Fellowship houseparty held at the Elim Bible College, Capel, from April 3rd to 7th. Suggestions were made, some of them quite radical, as to how Pentecostal students and graduates could best contribute to Christian witness through the mass media.

Other discussion sessions considered different aspects of Pentecostal teaching and experience. A varied expository and devotional ministry was enjoyed from George Forester, Wesley Gilpin and Keith Munday. The times of worship and prayer were inspiring and Spirit-led. Two students were baptised in the Holy Spirit and others exercised spiritual gifts for the first time. On the Sunday evening the houseparty divided into evangelistic teams to take services in local churches, including the Elim assemblies at Crawley and Worthing.

The weekend saw the retirement, after seven years' service, of the fellowship's general secretary, Michael Collins. He is succeeded by Andrew Parfitt.

The houseparty members left with increased determination to be filled with the Spirit and maintain the Pentecostal testimony in their colleges and professions. The fellowship prays that it will be able to further these ends still more in the future with conferences and meetings for sixth-formers and students, and through campaigns and literature.

EDITORIAL (*continued*)

And this is the case in Northern Ireland. Mind, once a person becomes possessed of "the unsearchable riches of Christ," earthly riches are irrelevant; once he has been liberated by Christ, earthly bondage is of small consequence. But superstition, whether it is Christian or pagan, stultifies intellect in exactly the same way; truth liberates personality, including intellect, as the history of the peoples of the world testifies.

Now this is the nub of the situation in Northern Ireland. Percipient Protestants realise that Christian superstition inhibits personality, closes the mind, as is evidenced in prayer to the saints and belief in the efficacy of relics; a force that downgrades the peoples mentally, socially and economically, and by its very nature develops a power structure that involves the subjection of the "masses" to oligarchal rule.

But these are only temporal indicatives of the truth of the message that basically has to do with our eternal salvation.

But "if," as Jesus said, "they hear not Moses and the prophets," it is unlikely that they will be convinced by appeals to pragmatism, however convincing the appeals may be.

THE FAMILY ALTAR

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

Monday, May 11th — 2 Corinthians 1:17

" For out of much affliction and anguish of heart I wrote unto you with many tears " (v. 4).

Unless we can administer discipline with Christian compassion, we will do more harm than good. Our aim must be to win the offender, not to lose him. We must endeavour to turn him from his sin. Paul's way of doing it is the most effective way. We become so engrossed in Paul's teaching, in his indomitable courage, in his thrilling and dangerous travels that we are apt to lose sight of the man himself. His love for the Corinthian believers was such that it pained him deeply that they should be so indifferent to holiness of life. His one aim was to help, and when rebuke was necessary to achieve this he did not flinch from giving it, though it caused him such deep sorrow that he wept while doing so.

Tuesday, May 12th — 2 Corinthians 3:1-18

" Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart " (v. 3).

Once God wrote His message to man in stone, now He writes it on human hearts. In other words, He speaks to the unconverted through the transformed lives of those who live in fellowship with Him. Of course, we are to speak about the gospel; but taken in its context, this verse lays the emphasis on what we are rather than on what we say. Our character, the sum total of what we are, is Christ's letter to the world. God writes in a kind of hieroglyphics, but instead of word pictures He uses word actions. A kind and generous life is a most attractive and persuasive letter.

Wednesday, May 13th — 2 Corinthians 4:1-15

" But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us " (v. 7).

God uses man to convey the gospel message that it may be obvious to all that the power manifested flows from the gospel and not from the instrument. Often a few words isolated from their context does something to a man that radically changes his outlook on life and leads to a transformation of character that is miraculous. The impact is so tremendous that it is beyond the brilliance of man to produce it. The power lies not in the talents, wisdom, dedication, enthusiasm, eloquence, persuasiveness, natural charm or any other quality the preacher may possess—but in God. Nevertheless, God uses all these qualities in the conveying of His message or there would have been no point in choosing earthen vessels. O God, may all our abilities be sanctified to Thy use.

Thursday, May 14th — 2 Corinthians 4:16-18; 5:1-10

" For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory " (4:17).

Paul does not say that your affliction is light, he leaves you to make your own assessment. But he is saying that **his** affliction is light in comparison with the glory that will follow. Before you commence envying Paul, refresh your mind on yesterday's reading (4:8-12). Then read the more detailed account in 2 Corinthians 11:23-27. Persecution and hardship dogged his footsteps and brought him to the brink of death. Yet he was so dedicated to Christ and so convinced of eternal realities that such intense suffering was regarded by him as but light affliction. Before making an assessment of our affliction, let us take a good long look at the eternal glory that awaits us. If Paul's suffering for Christ's sake was but a trifle in comparison, what is ours ?

Friday, May 15th — 2 Corinthians 5:11-21

" They which live should not henceforth live unto themselves, but unto Him which died for them, and rose again " (v. 15).

Once we believe that the Lord Jesus died for us, our attitude to life changes. Our one desire is to please Him rather than ourselves. This does not mean the crushing of our will, living a life of denial and austerity that degrades our humanity. It is not the surrender of our freedom of choice. God recoils from a race of polished robots. His purpose for us enables and enriches our humanity, and fulfils His intention in our creation. It leaves us with the power of choice, with a will that has been enabled by His death to resist the evil influences that turned it against God.

My stubborn will at last hath yielded;
I would be Thine and Thine alone;
And this the prayer my lips are bringing,
Lord, let in me Thy will be done.

Saturday, May 16th — 2 Corinthians 6:1-13

" Now for a recompence in the same (I speak as unto my children), be ye also enlarged " (v. 13).

The only recompence that Paul asked of the Corinthians for his labours among them was that they should show the same affection towards him as he had shown to them. He was their spiritual father, and as such it was becoming for them to love him. But the love that he expected of them was not a selfish desire, he was not asking for a return of affection that would benefit him materially. He wanted them to show their affection for him by living a life of separation from the world, by showing a whole-hearted devotion to the Saviour. To see his spiritual children following ardently in His footsteps was all the reward he looked for.

Sunday, May 17th — Acts 2:1-13

" And when the day of Pentecost was fully come, they were all with one accord in one place " (v. 1).

There was a set time in God's programme when the Holy Spirit would be given to the Church. Our Lord requested His disciples to wait for that outpouring of the Holy Spirit before embarking on their mission to the world. When the hour of fulfilment struck, they were there—waiting; and so received an experience of God that empowered and equipped them to do a work for Him altogether beyond their expectation. There is a lesson of immense importance for us to learn from this: to keep ourselves in a state of readiness for the next move of God, for God often works suddenly.

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From **Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

D.1970

YOUTH COMMITTEE PAGE

FROM TRAGEDY TO SALVATION

by Frank Johns

(Managerial buyer, Cardiff store)

LOOKING back over my life I think that I have always been aware of God, I have always been conscious that there is a God, but He was so far away.

Religion just was not for me. I couldn't imagine anything more boring or uninteresting than the thought of parading around on Sunday in our best clothes, or sitting in a church listening to a lot of religious people talking about something that I could not have cared less about.

Oh! I thought I was enjoying life: out every weekend, sitting in queues of traffic, going from place to place seeking enjoyment, satisfaction, contentment. I found that I was continually looking for something to satisfy my need for excitement; something new, something different. Until that Good Friday, 1969, when, together with my wife, two children and two friends, I was involved in a tragic road accident in which the two friends died, but by the grace of God my wife and children recovered.

This is a story I cannot bear to think about. The worry just drove me out of my mind until a workmate said to me "You need Jesus." "Oh, yes," I said, thinking "here it comes." He went on to say how Jesus can carry our burdens. "Why don't you tell Him your troubles; why not accept Him as your personal Saviour?" I dismissed this and went on my way, until a day or two later I started to think about what he had said. I now know the deep conviction of God was working in my life, and during a period of that day I prayed to God, whom previously I just did not want to get involved with, and I said: "God, I really do need the help of Jesus. Is it true, can you really help me? If it is true show me a sign, tell me, prove it to me." I got up and thought no more of it until two days later, on a Sunday afternoon, the telephone rang and the voice of my workmate said: "Thought I would just mention that there is a meeting at the City Temple in Cardiff tonight. Why not go?" After putting the receiver down, the Spirit of God moved in my life and immediately I said to my wife "I must go to the City Temple, please come with me." We dressed quickly and caught the bus into town, not really knowing why we were going, but I just had to be at that meeting that night. Right through the service every word said was directed at me personally, the Bible reading, the hymns, and the sermon given by Mr. Brewster entitled "The misreading of the signs."

Oh! How God moved into my life that evening. When the appeal was made I could not help but put my hand up. It was as if some power was lifting it for me. I will never be able to express the joy that I experienced during the next few days when the Spirit of Jesus came upon me. I knew I was saved. God had answered that prayer; He had given me the sign. I had accepted Jesus Christ as my personal Saviour and had committed my life to Him. I have never stopped giving thanks for the great work He has done in my life.

On Wednesday, April 1, 1970, at the waiting meeting I received the baptism of the Holy Spirit: an experience impossible to put into words. I can only say that He touched me and I bathed in His glory.

My one prayer now is that He will use me in His glorious service that the name of Jesus may be glorified. I am so fully aware that I am totally unworthy, but can say that I have been saved by grace alone.

ANOTHER SLANT *(continued)*

obvious appreciation of Headquarters by the presence of Pastor J. T. Bradley and the President, Pastor A. Tee. I am sure that the Ellesmere Port friends felt the warmth of their appreciation, and it did us good to see it. In the afternoon letters were read and telegrams also from our East Ham assembly and H.Q., and it was good to see that people had travelled from Pastor Whitton's home church at East Ham and from the district around for the event. Ministers from other local churches were present at the opening of the church, which is situated on a council estate not too far from the centre of this rapidly expanding town. It was thrilling to see a number respond in both services to the gospel appeal.

More about Ellesmere Port next week.—EDITOR.

Young people should not miss the article on EVOLUTION by Cecil Black, L.R.I.C., of Belfast, in NEXT WEEK'S "EVANGEL"

BACK PAGE

ANOTHER SLANT

No. 7

by Pastor Ken Smith

MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

WORK and witness continue, and our latest assignment was a financial survey in Liverpool and Manchester on investments, stocks and shares and other forms of "high finance." What an opening for the Lord! I interviewed an air pilot, several managing directors, a professor of medicine, and a Jewish rabbi. Fancy interviewing a Jew on money matters!

After hearing of their investments, I told them that I had invested with the safest security I know, the Bank of Heaven, adding the words of Jesus, "Lay not up for yourselves treasures on earth," and "What shall it profit a man if he shall gain the whole world and lose his own soul?"

There is another side to this story, for in these days of affluence the pull of materialism is very strong, and one can understand more readily the incident of Demas, who "loved this *present* world"; and do not add the word "evil" as many do.

The people I interviewed possessed more pounds than I did pence; and the only mansion I shall ever have will be in glory, praise God! No wonder Paul wrote "Set your affection on things above." In these days, more than ever, there is need to be reminded of this. One feels like the psalmist when he wondered at the prosperity of others, until he went to the sanctuary, then he understood their end. For, indeed, wealth without Christ is vanity, and I was privileged to remind men possessing assets into five figures that they could not take them with them.

One marvels at the grace of God, for I was asking men their salaries, the amount invested, their bank balances, the most confidential information, and the Lord enabled me. I am sure that hardly any of those who received a gospel tract had ever really come face to face with the challenge of Christ before, and one earnestly prays that in eternity there shall be those won to Christ by the word of witness in this manner.

I found that there is a graciousness and kindness in many people who are in this stratum of society, yet without Christ they are lost, and my heart aches that "the quiet of the land" may find salvation. How often it is the drug addict and the down and out who get the attention, but the "up and coming" and those who have reached the top in society need Christ as much as the dustman and the beggar.

I gave the rabbi a gospel tract, which he promised to read, and found him most interested in our testimony and the fact we were prepared to do secular work to assist our financial upkeep. One cries inside to see the countless prosperous pagans with no thought of God or of their souls. Give a man a car in summer and a television in winter, and that, for many, is the height of their ambition. Even some professing to love the Lord are victims too!

I enjoyed fellowship with Pastor and Mrs. E. J. Thomas at Liverpool and, as I have written previously, our admiration of the work tackled there is unbounded. I went to the church with Mr. Thomas and helped him bale out buckets of water from the Sunday school hall which is seeping into the premises from outside. A covered reservoir nearby seems suspect, but it is heartbreaking to see it all,



Pastor E. J. Thomas and L. Owen clearing up and decorating the schoolroom.

and we would ask your prayers for him, for many of us would think twice before tackling such a situation, yet his appreciation of the loyalty of his people is obvious; a true pastor and people relationship! I enclose a photograph showing Pastor Thomas in the white overalls and another brother in the church working in the schoolroom. I guess the overalls did not stay white very long!

Of course I went to the opening of the church at Ellesmere Port, and what a thrill to me personally it was to be there, for after nearly four years' building the day had come. It was grand to see so many there, and we noticed with satisfaction the very

(*continued on previous page*)

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THE ELIM EVANGEL

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THE PERILOUS WITHDRAWAL



by R. B. CHAPMAN

TO the sincere Christian this season of Whitsun should hold very special significance because it reflects the memory of that great feast of Pentecost long ago when the Holy Spirit descended with such phenomenal evidences: "a rushing mighty wind," "cloven togues like as of fire," "other tongues as the Spirit gave them utterance." This tremendous sensation was soon followed by that notable baptismal service when thousands testified, by being immersed, to their new faith in the risen Christ. The very name Whitsun takes us back to that memorable service because the occasion became known as WHITE-SUNDAY in later centuries as fresh catechumens, clad in spotless white robes, followed those early converts year by year through the ceremony of water baptism. With the passage of years and the general decline in spiritual interest the traditional processions may have been withdrawn largely now, save for the cursory reflection that is seen sometimes in the confirmation ceremony.

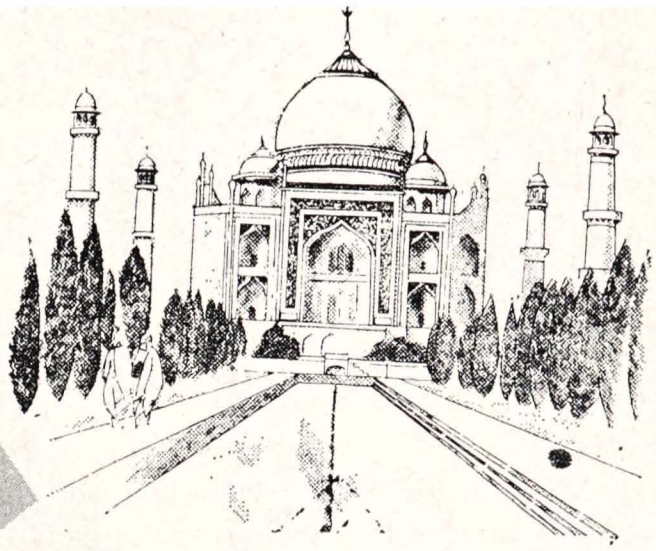
Also, by the arbitrary decision of the powers that be, many in Britain have been deprived of the customary holiday given in recognition of that glorious occasion when the Holy Spirit empowered the nucleus of the Christian Church.

As a result of this many of our usual, seasonal conventions have been thrown into confusion because the organisers have had to decide whether to hold their special services on the customary Whit-Monday when so many people now are working or postpone it to the new spring holiday which holds no association whatsoever with the religious festival. The withdrawal of this ancient privilege presents its problems and disappointments, the withdrawal of the erstwhile processions of the white-robed candidates may have obliterated a spectacular function, but these losses do not compare with the tragedy of the withdrawal of the Person Himself who is basically associated with this cherished season of Pentecost.

"O God," cries David, "take not thy Holy Spirit from me" (Psalm 51:11). These words formed the passionate plea of the suddenly sin-conscious monarch of Israel. The forthright prophet Nathan paid David an unexpected visit one day and opened the cupboard upon the king's conveniently concealed skeleton. David became alarmingly aware of his terrible losses, as his famous psalm of lamentation reveals. *Gone* was his noble record of honour and a revolting uncleanness now marred his image. *Gone* was the lofty appreciation of personal integrity and only the recollection of unspeakable

(continued on page 341)

India



DAWN PATROL



by G. WESLEY GILPIN

THEY arrived as they said they would, at 5 a.m. outside our bungalow—all eight of them (albeit four too many, as instructions had been duplicated). Swathed around the face and head with woollen scarves so that only eyes and mouth could be seen, they stamped their feet and lashed their arms around their scantily clad bodies; others spun, in chorus, the noisy cycle-bells till the sound reverberated around the forecourt of the mission house, while ghostly figures moved uneasily around in the morning light and the lamps on the rickshaws flickered dimly. "They've come!" "It's time to leave!" "You carry the sleeping bags and I'll take the cases!" "Don't forget the eats!" . . . We tumbled out of the door and sorted out our "steeds." My wife and I shared a cycle-rickshaw (barely built for two!), John Prentice, Coralie Paint and Olive Jarvis each rode alone with parts of the baggage. The extra rickshaw men were loth to go and only parted with us when they saw us on our way to the railway station. It was a strange kind of parade: we were drawn, single file, along the bumpy main road of Dehri-on-Sone, holding on for dear life, chattering and calling to each other as we passed between rows of shuttered India-bazaar shops with their owners, wrapped from head to foot in grimy linens and looking like mummies, sound asleep on the verandas of their stores. As we paid off our three-wheeled taxis the coolies pounced on our baggage and never left us until they loaded us into our reserved compartment on the 5.30 a.m. from Calcutta to Bombay. It was difficult to believe that only two days before we had arrived at Dehri-on-Sone from Rihand, but it had been a busy and momentous weekend.

Dehri-on-Sone is something of a house-name in mission-orientated homes in Elim. Associations go back to the days of those pioneers, Alice Butler and Marion Ewens: in the comity of missions this territory was allocated to Elim some forty years ago and since then has been the scene of faithful witness by almost all of our missionaries from time to time. An industrial centre, situated on the river Sone (three miles wide at one place), it has grown from little more than a village to a population of about 20,000. Today Coralie Paint, Olive Jarvis and Sylvia Beardwell live in a simple stone bungalow, which for all the advances that have been made, still cannot boast running water, a bathroom or indoor toilet. What about this for an E.W.M.A. or youth project?

The only Christian witness in this area, the work is carried on along four lines:

Educational. Miss C. Paint is the manager of a Bengali school of about seventy girls, housed next door to the Elim Kuti. The headmistress, Mrs. Sharma, and the teachers are Indian, and altogether the school provides a valuable centre for evangelism.

In the same building a Sunday school and Bible class is convened each week. Of the thirty eighteen-year-old boys, most know the Lord. I addressed both groups, while the ladies translated into Hindi.

Medical. On three or four days of the week the nurses conduct a dispensary, when about 100 people per day are treated and at the same time supplied with gospel literature by the national pastor, Samuel Johnson, who also faithfully preaches to the assembled company twice a day. Two thousand names have been added to the list of patients during the last three months. This branch of the work is under official scrutiny by Hindu enthusiasts and requires tact and courage. It should be far up on our list for prayer.

Literature. The ladies and Samuel Johnson are indefatigable distributors of literature in the town bazaars and villages. Recently some thousands of pieces of gospel literature were distributed around here.

Church. Designed by Clifford Stockdale and completed about six years ago, the church is a credit to the name of Elim. Situated one and a half miles from the town centre and seating about 100 people, the work is led by the national pastor, Samuel Johnson, with the co-operation of the resident missionaries. It boasts the support of several influential people and has all the facilities for aggressive evangelism under national leadership in an area that has no other Christian witness. A project is on foot to erect a block of flats on church land; one of these will accommodate the pastor and the others provide a business subsidy for the work. I preached here on Sunday and was impressed by the interest and vision of members of the diaconate, with whom I discussed the plans for the new flats. Recently the church was broken into by thieves and the organ stolen. Its replacement could be another project for E.W.M.A. or Elim youth.

Pray much for this area. Olive Jarvis has just returned home for a much-needed furlough. Sylvia Beardwell is back on the field and Coralie Paint, who has been seriously ill, is recovering slowly; she is due for furlough and retirement next year. Entry permission for new missionaries to North India is a matter for grave concern. Let us relate our prayers and giving for the Bible school in the south to the needs of the work in the north.

CHURCH REPORTS

FAREWELL AT RUGBY

Rugby church bade farewell to Pastor and Mrs. Thomas, Lorne and Rachel, on Sunday evening, April 5th. It was a never-to-be-forgotten service with the church packed to capacity. As well as the usual members and friends many came from "Friendly Hour," a Wednesday afternoon service commenced by Pastor Thomas.

In the four years the pastor has laboured among us his outreaches have filled the church on many occasions. His Sunshine Corner work has reached literally hundreds of children, many of whom have come into our Sunday school.

His love and graciousness and wise counsel have endeared him to all age groups. Space does not allow to tell all that Pastor and Mrs. Thomas have accomplished in Rugby. We pray that God will bless them in their new sphere of labour. Our loss is another's gain.

Presentations were made from the church, from "Friendly Hour" and Thursday Club.

INDUCTION AT RUGBY. Following the farewell service of Pastor and Mrs. Thomas, on Saturday, April 11th, we warmly welcomed Pastor and Mrs. D. C. Lewis into our midst. The service was ably convened by the District Superintendent, Pastor J. Newman, from Coventry, before a full church. Pastor David Dean, from Nuneaton, preached an inspiring message. Singing items were rendered by the young people from Coventry.

In his own inimitable way Pastor Newman lovingly commended Pastor and Mrs. Lewis and Gwyneth to the assembly. The meeting was crowned with four young people fully offering their lives in the service of the Lord.

HAROLD WHITE, *secretary.*

NORTH LONDON PRESBYTERY MISSIONARY CONFERENCE AND RALLY

On Saturday, April 11th, the North London Presbytery churches gathered in our Leyton church to join in the fellowship and blessing of their second missionary conference within six months. Missionaries present were Ken McGillivray, Taiwan, and Alan and Anne Renshaw and family, who had arrived home from Rhodesia earlier the same week. Mr. Wigglesworth chaired the conference and soon we were hearing from Anne Renshaw of the work of God in the Inyanga schools, followed by her husband, who spoke of the work in Rhodesia; this was followed by delightful renderings in local language and style as the Renshaw family joined in quintet chorus singing. Our thoughts were then turned to the Far East as Ken McGillivray addressed us briefly, taking as his topic "Under Mao's shadow."

A break for tea and an open-air meeting, then to the well-represented missionary rally for the evening. Under the anointed chairmanship of Mr. Wigglesworth it was soon evident that with a full programme we were to have a God-blessed rally. Maureen Butcher, being present, was called to the platform and after greeting us told (amid the praises of God's people) how that God had undertaken for their visa to South Africa, and that she and her husband would be leaving on May 29th hoping to take the first mini-bus for the use of our Transvaal missionaries with them.

Alan Renshaw then spoke and described himself as an "industrial missionary" to Rhodesia. We heard of his attention given to such things as water supply, electricity, transport and school maintenance, even roof thatching and house building projects being undertaken by this master of many trades. The blessing of the evening was brought to its climax as Ken McGillivray spoke in connection with the missionary work in the Far East upon the scriptures, "He hath doth all things well," "She hath done what she could," and "What do ye more than others?"

A. WHITTALL,
Presbytery missionary secretary.

"BEFORE THEY CALL I WILL ANSWER"

HAVING a great love and interest in the work at Ellesmere Port I brought the need of seating to the weekly prayer meeting at Bolton, and a number prayed earnestly for the Lord to undertake. Returning home after the prayer meeting my wife asked me if I wanted 300 chairs from Manchester Cathedral for nothing! Just like the disciples in the Acts, after praying for Peter, I could hardly believe and wondered who was joking! It was no joke, but a wonderful answer to their need, for one of the interviewers in Market Research had been praying in the cathedral that day, and was approached by the head verger as to whether they knew of a church which needed chairs, they didn't but the Lord did, and the only minister they knew was myself who may know of a need. Next morning I was at the cathedral and the number turned out to be over 400, which are now at the Elim church in Ellesmere Port. The canon was very interested in the fact that they were going to a church having been built by the members, and the bishop was pleased to know of their continued usefulness in the service of God. Answers to prayer as dramatic as this and with such precision in timing are a real encouragement to our faith, praise God.

I hope to give a full report of the opening of Ellesmere Port's new building in a later edition of the ELIM EVANGEL. Pray for this work for God which is a real testimony to the faithfulness of the Elim friends in that district.

K.S.

"Evangel" sales

Since our last report the following churches have increased their "Evangel" sales:

Banbridge, Barry, Bath, Blackheath, Caerphilly, Carlisle, Chelmsford, Derby, Edinburgh (twice), Ellesmere Port, Knottingley, Leeds, Llanelli, Longton, Loughborough, Lowestoft, Merthyr Tydfil, Moor Common, Northampton, Rochester, Wells.

Letters

DEAR MR. BRADLEY,

Let us first introduce ourselves. We are Crusaders of our Clapham Elim church, London. Last year a few of us got together and prayed for a possible holiday with an outreach on the beaches and in the villages of Devon and Cornwall. The idea originated from a similar outreach in America featured in the *Decision* magazine.

Our prayers were answered with the welcome by several evangelical churches in the area who welcome this type of evangelism. Since then we have had many openings for beach work and church meetings. Penzance are arranging for us to meet the young people and together hold open-airs in the summer evenings at small villages.

Our team have since increased and will be camping in caravans at Truro in Cornwall and Starcross in Devon. We have two speakers (one being one of our deacons) and plenty of musical support. The musical testimony will play a large role in our beach work. The final number of Crusaders we anticipate to go will be between twelve and fourteen, plus a number from the areas we visit. We also plan a message at a Christian barbecue if we receive the support from the area.

The holiday commences July 24th—August 8th, 1970. The two Sundays we are away we are visiting our Elim church at Newquay (first week) and Exeter or Plymouth (second week). Transport will be by minibus to give us a wide area to cover.

KINGSLEY FEWINS,
assistant Crusader leader.

Those interested in this outreach should contact Mr. K. Fewins, 230 Amesbury Avenue, Streatham Hill, London, S.W.2.

DEAR SIR,

After being a Christian for twenty-one years and my husband for eighteen years we both were still yearning for something more from God. We had no idea what it was we wanted but were very dissatisfied. Finally we broke with the denomination we had both been brought up in because we felt God was leading us in this way. Then God led us to Elim. We had always thought of Pentecostal people as being rather extreme and viewed the baptism of the Holy Spirit with reservations. However, we were very eager to have our lives enriched by God and knew that people were different there. The Lord helped us to overcome any doubts or prejudice and in a short time we began to seek the baptism of the Holy Spirit. God is good, we were baptised in the Holy Spirit at the first waiting meeting we attended only a few weeks after we had been worshipping at the Elim church.

Words can never explain this but something hap-

pened. Life is full of purpose now, it wasn't before. Jesus is so much more real, the Bible is more inspiring, our marriage and family life so much more meaningful. Praise His holy name.

Yours in His service,

(MRS.) AUDREY K. BAYES.

80 Pinewood Road,
Northampton.

DEAR MR. BRADLEY,

As a minister of an assembly which receives assistance from the Sustentation Fund I was very encouraged to receive a further gift which was the result of giving from brethren in the ministry, Elim friends and churches. In these days of affluence and the tendency to cynicism this is most refreshing, and shows the true spirit which is needed in the work of God.

Some of us rejoice that the Lord has enabled us to find part-time employment, thus helping our assemblies in their financial need, and the consideration of others in our fellowship does considerably encourage.

The Lord is no man's debtor, and those who remember His servants will be much blessed.

Every blessing,

Bolton. KEN SMITH.

Copy of a letter to *The Times*

Worship in schools

SIR,

Mr. H. J. Blackham would doubtless advocate that a Christian act of worship by the whole school at the beginning of each day should no longer be imposed by law. As chairman of the British Humanist Association he could hardly do less. Nevertheless, the humanists in this country, though powerful, are numerically a tiny minority. Let Christians who are willing to stand up and be counted yield no ground to a policy of attrition of Christian faith and ethics among our young people.

But what your readers have a right to know is how it came about that the British Humanist Association with a minority of only 5,000 were represented on the Social Morality Council by no less than five of their top executives, whereas millions of Anglicans were represented by only three members of their church, and these of a liberal persuasion.

It is not surprising that the humanists were jubilant about the council's report and even boasted in their lobby circular that "much of it was written in humanist language."

This may account for the fact that many Christians regard the report as just another loaded document with low credibility value.

Yours faithfully,

ROBERT BROWNE, M.R.C.S., L.R.C.P.

Birmingham, 30.

Field Superintendent's notes

AS the Jews of old made their way to Jerusalem to celebrate their religious feasts, so the members of the Elim family once again congregated in the great Metropolis for another spiritual feast on Easter Monday and we would express the gratitude of our movement to all who gave us their loyal support on that special day—it was GREAT!

☆ ☆ ☆

We have just learned that Mr. Len Tooley has fulfilled forty years as treasurer of the Watford church and is still "going strong" with his duties—a splendid record of faithful service. Please accept our warm appreciation.

☆ ☆ ☆

Wedding bells have rung recently for two of our probationer ministers, J. D. Henderson (Darlington) and J. Harrison (Lowestoft), and we trust they will be blessed in their united service for the Master.

☆ ☆ ☆

We regret that after more than forty years in the ministry Pastor T. E. Francis has found it necessary to accept an early retirement due to deteriorating health. He is now resident in Southport and we wish him and his wife God's grace and blessing in future days and place on record our gratitude for loyal service generously given.

☆ ☆ ☆

Pink or green! We do not mind what colour of stamps you collect as long as you send them to the Missionary Secretary towards obtaining minibuses for missionaries. We can use them all in this particular way.

☆ ☆ ☆

Sheep like new pastures and so also do some shepherds. Some recent changes in pastorates have taken place: D. C. Lewis to Rugby, A. R. Thomas to Hanley, A. P. Thomas to Colchester, J. Noddings to Scunthorpe, J. Harrison to Lowestoft, and L. V. D. Tiller to Jerusalem, Israel.

☆ ☆ ☆

Half a year has now passed since I. W. Lewis launched his campaign in Luton and we are encouraged to know that a stable church is being built up there and growth is in evidence. Please maintain your prayer interest in this new venture and remember that pioneer evangelism is hard and expensive work.

THE ELIM
EVANGEL

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EDITORIAL

THE Middle East situation has again reached that critical stage when, even before this is read, "the biggest bomb to hit the Middle East since the Six Day War"—to quote the Tel Aviv evening newspaper *Yediot Ahronot*—may have exploded. *Yediot Ahronot's* reference is, of course, to the news that Soviet pilots are flying missions over Egypt.

In the context of their Middle East confrontation, the launching of the Chinese satellite on April 24th gives both the U.S.A. and the U.S.S.R. food for thought. And no matter what their public pronouncements may have been, it is impossible to believe that the launching took either country by surprise. If the Chinese project has eluded the West's detection devices and intelligence, all our boasted sophistication goes for nothing ; it means that the Chinese are much more sophisticated electronics and personnel-wise than the West.

The situation sets problems of peculiar acuteness for Russia. Were it not for the big powers, Israel could, and doubtless would, invade and destroy Egypt forthwith. But as Russia cannot stand idly by and allow again the destruction of the Russian-built and Russian-manned Egyptian defence system, she must intervene in Egypt's favour, with consequent American reaction. Once Russia is locked in conflict with America in the Middle East, China, we think, would not hesitate to take advantage of Russia's Middle East preoccupation to attack her along their borders.

The situation vis-à-vis Russia and China is so delicately balanced that the former would be well advised to pull out of the Middle East, as she drew back from a showdown with America over the Cuban situation, and allow Israel and Egypt to go their own ways. In fact Israel could take a calculated risk here on the assumption that Russia, with 240,000,000 people, would not and could not risk a war on two fronts, with China alone deploying a population of 750,000,000.

But this confrontation—and its aftermath—is set out in the Bible. Of Abraham's descendants, the children of promise, through Isaac and Jacob (Israel), and the children of bondage, through Ishmael (Arabs), occupy the strategic centre of the earth and have become the focus of Gentile confrontation immediately before the "time of the end." The conflict between the "king of the south" and the "king of the north," prophesied by Daniel, although having initial reference to the Egypt-Syria conflicts in the second and third centuries B.C., awaits a larger fulfilment in the end time. We see that confrontation right now: the giants, China, America and Russia are poised.

The descent of Divine retribution upon the present world order is described under the seventh vial, the seven vials being "the seven last plagues" (Revelation 15:1—16:21). This sixth plague is linked with the Euphrates and the isolated reference to the kings of the East (16:12), which passage leads up to our Lord's return "as a thief," and Armageddon (16:15-21). The significance of the sixth trumpet in relation to the Euphrates may also be noted here (9:14), and the interpretation of the promise that there would be no more delay ("time no longer" as the Authorised Version puts it) ; the beginning of the sounding of the seventh trumpet, which introduces the completion of the "mystery of God"—the Church—and the further reference (11:15) that the actual sounding of the trumpet brings in Christ's millennial reign in the words, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ ; and He shall reign for ever and ever."

ELIM MISSIONARY TESTIMONIES

David and Maureen Butcher on the way to Transvaal

MY story begins when I found Christ as my Saviour at the age of nine. When I accepted Him I knew I was saved, and I knew that I had a real friend in Jesus. When the time came for me to leave school I prayed that God would give me the job that He wanted me to have, and I believe that it was by His leading that I commenced an apprenticeship in the printing industry.

After about two years I attended a youth service at the A.O.G. church, Dagenham. An appeal was made that evening for young people who were Christians, but who had never given God everything. I knew that I had not given God everything, but that night I asked God to take my whole life and use it how He wished. Some time after this God began to speak to me about full-time service. As I began to feel God calling, so I lost all interest in my work. What was the point of six years' training when at the end I would give it all up to go to Bible college? This was my thought and I could see no reason for going on with my training. But God spoke to me. He showed me that I should keep going with my job, although I could see no reason to do so. God could see what lay in the future, I could not!

In the meantime my marriage to Maureen Podger took place and we entered Elim Bible College in September 1967. We went there with our own ideas of what we should be doing when we came out, but one day I was asked if I would go to the Emmanuel Press, Nelspruit, Transvaal. I promised to pray about it, but at the same time I thought that it was just a temptation to do something that appealed to me. But as I fought against it God showed me clearly that this was a ministry, and that at the same time I could use my training for His glory.

Now, praise God, we are due to leave on May 29th. We would value your prayers for ourselves, as we set out on this new venture for God, and for the work. Literature is a very powerful medium for spreading any message, and we have got to do our utmost to give the newly literate things to read. Thank God that many hundreds find Christ every year through the ministry of the Emmanuel Press, and thousands receive each month a Bible correspondence course, helping to build them up in Christ.

DAVID.



"WHAT, me a missionary, no never!" This was the answer I gave to a friend when she suggested that I be a missionary over seven years ago. But my plan was not God's plan for my life. I had given my heart to Christ at the age of eleven after a Sunday school service. My way of life was not a lot different after this, as I had the privilege of being brought up in a Christian home, which gave me a good start in my Christian life.

My first big decision came when I was leaving school. I had prayed much about what I should do and was offered a job in a Baptist mission home looking after maladjusted children, elderly folk, unmarried mothers and many other people in need of care. It gave me the opportunity to tell many of the love of Christ. I became increasingly interested in welfare work as a career, and started to make inquiries. It was then that God spoke to me and told me He wanted me to be a missionary.

The challenge of the mission field came through Pastor and Mrs. Jeffery who were visiting my home church one Sunday morning. I felt very unsettled and tried, but in vain, to push to one side what I had heard that morning. But the next morning as I was about my work, I heard God call me in an audible voice; it was so real I thought someone outside the door had called me. Of course, I found no one there. Then the voice called again, "Maureen, I want you to be a missionary." For several weeks a battle went on inside me, and in the end I asked God to confirm this call three times to me so that I was sure. This He did, and finally

(*continued on page 339*)

REVELATION

VIII. The revelation of the Son on His throne

by W. G. Hathaway

" And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll . . . and who shall be able to stand" (Revelation 6:12-17).

IT is quite clear in the opening of the first four seals that John's vision of the four horsemen was clothed in apocalyptic language and that these figures represented the four powers that operate in judgment upon the inhabitants of an unbelieving world. In the opening of the fifth seal the figure changes and now he sees the souls of those slain for the Word of God. Here apocalyptic symbolism gives place to accurate description of the happenings in heaven and on earth. Here John sees the souls of the martyred saints, those who have already in those early years of the Church laid down their lives for Christ.

Now in the opening of the sixth seal he sees from his throne vision in heaven the events which are to unfold in the climax of the age and prior to the descent of the Son of Man from heaven. A comparison of this scene with the description given by Jesus in the Olivet discourse as recorded in Matthew 24 shows that this is what will actually happen. The unfolding of these events as given by Jesus was certainly not apocalyptic. Wars and rumours of wars, pestilence, earthquakes, the bitter persecution of the Christians, the destruction of Jerusalem, have all actually taken place precisely as He predicted, though in the throne vision of John the tribulation of the days preceding His coming and the end of the age are clothed in the apocalyptic symbolism of the four horsemen. The Master's continuing description of the darkening of the sun and moon, the falling stars and the shaking of the heavenly powers as told to the disciples indicate that these events, shown to John, will happen literally.

Now Jesus, from His heavenly throne, gives to John an expanded vision of how these things will come to pass. I say expanded because it is an enlargement on what Jesus told His disciples in that Olivet discourse. They asked Him three questions: (i) " Tell us, when shall these things be? (the overthrow of the city and of the temple), (ii) and what shall be the sign of Thy coming? and (iii) of the end of the age? "

Jesus deals with the third question first and, as we have already seen in the opening of the first four seals, describes the continuing events of the Christian dispensation, closing that particular question with the words: " And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come " (Matthew 24:14). Then He deals with the first question, describing in clear detail the events leading up to the final overthrow of the Jewish nation and the destruction of the city and its holy temple. He speaks of " great tribulation " which will come upon the people of Israel. Luke records " There shall be great distress in the land, and wrath upon this people . . . and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How dreadfully these judgments fell upon them then, and have continued to be upon them throughout the centuries even up to this generation. For them it certainly was " great tribulation," and in the persecutions which fell upon the Christians in this same period it was indeed " great tribulation," but in their case it was the trial of their faith and not judgment as it was upon the people of Israel.

ESCAPE

It is interesting to note that Josephus, the Jewish historian, records that when Titus, the Roman general, ordered the siege of Jerusalem in order to break down the resistance of the Jews who defended it, the city was actually surrounded by the Roman armies. Then suddenly, without any apparent reason, the siege was lifted for seven days and then suddenly closed again around the city. During this lull all the Christians in the city, heeding the warning of Jesus that they were to flee from it when the armies came to surround it, fled to the hills and escaped before the city was finally surrounded.

Josephus records that no Christians were then left in the city.

Jesus then answers the second question. He tells of the darkened sun and moon, the falling stars, the shaking of the powers of heaven, and then *the sign* of the Son of man in heaven. Now in this expanded vision and description John beheld a great earthquake and a shaking of earth and heaven in a cosmic upheaval which darkened the sun and moon and shook every mountain and island out of place (Revelation 6:12-14). John then sees the heaven opening like the rolling together of a scroll, upon which 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: And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?"

THE SIGN

In His description of this very scene Jesus tells His disciples that "then shall appear *the sign of the Son of man in heaven*: and then shall all the tribes of the earth mourn." As I have pointed out clearly in the book *Windows on Jerusalem*, the sight of the Son of man sitting on His throne in heaven will appear in a darkened sky to all parts of the world, so that "every eye shall see Him." This parallels description of the climax of the ages and the great *sign* of the Son of man in heaven, in the darkened sky which will *precede* His descent into the air to receive unto Himself His own blood-bought ones. It is absolutely impossible for anyone to try to describe the effect of this upon the people of the world who will not have yielded obedience to the claims of Christ. It is beyond description. But it will certainly be as described here: a time of great consternation and world-wide mourning because of Him. Jesus, in His trial before Caiaphas, held His peace at their questions. Then Caiaphas said unto Him: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God? Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man *sitting on the right hand of power*, and coming in the clouds of heaven" (Matthew 26:63, 64).

If we join this statement to that with which John opens his description of the visions of the apocalypse: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Revelation 1:7), we see that not only will those living at that time see this spectacular display of the majesty and glory of Christ seated on His throne in the heavens, and then descending on the clouds, but the dead "and they also that pierced Him" will behold this scene. The statement of Jesus to Caiaphas confirms this, for He told him he (Caiaphas) would see this sight.

This climax of the ages, the visible, personal and literal return of the Son of man from heaven, comes into the apocalyptic visions of John not once or twice, but over and over again in graphic descriptions, in a variety of symbols. In these recurring visions of the Advent we see the taking over of the control of our world by the Son of God, who will put down all rule and authority and take control of human dominion in His own nail-scarred hands.

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Redeemed from the curse (Galatians 3:13; 1 Peter 1:18, 19).
Ordained to fruitbearing (John 15:16).

We are to:

Teach others also (2 Timothy 2:2).
Herald the gospel (Matthew 28:18-20).
Entreat men (2 Corinthians 5:18-20).
Restore one another in a fault (Galatians 6:1).
Hold fast (2 Timothy 1:13; Revelation 2:25).
Obey God (Acts 5:29).
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HUMPTY DUMPTY, ENTROPY and EVOLUTION

by Cecil Black, L.R.I.C.

BELFAST

" Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall,
All the king's horses and all the king's men
Couldn't put Humpty together again."

THIS simple nursery rhyme illustrates the irreversible nature of many everyday processes. Whether we drop an egg or a jig-saw puzzle the change is one from order to chaos. The change is spontaneous and irreversible. The change from chaos to order would require an agency from outside the system. Even this is not enough in the case of the egg, as Humpty Dumpty will verify. If the pieces of a jig-saw puzzle were shaken together for hours common sense tells us not to expect the picture to piece itself together.

ENTROPY

These simple observations not only make common sense but they also illustrate one of the fundamental laws of science, viz. the second law of thermodynamics, which states that the entropy of of the universe tends towards a maximum. The precise definition of the entropy of a system is complex and highly mathematical but it may loosely be defined as the degree of disorder of that system. What the law says, in effect, is that the universe, or any isolated system, if left to itself will tend to become more disordered. Order does not arise of its own accord and we must not explain it away by using a combination of chance and time. On the other hand, order is easily lost spontaneously.

It is the relationship between this fundamental law of physics and the theory of evolution that I now wish to consider.

There are many theories on the evolution of life but the one most people encounter is the hypothesis that millions of years ago lifeless inorganic matter acted upon by natural forces gave origin to one or more minute living organisms which have since evolved into all living things, including man. One of the greatest obstacles to the theory that life simply arose by chance is this second law of thermodynamics. The mathematical treatment of this law deals with the probability of molecular collisions and the formation of chemical compounds. Even the simplest form of life is extremely complex from a molecular and chemical point of view. As our knowledge grows it reveals an almost unbelievable complexity of the life processes.

Regarding the origin of life, Professor Ubbelohde (1) writes: *" Any temporal concurrence of molecular events in inanimate matter, as a result of which self-maintaining, self-propagating life emerges, must be described, by piling on superlatives as most extremely improbable.*

" Entropy gives a measure of the probability or improbability of spontaneous molecular events. Though not enough is yet known to make accurate calculations in even the simplest case, the emergence of life on earth can safely be described as a most highly disentropic event. The probability of occurrence may be so low that such emergences should even be described as unique. Some experimental support for the uniqueness of emergence of life is provided by the fact that spontaneous generation has never been observed under controlled conditions in the laboratory."

All scientists assume the entropy law to be true for their particular discipline. Even biologists (except when dealing with evolution) assume that order does not arise spontaneously. Dr. R. E. D. Clark (2) in his excellent book, *Darwin: Before and After,* has this to say: *" Thus Darwin himself took it for granted that fossils were derived from once living forms, because he assumed that such highly ordered shapes could not have arisen of their own accord. . . . Every advance in biology has, indeed assumed the truth of this law. The idea of genes and chromosomes only arose because biologists could not believe that the organisation of an animal arises anew with every generation, but must have been present in some form in the egg or sperm."*

Why then, when it comes to the origin of life

do most biologists tell us quite definitely that life arose by chance; that complex organisation simply arose spontaneously from chaos, without even mentioning the difficulties presented by this law, which they willingly accept in all other fields of biology?

The clash between evolution and entropy is hinted at by T. H. Huxley in his essay "Evolution and ethics" (1894), where he admits that the general cosmic process was one in which order produced disorder but evolution somehow worked in the opposite direction. Dr. Clark (3) comments on this view as follows: *"If it is true that biology forces us to accept this interpretation of evolution—and all biologists are convinced that this is so—then, if no explanation is forthcoming, let it be admitted candidly that evolution has occurred in the face of all the laws of nature: let it be admitted that theologians are right in insisting that, if the process took place at all, it was God-guided and was, in fact, equivalent to a whole series of creative acts."*

The popular idea is that the theory of evolution has been proved by science. This notion is a result of the one-sided presentation of the hypothesis by certain popularisers of science in the press and television, who ignore the difficulties and direct more attention to their hypothesis and interpretations than to the facts of science. I have read many articles and seen many television programmes propagating the evolutionary theory, none of which mentioned any scientific data which conflicted with the theory. It is up to those of us who have some knowledge of science to sift the science from the speculation. We must always be careful to distinguish between the facts of science and the opinions of scientific men.

In conclusion let me affirm that the Christian has not only common sense and the laws of science to strengthen his belief in the Creator-God, but also the Creator's own inspired Word as recorded in Hebrews 3:4: "For every house is builded by some man: but he that built all things is God."

1. A. R. Ubbelohde, "Man and Energy," Pelican Books, 1963, page 174.
2. R. E. D. Clark, "Darwin: Before and After,55 The Paternoster Press, 1958, page 154.
3. Ibid, page 163.

MISSIONARY TESTIMONIES (*continued*)

at the farewell service for Pastor and Mrs. Jeffery I yielded my life to God.

I took two further jobs looking after children before I entered Elim Bible College. Prior to this my fiance and I were married. Together we trained for two years in Elim Bible College, during which time we were seeking the will of God for our lives.

It was towards the end of our second year that God challenged us with the needs of South Africa. The Emmanuel Press needed a qualified printer, and my husband fitted the bill. But I do not believe that God had led me to work among children for nothing. I feel God has a work for me to do among the African boys and girls. MAUREEN.



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MISCELLANEOUS

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ITINERARIES

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May 28, Merriott; 29, 30, Salisbury; 31, Bournemouth, Springbourne (11 a.m.), Winton (6.30 p.m.); June 1, Parkstone; 2, Weymouth.

London Crusader Choir:
May 16, Tower Hamlets; 24, Preston Park, Brighton; 31, West Thurrock.

K. McGillivray (Taiwan):
May 17, Sparkbrook; 18, Erdington; 19, Graham Street; 20, Langley; 21, Hanley; 22, Kidderminster; 23, Yardley; 24, Weoley Castle; 26, Kingstanding; 27, West Bromwich; 28, Worcester; 29, Cradley Heath; 30, Tamworth; 31, Selly Oak.

Miss O. M. Jarvis (India):
May 16, Hull (Mason Street); 17, Hull (City Temple); 19, Malton; 20, Darlington; 21, Bishop Auckland; 23, Grangetown; 24, Rowlands Gill (a.m.), Newcastle (p.m.); 26, York; 27, Driffield; 28, Scarborough; 30, Scunthorpe; 31, Grimsby.

D. Mills (Ghana):
May 20, Aldershot; 21, Guildford; 23, 24, Clapham (a.m.), Bermondsey (p.m.); 26, Thornton Heath; 27, Coulsdon; 28, Croydon; 29, Camberwell; 30, Kingston.

Joseph Smith:
May 23-28, Greenock; 30—June 1, Paisley; 2-4, Alloa; 6-8, Edinburgh; 9-11, Clydebank; 13-15, Coatbridge; 16-18, Govan; 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

BIRTHS

CRAVEN. On March 30th, to Jacqueline and Billy Craven, of Rotherham, a daughter, Joanne Ruth.

HAYWARD. On March 21st, to Margaret (*née* Taylor) and David, of Old Hill, God's precious gift of a daughter, Helen Margaret.

HODGETTS. On April 19th, to Heather (*née* Taylor) and John, of Old Hill, God's precious gift of a son, Nicholas John.

HURRY. On April 11th, to Jean (*née* Keddie) and Alan, of Hullbridge, Essex, God's precious gift of a son, Graeme John, first grandchild for Ethel and Bert Keddie (Clapham).

NICHOLLS. On April 23rd, to Jean and Ron (both Elim members, Plymouth), God's gift of a son, Michael John, a brother for Sarah.

DEDICATION

WEST. On March 29th, to Edwin and Jean West, a daughter, Andrea Jean. Dedicated by the resident minister, F. Shadlock.

WITH CHRIST

ATKINSON. On April 5th, Jim Atkinson, beloved father of Maud Brown (pianist), died in the faith. Officiating ministers at funeral: I. Parry and D. S. Williams.

CRAWFORD. On April 6th, Harry Crawford, highly esteemed elder, lay preacher and founder member of Ballymena Elim Pentecostal Church. Officiating ministers at funeral: Pastors A. J. K. Magee. A. Wilson, J. Harris, W. Mullan, W. Spence, Rev. Calderwood (R.P. Church).

FARROW. On April 18th, Melinda Hagar Farrow, aged 77 years, beloved member of the Elim Pentecostal Church, Wimbledon. " Thy work shall be rewarded." Officiating minister at funeral: C. A. Cox.

GRAY. On April 9th, Pastor Tom Gray, aged 77, minister for some years in Batts Gospel Mission. " For ever with the Lord." Officiating minister at funeral: D. S. Williams.

PORTER. On April 7th, Megan Elizabeth Porter, aged 5½ months, beloved daughter of James and Valerie (Sheffield Crusaders). " A little flower, only lent, not given, to bud on earth and bloom in heaven."

THOMPSON. On April 14th, Mrs. Mabel Thompson, aged 82, founder-member of the Ryde Elim Pentecostal Church, passed into the presence of her Lord. Sadly missed by her relatives and friends. Officiating minister at funeral: I. R. Hall.

WILLS. On April 21st, Edgar John Wills, aged 78 years, at Douglas House, Bournemouth. Officiating minister at funeral: George Backhouse.

COMING EVENTS

BISHOP AUCKLAND. May 23-25. Elim Pentecostal Church, Tenters Street. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6. Preachers: F. Birkett (Birmingham), D. Woodfield (Newcastle). Convener: D. S. Williams. May 28. Missionary meeting. Preacher: John Magyar (Hungary). Convener: D. S. Williams

BOURNEMOUTH, Winton. May 31. Elim Pentecostal Church, Hawthorn Road. At 6.30. Visit of the President, W. R. Jones. June 7, at 6.30, visit of W. J. Maybin (Croydon). Convener: G. Backhouse.

CAMBORNE. May 16, 17. Elim Pentecostal Church, Community Centre. Whitsuntide convention. Saturday at 7. Sunday at 11 and 6. Preacher: F. Sharmen (Plympton). Convener: J. J. English.

CLACTON. May 23-25. Elim Pentecostal Church, Hayes Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: A. S. F. Horne (Ealing).

EASTBOURNE. May 23-25. Elim Pentecostal Church, Hartfield Road. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Alan Caple (Selly Oak). Convener: John Lancaster.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GLOUCESTER. May 30, 31. Elim Pentecostal Church, Park End Road. Saturday at 7. Sunday at 11 and 6.30. Services conducted by G. Wesley Gilpin and Elim Bible College students.

GRIMSBY. May 23-25. Elim Pentecostal Church, Tunnard Street. Spring holiday convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: H. Fardell.

HOVE. May 23-25. Elim Pentecostal Church, Portland Road. Spring holiday rallies. Saturday at 7. Sunday at 6.30. Monday at 6.30. Preacher: D. W. Anthony (Chelmsford). Convener: T. W. Thomson.

KINGSTON. May 16-24. Elim Pentecostal Church, Thames Street. Crusade conducted by Idris Davies. Soloist: Mrs. I. Davies. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

LEIGH-ON-SEA. May 23-25. Elim Pentecostal Church, Glendale Gardens. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Alan and Anne Renshaw (Rhodesia) and H. Palliser (Kingston). Preceded by week of prayer, nightly at 7.45.

LIVERPOOL. May 22-25. Elim Pentecostal Church, Jubilee Drive, Kensington. Annual spring holiday convention. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: H. McGowan (Armagh). Convener: E. J. Thomas.

LONDON, Camberwell. May 24, 25. Elim Pentecostal Church, Benhill Road, S.E.5. Spring holiday convention. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: P. S. Brewster (Cardiff).

PLYMOUTH. May 17-19. Elim Pentecostal Church, Notte Street. Whitsuntide convention. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: W. R. McKibbin (Swindon).

SALISBURY. May 29, 30. Elim Pentecostal Church, Milford Street. Visit of the President, W. Ronald Jones. Friday at 7.30. Saturday, Presbytery business meeting at 2.30, rally at 7.

ST. HELENS. May 16, 17. Fortieth anniversary of Pastor J. Tetchner's entry into the ministry. Saturday at Boundary Road Baptist Church (off Duke Street), kindly loaned, at 7.15. Preachers: R. B. Chapman and T. E. Francis. Sunday in Elim Pentecostal Church, Duke Street, at 6.30. Preachers: H. W. Fardell and T. E. Francis.

TORQUAY. May 24, 25. Elim Pentecostal Church, Princes Road. Spring convention. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: F. J. Taylor (Oldbury) and D. Holmes (Newquay).

THE PERILOUS WITHDRAWAL *(continued)*

guilt remained to haunt him in his misery. *Gone* was the inner spirit of rectitude which had been driven away by the carnalities of a life naturally biased towards iniquity. *Gone* was the joy that had once been his cherished treasure because of the great salvation he had tasted from his God and only heart-rending remorse remained, as the recollection of the grossness of his sin ever persisted before him. Almost everything had *gone*, and shrouded in the darkness of despair David stood on the brink of the anticipated withdrawal of the Spirit of God from his miserable and disappointing life. Cringing before this dread possibility he pleaded for the retention of this gracious power and presence.

Why this impassioned, almost frenzied, cry? Could it be that in the mind of Israel's king there was etched deeply the wretched caricature of his sovereign predecessor who had been subjected to this humiliating deprival because of sin? "The Spirit of the Lord departed from Saul and an evil spirit troubled him" (1 Samuel 16:4).

The once so humble and choice son of Kish, "there was not among the children of Israel a goodlier person that he," was selected by God, anointed by Samuel, given a new heart, endued with the Holy Spirit and prophesied beneath His unction. This same man later became a jealous, uncontrolled, evil-obsessed, lying, rebellious witch-consorter and ultimate homicide. He wrote his own epitaph in the words, "I have played the fool and erred exceedingly" (1 Samuel 26:21).

As David stood humiliated and condemned by his self-gratifying sin, he must have thought of the tragedy of the Spirit-forsaken Saul, and from the depths of his contrite soul he begged that no such withdrawal should be the ultimate consequence of his own folly.

We who have had the privilege of Holy Spirit euduement should ever fear, with godly fear, any possibility of the withdrawal of such divine endowment and companionship. It would do us no harm to make David's prayer, "Oh God! Take not Thy Holy Spirit from me," our daily prayer as we recollect the wayward drift that necessitated this plea.

To be deprived of the Spirit of God means to live amid the carnalities of the flesh, which is displeasing to God and savours of a deathly enmity. It is only through the permitted and effective operation of the Holy Spirit that the deeds of the body are mortified and the spiritual life is allowed to rise into the ascendancy which pleases God (Romans 8).

To be without the active presence of the Spirit of the Lord in the earthly life means to be devoid of the One from Whom emanates the fruit of a godly character (Galatians 5). The life is then reduced to a disappointing and fruitless deception wherein "nothing but leaves" is discernible to the

(continued on page 343)

THE FAMILY ALTAR

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

Monday, May 18th — Acts 2:14-21

" And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (v 17).

Whatever our age group, deep experiences of God are available to us. God wants to pour out His Spirit upon us, not only for our personal blessing but for service. " There's a work for Jesus none but you can do," and we shall do it the more successfully in the power of the Holy Spirit. The baptism in the Spirit must never be allowed to become just a memory. God intends it to be a vital force in our life—always, the beginning of a deeper and richer life in God, an ever-deepening experience. He gives visions that we may know how to direct our labour, dreams that we may work for their fulfilment, the spirit of prophecy that we may speak forth the message of God. The glorious possibilities of a life fully yielded to the Holy Spirit are endless.

Tuesday, May 19th — Acts 2:22-36

" God hath made that same Jesus, whom ye have crucified, both Lord and Christ " (v. 36).

The very first sermon after the outpouring of the Holy Spirit exalted the Lord Jesus. There were no doubts in the mind of Peter about the status of the Lord Jesus, He was both Lord and Christ. When speaking on the coming of the Holy Spirit and on the effect this would have on His followers, Jesus said, " He shall glorify Me." Many today as then speak of Him in a way that belittles Him, but the Holy Spirit makes us bold to talk of Jesus in a way that glorifies Him. He enables us not only to speak of Christ's lordship but to accept its implications as well.

Wednesday, May 20th — Acts 2:37-47

" 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 " (v. 39).

The promise of the gift of the Holy Spirit that Peter refers to here is explicitly said to be for us. First, it was for Peter's generation, then for their children. It was also for those who were " afar off," a remarkable statement to come from Peter, a man of such strong Jewish prejudices, for " afar off " is a New Testament expression referring to the Gentiles. It will be noticed that no time limit is set on this latter clause, it is for the Gentiles in every generation and every race. Peter went to great pains to include every believer in the promise, but to make doubly sure he uses a sweeping clause that includes every converted person irrespective of colour or race: " even as many as the Lord our God shall call." Peter did not seem to know anything about the transition period !

Thursday, May 21st — 2 Corinthians 6:14-18;7:1

" Ye are the temple of the living God " (v. 16).

Because of that, we should have no part in the sinful practices of the world. How can we have communion with darkness when God lives in us ? Are we afraid to allow this truth to dominate our life ? Do we fear restrictions that impoverish ? It is only the sinful practices and sinful pleasures that will have to go, earthly pleasures that are not sinful remain. We can climb the mountain with God, we can walk through the cornfields and sit beside the sea with Jesus. Life becomes sweeter, richer, fuller because of this more intimate fellowship with the Lord. Holiness leads to happiness, happiness with an eternal quality about it.

Friday, May 22nd — 2 Corinthians 7:2-16

" Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus " (v. 6).

How do we expect God to comfort us ? Do we expect something extraordinary to happen ? God comforted Paul in a perfectly natural way—by a visit from Titus. God saw to it that Titus arrived just at the time when Paul needed the comfort of a friend. It must have happened to you over and over again. It is such a natural circumstance that we fail to attribute it to God. I do not expect for one moment that Titus sat down and calculated how he could be made a comfort to Paul. I rather think that he committed his day to God, then lived quite naturally doing the things that were necessary, and as he did them God directed him to Paul. We must remember that the next time a friend comes who cheers us up.

Saturday, May 23rd — 2 Corinthians 8:1-15

" For we know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich " (v. 9).

That is a truth with a powerful challenge. And Paul used it to great purpose. The Christians in Judea were in need, so Paul promoted a fund in the Gentile churches to help them. The churches in Macedonia were making a splendid effort and Paul wanted the Corinthians to rise to the occasion as well. So he reminded them of the attitude of the Lord Jesus, who was willing to make sacrifices for our sake that could not be measured by human terms. It would be difficult to find a stronger argument to stimulate liberality. Paul would have considered it rather mean to complain about appeals for the Lord's people or the Lord's work in the light of Calvary.

Sunday, May 24th — 2 Corinthians 8:16-24

" Providing for honest things, not only in the sight of the Lord, but also in the sight of men " (v. 21).

Paul had been entrusted with the generous gift of the Gentile churches to help alleviate the distress in Judea. He was greatly respected and trusted, but he considered it better not to handle the money alone. He would not leave himself open to suspicion. He knew only too well that there were those who would be glad of the opportunity to cast a doubt on his integrity. People must have confidence in those they entrust with their gifts for the Lord's work, and those who follow Paul's example are given it readily.

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NEWS FLASH

Pastor J. T. Glass, of the Elim Pentecostal church, Chorlton-cum-Hardy, Manchester, has again been given permission to hold open-air meetings in the largest park in the area and that the church can commence these as soon as possible. This is a real answer to prayer as complaints were made last year that we wanted to " convert " the people. When Pastor Glass went for permission and the objection was made he (Pastor Glass) said: " You will agree they could do with a ' change of heart.' " All prayer warriors pray for us this summer.

POINTS FOR PREACHERS

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM
PENTECOSTAL CHURCH

AN OUTLINE

" FOR YOU "

ALL that Jesus Christ is, and has, and does, is for His own. They are the objects of His zealous and tender care.

1. " FOR YOU " He died. " This is My body, broken for you."
2. " FOR YOU " He lives. " He ever liveth to make intercession for you."
3. " FOR YOU " He sends the Holy Spirit. " It is expedient for you."
4. " FOR YOU " He has an inheritance. " An inheritance reserved in heaven for you."
5. " FOR YOU " He has a mansion. " I go to prepare a place for you."
6. " FOR YOU " He will come again. " I will come and receive you unto Myself."

In the light of this we ought to be all for Him.

All my days, and all my hours ;
All my will and all my powers :
All the passion of my soul,
Not a fragment but the whole,
Shall be Thine, dear Lord ;
Shall be Thine, dear Lord.

A POEM

A STRANGE GIFT

" There was given to me a thorn "
(2 Corinthians 12 : 7)

Strange gift indeed—a thorn to prick! to pierce into the very quick!
To cause perpetual sense of pain—strange gift—and yet 'twas given for gain.
Unwelcome—yet it came to stay. Nor could it e'en be prayed away ;
It came to fill its God-planned place—a life enriching means of grace.
And he, who bore it day by day, found Christ his power, his strength, his stay ;
In weakness gloried, since thereby the power of Christ might on him lie.
God's grace: thorns! Ah, what forms they take! What piercing smarting pain they make!
And yet, each one in love is sent, and always just for blessing meant.
And so, whate'er thy thorn may be, from God accept it willingly ;
But reckon Christ, His life, the power to keep in thy most trying hour.

AN INCIDENT

" LET GEORGE DO IT "

Georges d'Amboise was chief minister to Louis XII, King of France 1498-1515. The king had great confidence in his prime minister, and when affairs of the realm required attention he was apt to say, " Let George do it." The phrase came into general and widespread use wherever there was a job to be pushed on to someone else.

Moses made a variety of excuses to God, finally protesting he was not eloquent ; " O my Lord, send I pray Thee by the hand of whom Thou wilt send." In other words, " Let George do it." We don't get away with that one in our daily employment. Why should we try it in the church? So many prefer to remain uninvolved. How sad!

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THE PERILOUS WITHDRAWAL *(continued)*

divine scrutiny. How showy and offensive the Spiritless leaves of a self-centred and self-opinionated life are!

To be devoid of the Holy Spirit means that we lack those powerful gifts of inspiration, revelation and demonstration which God originally set in His Church and are left as an impotent shadow of the divine intention. Even a withdrawn Spirit will depreciate those mighty gifts until they are unprofitable and portray only the empty clang of hollow insincerity and mechanical unreality (1 Corinthians 13).

When the apostle Paul wrote to the Church at Ephesus he undoubtedly had in mind the unspeakable tragedy of a spiritless life when he said, " Grieve not the Holy Spirit of God " (4 : 30). To grieve, either by action or attitude, that tender, sensitive, divine Dove would be to invite, and even enforce, His withdrawal which spells ruin to any child of God. Rather let us humbly and reverently " Walk in the Spirit " (Galatians 5 : 16) so that we shall never reach the perilous position of the foolish Saul but, conversely, know and manifest the real purpose behind the first glorious Whitsuntide which is that divine power and life shall operate from and through mere vessels of clay.

BACK PAGE

MY TESTIMONY FROM GUYANA

I AM nearing the end of my life, but I am very pleased at the usefulness of my latter days. I am doing now what I feel I was made for; but let me explain to you my life story.

During my stay on earth I have had my ups and downs. In the early days of my life I was very grieved about the way both I and my friends were treated by those who brought us into this world; many paid no respect to me and the way they spoke was not good for me to listen to.

Anyhow, I soon forgot those days when I began to work. It was felt by many of my companions that our duties were very important and so we attemped to look our best when we came into contact with those whom we would serve. Again, disappointment came my way, for although some of my friends were more fortunate, as they were appreciated and cared for better than myself, I was roughly handled and thrown around, and not examined as I might have been. Yet it must be mentioned that the leader who gave me my task knew my story and stressed its importance to others, but his words were not heard.

Let bygones be bygones. Due to an appeal, urgently I believe from Guyana, I was united with my old friends and sent to that country. With much apprehension we went through the customs after being searched and examined. What would our future be? Would our work be what we expected? How would we be accepted? All these questions went through our minds, but they vanished when we arrived at our destination. With what attention and care we were treated, and we were handled very lovingly.

In the end we arrived in the village of Success, while some, who are doing the same work as me, and close friends, went to other villages along the Atlantic coast and along the bank of the River Demerara, that is the other side of Georgetown, the capital of Guyana. Just before I arrived at my final resting place, I had to go through rough treatment, for many people, or, I had better say, children, wanted me, so I was pushed around and squeezed but I loved it all.

My present position in an Indian home is in between a heathen picture and a Hindu altar, but everyone who comes in the door of this house sees me, and my message is clearly seen and often read. Although it might be said that I am just collecting dust I am pleased with the latter days of my life. When my present owner received me I was read and read and read again until the one who held me, an Indian boy about eight years of age, gleaned all that I could tell him. I was then passed round every member of the household and given this honoured place in the home—attached to the main wall in the house.

The story of Jesus, His love and devotion for the unsaved is my message and I am certain that now the real work of my life is being done—speaking to many Hindu and Moslem people, and I know that my message will speak to their hearts telling of their need of Christ.

Of course, you will have recognised by now that I am a take-home leaflet. I was made in Britain, but due to the familiarity of my message I was not fully appreciated there. Now in this Indian village many are hearing my story, and whatever happens to me in the days that are ahead I will know that my work has been done and that my message has been told often here in Guyana. My only desire is that others, many others like me will come and see how welcome they are in Success and Guyana. When did you send a parcel of my friends to Guyana?

ELIM BIBLE COLLEGE, CAPEL

OPEN DAY

Saturday, June 6th

SERVICES IN MARQUEE

3 and 6.30 p.m.

GUEST PREACHER :

REV. ERIC DANDO

(Chairman, Executive Council, A.O.G.)

Student choir ! Student band ! Students !

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THE ELIM EVANGEL

Vol. LI No. 21 May 23rd, 1970 9d



Photograph by Mrs. Jane J. Miller.

MOVING SHEEP IN KASHMIR

"THE CHASTENING HAND —THE HEART OF LOVE"

A Sunday morning sermon preached recently at the Elim Pentecostal church, Bolton, by the minister,

PASTOR KEN SMITH

HEBREWS 12:5-11 forms the basis of our thoughts this morning, for the Lord would remind us of a vital factor that we may too easily forget when, in our spiritual experience, the way is hard and the Lord seems to be leading us through strange paths. The circumstances of life can often be used by the Lord to chasten His people and draw them into a closer, deeper experience with Himself. We must not disregard, or treat lightly, "the chastening of the Lord," for there is a purpose in it all, for our good and His ultimate glory.

Notice that "all are partakers," for we all need this experience from time to time. We call to mind the words in Job, "Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty," and "He knoweth the way that I take; when He hath tried me I shall come forth as gold." Job complained that no matter where he looked he could not find the Lord. Have you ever felt like that? God seemed far away; He was neither at your side, nor could you see His hand in the past, nor His way for the future. Even His promises seemed to mock you in your dilemma. Take heart, for though you may not know, praise God, He does; and there is purpose in it all. The writer gives us some very real reasons for the chastening of the Lord; let us look at them together this morning.

An evidence of sonship

(12:7)

In the Old Testament we read "Thou shalt consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Paul quotes Proverbs in this portion. What a hard word to use! "He scourgeth every son whom He receiveth."

The same thought is behind the word our Lord used when He spoke of the scourging His followers would receive in the synagogues. And it is used concerning the scourging that He received before He went to the cross. Behind the thought of chastisement is the training of children, and the discipline needed for correction. Notice that the Scripture claims that our fathers in the flesh found pleasure in punishment. We certainly did not at the receiving end! But the passing of time, and parenthood, make us realise the need for chastisement, and we are pained at having to administer it. But the old adage is still true, "spare the rod and spoil the child."

An expression of love

(12:6)

Jesus, when speaking in the upper room (John 15), gave a telling illustration of the relationship between the believer and God when He spoke of the purging of the vine at the hand of the Husbandman. How it hurts to know this experience from the Heavenly Gardener! But no one ever dealt with us with such loving care and tenderness as He. There are times when He would seem cruel to be kind to our souls. What care and precision are seen in the pruning of plant life; how much more care He takes in our lives.

The Lord spoke to the Laodicean church, which church many of us believe indicates the spiritual condition of the present Church age with its apathy, self-satisfaction and lukewarm spirit: "As many as I love, I rebuke and chasten; be zealous therefore and repent." It is difficult to realise that chastening comes from a heart of love, but think again of the parental illustration. Do we love our children any the less when we chastise them? My mother used to assure me that it hurt her far more than it hurt me when she punished me. Of course, thirty years ago I used to wonder whom she was trying to kid, for I was the one who was at the receiving end; but we learn that heart pain is much more intense than physical pain. God loves us nonetheless for chastisement, for it is indeed an evidence of His love to us. Pastor Kingston, when staying with us recently, remarked that often children miss chastisement and feel, if it is not given, that the parents do not care enough for them even to punish them when it is

needed. But God cares enough to chastise when there is need of it in our lives.

An exhortation to obedience

(12:9)

Do you remember the sixth commandment? In these days there is all too little respect for parents, which is, I think, a sign of the times. But if we are to be subject to them and show them respect, how much more should we show to our heavenly Father! Subjection and submission are hard lessons to learn, but they are the way of life, both in the natural and in the spiritual realm. The words of the hymn "Make me a captive, Lord, and then I shall be free" contain one of the paradoxes of the Christian life. What tremendous thought lies behind the words in Hebrews concerning our Saviour, "Though He were a Son, yet learned He obedience by the things which He suffered." Can you ever understand this verse? I can never plumb its depths of mystery. Though Christ is "very God of very God," no less divine than the Father, yet one sees a beautiful subservience to His Father's will in all things, with no seeking His own in any way. Again the Holy Spirit is equally divine, yet in John's gospel the Saviour shows that the ministry of the Holy Spirit is not for Himself but to exalt and glorify Christ, for "He shall not speak of Himself." This subservience is an example to us in our dealings with our heavenly Father, for we must be broken to be blessed, and be a blessing to others.

When Satan breaks us it is to destroy us, but when God breaks it proves a blessing.

An experience of holiness

(12:10)

Listen to the Scripture when it says that "without holiness no man shall see the Lord." Oh, but I've spoken in tongues! I've worked hard for God!

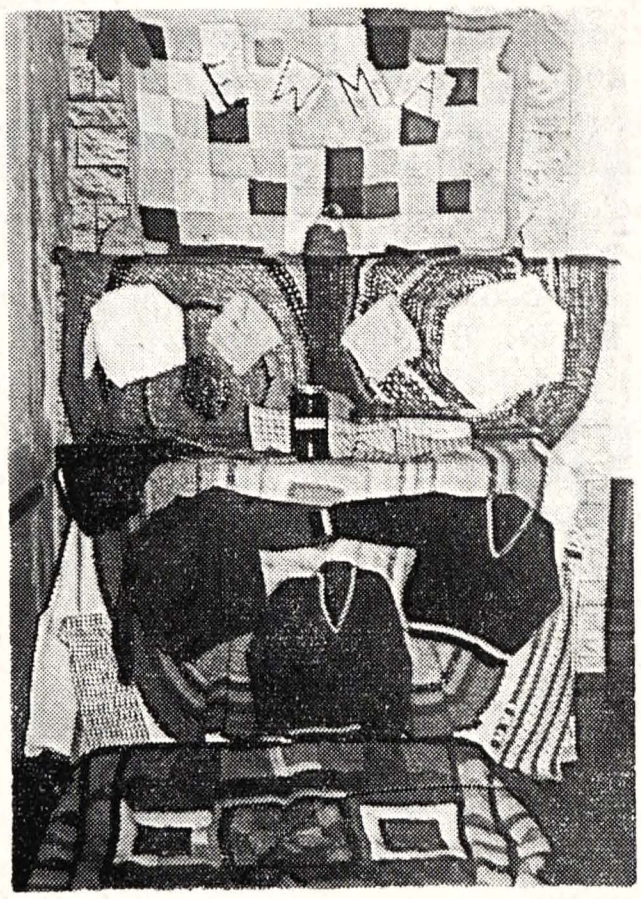
(*continued on page 354*)

CHURCH REPORTS

RYDE **Pastor: Ian R. Hall**

MISSIONARY WEEKEND

Mr. D. Butcher, Elim missionary candidate to Emmanuel Press, Transvaal, South Africa, was the guest speaker at the recent Ryde Elim church's missionary weekend. He brought a clear testimony of the call of God upon his life and gave some insight



into the work he will be undertaking at Emmanuel Press.

Additional interest was aroused by the display of the work of the E.W.M.A., which was formed here in December last, under the capable leadership of Mrs. Hall, the pastor's wife. Since then the ladies have been enthusiastically knitting and making garments for the missionaries, collecting Green Shield and Pink Stamps and tea stamps, and trying to fill a coffee jar with coins. Although almost all of them are over seventy they, with the rest of the church, have filled about thirty books of trading stamps towards our missionary project.

IAN R. HALL.

SYMPHONIES OF SACRED SONG

Two great festivals of Christian witness and song were presented within a week by the London Crusader Choir, directed by Pastor Douglas B. Gray, in the stately Southwark Cathedral, London, and in the Winter Garden concert auditorium, Eastbourne. At both events guest speakers and choirs participated. Music on the South Bank is a regular feature in this historic cathedral, but seldom have these stately precincts echoed with such majestic strains of gospel song and music. The Crusader Choir and a male chorus of 100 men with an enthusiastic congregation concluded this inspiring evening with the moving hymn, "All that thrills my soul is Jesus." The guest preacher was Canon Leslie Lloyd-Rees, chaplain-general of H.M. Prisons and Borstal Institutions. During his challenging message he paid warm tribute to the national ministry of the London Crusader Choir in so many centres of detention. Also taking part was Pastor G. Wesley Gilpin.

Following an exacting afternoon of recording for the B.B.C. the evening symphony of praise in the Winter Garden, Eastbourne, drew a capacity congregation. Pastor John Lancaster led the service. The presence of the mayor of Eastbourne, Mr. Cecil Baker, and his stirring Christian challenge were much appreciated. The ministry of the Word by the vicar

of Holy Trinity, Rev. F. G. Kerr-Dineen, was forthright and fearless. Also taking part with the London Crusader Choir were the Interlude Singers of Eastbourne, a massed male chorus of 120 voices and what an amazing symphony of sound from the 300-voice chorus from the Elim choirs of Eastbourne and Worthing and the local Salvation Army songsters and choirs. The London Crusader Choir remained overnight and enjoyed great blessing and fellowship at our Eastbourne church.

EVANGELISTIC FIRES IN ULSTER

Once again the beginning of the warmer weather turns our thoughts in Ireland to our tent missions. Since the purchasing of our marquee here in Ulster we have seen many souls won to Christ under its canvas roof, and this year again it will be fully employed throughout the summer months. We ask you all to pray for our evangelistic work in Ulster at this difficult time in the province.

This year we are hoping that the Foursquare Gospel will be sounded abroad in four centres with the tent: Dundonald, Coleraine, Richhill and Belfast. Two of these centres are virgin soil for our witness and we are praying that we may see many won to Christ. Please stand by us in prayer that during this summer we shall see less of the petrol bomb and more of the fires of revival!

ULSTER TEMPLE, BELFAST **Pastor: David Ayling**

IRISH CONVENTIONS

The united Easter convention for all our Irish churches began in the Ballysillan church (Belfast) on Easter Saturday, when Pastor A. Caple (Selly Oak) brought the opening message and also ministered in song. About ninety were present. Convention services continued over the weekend and on Easter Monday there were large gatherings in the Ulster Temple with wide representation from our Irish churches meeting for fellowship and feasting around the Word. At the afternoon service Pastor Alan Caple ministered in word and song, after which a number of candidates witnessed a good confession in believer's baptism. These included a husband and wife, also a young sister and her two brothers. Pastor W. H. Holohan baptised the candidates and Pastor A. Seeman convened the service. At the evening service Pastor Caple again ministered, along with Mr. H. Creighton (principal of Carr's school); Mrs. Glass and Miss Greenway were the duettists. Pastor H. B. McGowan convened the evening service.

The closing convention meeting was held on Tuesday, when Pastor A. Wilson convened and Pastor Caple again enriched our souls as he preached and especially as he sang "To be used of God." The chorus he taught us, "All over the world," is moving like a revival fire around our Irish churches; in fact it has left a mighty impression "deep down in our hearts."

W. H. HOLOHAN.

NEWTOWNARDS **Pastor: W. H. Holohan**

The second weekend in April saw the commencement of our annual Pentecostal convention. From the first meeting the anointing of the Holy Spirit was manifest. Our Saturday guest preachers were Pastor A. V. Gorton, from Sheffield, and W. Mullan, from Melbourne Street, whose able and helpful ministry of the Word was supernaturally confirmed with signs following. The anointed singing of brother Wm. Henning, from Rathfriland, greatly enriched the Saturday meetings, and as the congregation sang again and again "All over the world, the Spirit is moving" we were deeply conscious of present-day Pentecost as a local reality. The convention continued until Wednesday, when Pastor and Mrs. A. V. Gorton both ministered the Word most acceptably. On Sunday afternoon a Sisterhood meeting was held, addressed by Mrs. G. Gorton, E.W.M.A. secretary, and to whom a cheque for £66 was presented by Mrs. W. H. Holohan for the E.W.M.A. project on behalf of the Newtownards Sisterhood. A further gift of £33 was also given for the same project on behalf of the Rathfriland Sisterhood. Towards the close of the convention some were filled with the Spirit.

SHEFFIELD **Pastor: Arthur V. Gorton**

EASTER CONVENTION

The Sheffield church is being extended by the building of a minor hall, school room, vestry and kitchen and at the moment is not very attractive, but it was beautified for the Easter convention by spring flowers brought in by the central Sunday school scholars at the cradle roll service, where the babies and children under four years of age each received a chocolate Easter egg. The preachers were Pastors R. D. Bradley (Smethwick), G. Wallace (Halifax) and Pastor G. Bell (Loughborough). The Spirit of the Lord was blessedly present; there were humour and pathos, encouragement, guidance and conviction, and the salvation of two precious souls. Friends, including our Crusaders, added musical contributions.

SWINDON **Pastor: W. R. McKibbin**

GOD IS MOVING

It is evident that there is a break-through in our church in all its activities. This spiritual awakening has come through the faithful ministry of God's Word. Recently eight people were baptised in water. The attendances at all our services are increasing; over the last three weeks we have received into membership nine baptised believers. The manifestation of the Holy Spirit is often evidenced in mes-

sages in tongues and interpretation and singing in the Spirit. Our choir, under the leadership of Mr. D. K. Butler, is in demand in other churches as well as in our own. We have a team of dedicated workers in our Sunday school.

Recently a Scripture examination was held, when twenty-one scholars entered. The result was that one passed with distinction, six with honours, six with merit and eight with a pass. The observations were as follows: one scholar obtained maximum marks (100), four obtained over ninety, and the average marks obtained in relation to 100 per cent possible for all the twenty-one who sat was around fifty-five per cent. This was followed by the annual prize-giving Sunday, when eighty books were presented to the scholars; twenty-five received first-prize books and twelve requested Bibles; the juniors received their prizes in the afternoon and the seniors in the evening, when suitable talks were given and the attendance at both meetings was well above the average. God does answer prayer.

F.W.H.

HUDDERSFIELD **Pastor: John Fry**

Before the two-week crusade conducted by Pastor Alan Caple special times of prayer were held and several of our young people were baptised in the Holy Spirit.

The crusade meetings were ably convened by our pastor. The church was well filled every night and on occasions was packed to capacity. Each night unconverted people attended the services and many responded to the appeal. The sick were prayed for and a number have testified to divine healing.

A real contribution was made to the success of the crusade by various talented singing groups. We were particularly blessed by the anointed singing of Mr. and Mrs. Snowden, from Sheffield.

We thank God for the way in which He has blessed us during the past weeks and mention must be made of our pastor who has now been with us for three years and has unstintingly given himself to the work of God in this corner of His vineyard.

J. HAIGH, *secretary*.

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

While giving thanks to God for the fellowship in the Winton church week by week, there have been certain occasions during the past months deserving special mention. A recent visit by Pastor Bernard Moore, from Australia, was a source of encouragement, arising not only from his ministry but from what he had to say concerning blessing upon the work in Australia.

Convention meetings were held at Easter commencing, of course, with a communion service on Good Friday morning. In the evening there was a meeting in St. Paul's church when "Olivet to Calvary" was rendered by the augmented Wessex Gospel Choir, with an epilogue by Mr. Joe Fudge. The ministry in music and Word was much blessed, resulting in a time of remembrance and inspiration and also thanksgiving as some responded to the message of salvation.

The recent women's anniversary meeting was also

(*continued on page 354*)

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?

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

"SINCE World War II Wall Street has had the reputation of seeing increased military tensions as good for business. The argument was that increased tension meant increased Government spending on defence; and increased defence spending brought in handsome profits for all those important industries and companies with a finger in the pork barrel of America's defence. A high level of defence spending, the conventional wisdom used to run, was a sound guarantee of full employment and no business recession." Editorial, *The Guardian*, May 6th.

"The love of money is the root of all evil," whether the love be in the workman on the shop floor, the managing director, or the investor in our armaments industries. *The Guardian* editorial's reference to the profit motive in America's war machine applies with equal force to every industrial power.

But students are the last people who should protest, though we believe in protest. The question may well be asked: How many of the protesting students whose bread, butter, shelter and education is being subsidised, and by income from armaments to some extent, would be keen enough, were their livelihood and that of their families directly dependent on their being employed in the production of armaments, voluntarily to forgo their source of income for the sake of their convictions?

Cheek by jowl with *The Guardian* editorial is a letter from J. E. Spilsbury, of Wolverhampton, which brings home to us more than any rhetoric the cost of war in human suffering.

Sir,—"I ask for support for our brave men fighting tonight halfway round the world—not for territory, not for glory, but so that their younger brothers and their sons and your sons will be able to live in peace and freedom." —President Nixon (*Guardian*, May 2nd).

"There is an attack going on, and I'm in the middle of two separate reports. . . . I'm working on one story at the moment about eleven- and twelve-year-old kids going out on patrol with U.S. marines to find out about booby traps and mines, etc. I've got one thirteen-year-old with both legs blown off who was paid $40 a month to help 'protect' the platoon."—Letter from a friend working as artificial limb fitter at the Quaker Hospital at Quang Ngai, South Vietnam, dated April 3rd.—Yours faithfully,

D. E. Spilsbury.

Wolverhampton.

But who, knowing as we do today, as never before, the horrors of war as revealed above can support, even remotely, its prosecution. Admittedly we have, in reasoning like this, to face the ultimate reality as expressed in our Lord's words and exemplified in His deeds, that is the cross. Between the sword and the cross there are no alternatives. The kingdoms of this world are maintained in the final analyses by the power of the sword; the kingdom of God is built by the preaching of the Word.

And as a corollary to the above we may take it as axiomatic that the world's financiers will tolerate the Church only insofar as it turns a blind eye to their activities.

COMMENT, OPINION AND REVIEW

DEDICATION

As I was typing this out the window cleaner saw me, and on my paying him he asked me about the sermon. He is a well spoken southerner, and I wondered why he was doing such a job, when his manner spoke of a better upbringing. He is a Jehovah's Witness and gave up a well-paid job in the south, came north, and took up window cleaning to give him more time to propagate their teaching.

Did you realise that twelve men have left good positions, brought their families to Bolton, and now have window cleaning businesses in the district in order to give them three days each week to spread the message of the Jehovah's Witnesses! Sacrifice, inconvenience, financial security, count for nothing in the pursuit.

K.S.

YOUR ATTENTION !

Sunday. Appropriate time, after the hard slog across the ever-expanding acreage of the papers, to relax with *Bible Today,* a new edition with commentary, illustrations, maps and footnotes in 112 weekly parts. I don't know whether I will stick with it to the end, by which time I would have spent more than £25—an outlay which would buy a small, but impressive, library of Biblical scholarship.

Though an atheist, I am fascinated by the Bible. It is amazing how much you think you know that turns out to be wrong when you check up with the text. For example, the brand of Cain. I had remembered this as God's way of identifying the first murderer so that everyone who met him would know his crime. On the contrary, Cain complains to God that as a fugitive and a wanderer he is bound to be attacked by the strangers he meets. God brands him as a sign that he has already been punished—a warning that anyone who kills him will suffer the sevenfold vengeance of Yahweh.

I shall read on in hope of further information with which to trap pious, but ill-read, friends.

Alan Brian's column, *Sunday Times.*

A QUOTATION

HOW DOES YOUR CHURCH MEASURE UP TO THIS ?

"The congregation that spends thousands of pounds in creating a magnificent auditorium in which to worship, with every luxury and comfort, regardless of the amount it may give to missionary work, has never caught the vision of a world without Christ."

—DR. OSWALD SMITH, Canada.

APPEARANCES

We as Christians do well to see to it that we are not guilty of false appearances. It is many years ago that I heard what many would have regarded maybe as "a very light" chorus. It was only at one service, but I always remembered the words:

"The shelf behind the door, don't use it any more.
Be sure you clean the corners out, from ceiling to the floor.
For Jesus wants His temple clean, He will not bless you more,
Until you get the idol out, that's just behind the door."

A QUOTATION

MARTIN NIEMOLLER'S CONFESSION

"In 1933 when the Communists were imprisoned, I did not lift up my voice; I did not say to my congregation 'Be on your guard, there is something wrong happening here.' And when the feeble-minded were murdered I said to myself 'Am I to be the guardian of the feeble-minded?' I could not even claim that I was ignorant of the persecution of the Jews, but I did nothing. I only started speaking out when the faith of the church was persecuted. For this neglect I am greatly to blame. I have sinned."

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REVELATION

IX. The sealing of the saints and silence in heaven

by W. G. Hathaway

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east (the sun-rising), having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Revelation 7:1-3).

BEFORE we begin to consider the sealing of the saints it is as well to consider when this takes place. Does it follow in sequence *after* the appearance of the Son of Man sitting on His throne in the heavens, or was this a parenthesis, a subsequent revelation given to John to explain something that was to happen before the four horsemen brought their calamities upon the earth? I see it as something which had to happen before these calamities were to break upon the earth, but given now later as a parenthesis and explanation in regard to the saints. These judgments, the four deadly calamities that were to come upon men on the earth were discriminative judgments. They were not to fall on the saints as judgments, though in falling on the ungodly the saints would be severely tried by them, and in some cases suffer under them as their Lord suffered under Pontius Pilate.

It is quite clear that God's judgments are continually in the earth. His curse is upon all those who despise His Spirit's pleadings, but the saints are sealed to salvation by the same Spirit of God and in and through them will be the fulfilment of His divine purpose. This is what happened in Jerusalem of old. Ezekiel sees in a vision six men entering the city, each with his destroying weapon in his hand. With them was a man clothed with linen, with a writer's inkhorn by his side. God calls to the man with the inkhorn: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said . . . Go ye after him through the city, and smite: let not your eye spare, neither have ye pity . . . but come not near any man upon whom is the mark; and begin at my sanctuary" (Ezekiel 9:1-11).

THE FAITHFUL SEALED

So here we see that the faithful were sealed by a mark to preserve them. When the plagues fell upon the land of Egypt in judgment the Israelites were spared. God made a difference. His judgments were discriminative. The swarms of flies did not come upon the land of Goshen where the Israelites were. When darkness was over all Egypt, there was light in Goshen (Exodus 8:22, 23; 10:23). Their cattle were not stricken (9:6). In the death of the firstborn of all the families in Egypt not a dog barked against the men or animals of Israel (11:7). We see this again in Revelation 9:4. Then men who had the seal of God in their foreheads were not to be killed by the fiery locusts with the sting of scorpions which arose from the bottomless pit.

One more fact is worthy of notice in understanding the sealing of the saints. In the book of the prophet Zechariah, as we have previously noted, we read of these four horsemen which are there referred to as chariots with their horses and drivers. The prophet asks the angel, "What are these, my Lord?" The angel answers, "They are the four winds [R.V.] of the heavens which go forth from standing before the Lord of all the earth" (Zechariah 6:1-9). It is this same expression that is given to these four angels in John's vision. They were "holding the four winds of the earth that they should not blow on earth, or sea, until the servants of God were sealed." Was this a visible mark on the foreheads? Certainly not! The seal of the Spirit marks us as children of God by our faith, our man-

ner of life and our witness of Him. That mark is the symbol of our sonship and our security.

Now before the judgments begin to fall by the action of these four horsemen, with their four fatal judgments, the saints are sealed by God. So, out of all the tribulation of judgment on an ungodly world, the trials fall upon the saints; some are martyred but they are all brought "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14). Before the climax of the ages which appears at the sixth and seventh seals, those who died in the faith of Christ are safely gathered to the throne of God to join the martyrs who have already been seen in the opening of the fifth seal and with them to wait for the resurrection and the rapture of the saints which is near at hand. The saints are sealed for their protection just as the doors of Israel were marked by the blood of the passover lamb in Egypt.

A GREAT MULTITUDE

The 144,000 of the house of Israel, sealed and preserved by their faith in the Messiah, are the remnant of Israel. After this John saw the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [and which] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and [who] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Revelation 7:9, 10).

Can these be merely the "tribulation saints" of that supposed seven short years after the resurrection and rapture of the Church, or the "Jewish remnant" who are then saved? Can such lavish love and preferment be shown to these and nothing be said of the myriads of saints who were "faithful unto death" in the long night of the dark middle ages? Can we read of the infinite love and tenderness with which Jesus speaks to the saints at Smyrna? "Fear none of those things 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" (Revelation 2:10). If He spoke those loving words to the saints at Smyrna, could He pass over the millions of martyrs of this almost 2,000 years of the church age and say nothing at all about them? Could He give John the vision of the triumph of a mighty throng who "came out of the great tribulation and who washed their robes in the blood of the Lamb," who shall hunger and thirst no more, and whom He will lead unto the fountain of living waters, and ignore completely the martyrs and the "faithful unto death" saints of this church age? It is unthinkable! It cannot be true.

These are indeed the multitudes of all those who during the church age have died in the faith of Christ and are now seen in heaven in the presence of the Lamb before the rapture of the living saints. No other explanation could fit the greatness of this multitude already in heaven, preserved in the tribulation of earth by the greatness of the might and power of the Spirit of God. The resurrection and rapture of the saints follows this scene in the vision and takes place, as we shall see, away at the opening of the seventh seal. For these God wipes away the tears and they can never weep again.

Five times John is given a glimpse into the glory of His presence to see those of the redeemed who have already departed to be with Him in heaven, awaiting the moment when *all* the redeemed of earth will join them there.

Book reviews

"Kneel to God—Stand up to Life," by Don Summers.

The title of this book is in itself worthy of consideration. The writer makes plain that life is too big for us left to ourselves; it overwhelms and crushes us, with the resulting mass of nervous and mental breakdowns. The kneeling concerns all, first for salvation, then for service. The book shows how man is able to stand up to life when he takes time to kneel before God. It deals with such everyday matters, in short chapters, as "Does violence pay?" "Happiness is . . ." Under the heading "Who are you?" I like the thought that Jesus regarded people not just as they were but as it lay within them to become through His transforming power. The two final chapters on "Death" and "Serious things tomorrow" bring a sobering conclusion. A helpful book worth passing on.

FRANK F. FROST.

"My Cousin Caroline," by Betty McKay. Published by Victory Press, 7/6.

Once over the introduction of Caroline and her relative, *My Cousin Caroline* becomes an increasingly interesting book, and although said to suit three to five years it could be very popular with both girls and boys of up to nine years. The repetition of the words "my cousin Caroline" becomes a little monotonous to the reader, but I believe the author had the intention of making sure that young children knew whom she was talking about. It is because Caroline is an ordinary girl, doing ordinary everyday things, that children love it and can see themselves reflected in the life of Caroline. The author has introduced spiritual matters so simply that the youngest child can understand. A book every child should read!

N. L. HODGE.

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

THE CHASTENING HAND (*continued*)

I've tithed! Brethren it's there, "Without holiness no man shall see the Lord," and my heart cry is that we shall know Scriptural heart holiness that is born of God. Let us never forget that the Pentecostal experience comes from the Holy Spirit. The Word says "Be ye holy, for I am holy"; not in a selfish, Pharisaical manner, but simply and sincerely to be more like Jesus Christ. Sinners become saints in a moment of time, for righteousness is imputed to the believer. Tell me, how much time did the thief on the cross have to become holy? Yet he went right into the presence of God, through His righteousness. Remember that it is His holiness, not ours, for ours is the reflected holiness of the Lord Jesus Christ.

The problem of sin in the believer's life is behind the Romish superstition of purgatory which we utterly reject as being unscriptural. The purging and pruning is in time, and not in eternity. What strange words we find in Hebrews concerning the Son of God, how that "He was made perfect through sufferings," not in the sense of needing perfection from sin, but a full human experience which would fit Him for His ministry of intercession. Yet in a sense this is true of His people, for we too are "made perfect through sufferings," for in the crucible of the fires of divine chastisement our characters are formed for eternity. What a tremendous thought! Finally,

An exercise of patience

(12:11)

"Nevertheless, afterwards it bringeth forth the peaceable fruit of righteousness" in the soul. Remember Paul's words, for he said "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." How impatient many of us are, and often chastening is its only cure, for as the Word records, "tribulation worketh patience" and the less patience we have the more tribulation we need to bring patience into our lives.

Nor can you see the purposes of God in those strange experiences, in the fires of affliction, in the circumstances that seem so trying, and I speak to my own soul more than yours in this respect, for the message spoke to me before it reached you. Thank God, "it will be worth it all when we see Jesus." Here is the value of the table we see before us, for how often has the Lord chastened us, and we have returned to the table humbled at His feet. Jeremiah showed tremendous insight into human nature when he wrote, "Oh, Lord, I know that the way of man is not in himself, it is not in a man that walketh to direct his steps," for in this we see the weakness of man, yours and mine, but he goes on like this, "Oh, Lord, correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing." In this we see the wisdom of God, for His chastisements are for our correction, not our destruction, praise God. In the words of the lovely old hymn, "With mercy and with judgment my web of time He wove, and aye the dews of sorrow were lustred by His love. I'll bless the hand that guided, I'll bless the heart that planned, when crowned where glory dwelleth in Emmanuel's land." Yes, even the hand of chastisement is moved by the heart of love, His great love for each one of us, bless His wonderful name.

CHURCH REPORTS (*continued*)

noteworthy. It was extremely well-attended, Mrs. Walker being the speaker and Mrs. Chapman the soloist, and the presence of God was very evident.

D. F. KEMP.

ESSEX PENTECOST IN HARMONY

In Essex Pentecostal fellowship works. The enthusiastic congregation of Elim and Assemblies of God folk which packed the 650-capacity Wesley Methodist church, Leigh-on-Sea, on Saturday, April 18th, proved it. "Never seen the place so full since the alderman's funeral," muttered a surprised caretaker after the well-attended afternoon meeting. Faced by the packed evening crowd he was speechless.

A Friday night eve of rally get-together for key-workers set the tone for the weekend. Pastor E. Crew, of Bristol, warmed our hearts as he coupled current events in the Middle East with Bible prophecy. On Saturday Mr. Crew's uniquely styled preaching continued to beam heaven's light on earth's dark problems. A 120-voice, Spirit-filled choir charmed and cheered with their choice contributions. Two forthright messages from Pastor P. S. Brewster, from Cardiff, brought the warmth and light of Pentecostal fire into the meetings.

Three happy believers received their personal Pentecost; ten people stood for salvation; many sought a deeper experience with God. Many thanks to the hard-working sisters of the Leigh-on-Sea church who provided tea for us on this well-spent day.

H. P. BENNEY, *hon. secretary,*
The Pentecostal Fellowship (Eastern Counties).

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Margaret M. Ladlow's page

The sound of rain

AFTER the epic struggle on Mount Carmel, Elijah the prophet spoke to wicked King Ahab using words which are beloved in Pentecostal circles, "Get thee up, eat and drink; for there is a sound of abundance of rain" (1 Kings 18:41). In the original Hebrew the word translated "sound" is the noun "qol" meaning a voice and the amazing implication is this, that before ever Elijah had prayed, this man of God declared that the drought was to end, for by faith he already heard the sound of abundance of rain! The chapter ends with a further scene on Mount Carmel and we have a vivid word picture of the man of God on his knees in prayer and the lone figure of his servant, standing erect, gazing out to sea. Before the torrential rain descended the Bible says that the dark clouds filled the sky and a wind arose and thus the prayer of Elijah was answered.

The rainy season is just commencing here in Ghana, rather later than usual so I understand. As a newcomer to climatic conditions in the tropics I am amazed at the ferocity of the elements. Before ever the rain commences there is "a sound of abundance of rain." The thunder begins to echo round the hills, and then suddenly a strong wind rises, and yet there has not been a vestige of a breeze before. Without warning the trees begin to sway, leaves quiver, dust is whipped up and in season the seeds of the cotton-tree go whirling and floating across the landscape like a blizzard of snowflakes. Every door in our large house is slammed to with a terrific bang and all the corrugated roofs of the houses in the neighbourhood begin to shake and rattle as though at any moment they might be torn from the timbers. Then and only then does the rain begin to fall. How accurate and scientifically correct the scriptures are. The rain has a voice, it speaks in warning before ever its life-giving flood is outpoured.

This incident gives us a clear-cut example of faith in action. With a cloudless sky overhead, Elijah, his faith nourished by the mighty answer by fire when he faced the priests of Baal, heard with the ear of faith the sound of rain. With absolute confidence he declared his conviction to the king. Today God needs people of like faith, who knowing and trusting their God believe for abundance of blessing before any evidence is seen or heard; such people go to their knees and pray the "effectual fervent prayer which avails much."

The stairs to God

Prayers are the stairs
We must climb every day,
If we would reach God
There is no other way,
For we learn to know God
When we meet Him in prayer
And ask Him to lighten
Our burden of care—
So start in the morning
And, though the way's steep,
Climb ever upward
'Til your eyes close in sleep—
For prayers are the stairs
That lead to the Lord,
And to meet Him in prayer
Is the climber's reward.

HELEN STEINER RICE.

THOUGHT FOR THE WEEK:

"Great blessings often arise from small beginnings and showers of plenty from a cloud of a span long." MATTHEW HENRY.

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May 24, Preston Park, Brighton; 31, West Thurrock.

K. McGillivray (Taiwan):
May 23, Yardley; 24, Weoley Castle; 26, Kingstanding; 27, West Bromwich; 28, Worcester; 29, Cradley Heath; 30, Tamworth; 31, Selly Oak.

Miss O. M. Jarvis (India):
May 23, Grangemouth; 24, Rowlands Gill (a.m.), Newcastle (p.m.); 26, York; 27, Driffield; 28, Scarborough; 30, Scunthorpe; 31, Grimsby.

D. Mills (Ghana):
May 23, 24, Clapham (a.m.), Bermondsey (p.m.); 26, Thornton Heath; 27, Coulsdon; 28, Croydon; 29, Camberwell; 30, Kingston.

Joseph Smith:
May 23-28, Greenock; 30—June 1, Paisley; 2-4, Alloa; 6-8, Edinburgh; 9-11, Clydebank; 13-15, Coatbridge; 16-18, Govan; 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

DEDICATION

PEASE. On Saturday, April 5th, Jacqueline Mary, infant daughter of John and Pauline, at Elim Pentecostal Church, Hadleigh. Officiating minister: R. Stripp.

WITH CHRIST

KING, W. R. A. (Bertie), beloved elder and treasurer of the Elim Church, Armagh, passed into the presence of the Lord after a short illness in hospital on Wednesday, April 22nd. Officiating ministers at funeral: H. B. McGowan, A. Wilson, D. J. Ayling, J. Harris and W. Holohan. " Severed only till He come."

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COMING EVENTS

BARKING. May 24, 25. Elim Pentecostal Church, Ripple Road. Sunday and Monday at 6.30. Preacher: J. T. Bradley.

BISHOP AUCKLAND. May 23-25. Elim Pentecostal Church, Tenters Street. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6. Preachers: F. Birkett (Birmingham), D. Woodfield (Newcastle). Convener: D. S. Williams. May 28. Missionary meeting. Preacher: John Magyar (Hungary). Convener: D. S. Williams

BOURNEMOUTH, Winton. May 31. Elim Pentecostal Church, Hawthorn Road. At 6.30. Visit of the President, W. R. Jones. June 7, at 6.30, visit of W. J. Maybin (Croydon). Convener: G. Backhouse.

CLACTON. May 23-25. Elim Pentecostal Church, Hayes Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: A. S. F. Horne (Ealing).

EASTBOURNE. May 23-25. Elim Pentecostal Church, Hartfield Road. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Alan Caple (Selly Oak). Convener: John Lancaster.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GLOUCESTER. May 30, 31. Elim Pentecostal Church, Park End Road. Saturday at 7. Sunday at 11 and 6.30. Services conducted by G. Wesley Gilpin and Elim Bible College students.

GREENOCK. May 23-28. Elim Pentecostal Church, Belville Street. Visit of Joseph Smith. Fortieth anniversary dinner on Saturday, in the Gamble Halls, Gourock.

GRIMSBY. May 23-25. Elim Pentecostal Church, Tunnard Street. Spring holiday convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: H. Fardell.

HOVE. May 23-25. Elim Pentecostal Church, Portland Road. Spring holiday rallies. Saturday at 7. Sunday at 6.30. Monday at 6.30. Preacher: D. W. Anthony (Chelmsford). Convener: T. W. Thomson.

LEIGH-ON-SEA. May 23-25. Elim Pentecostal Church, Glendale Gardens. Spring holiday convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Alan and Anne Renshaw (Rhodesia) and H. Palliser (Kingston). Preceded by week of prayer, nightly at 7.45.

LETCHWORTH. May 23, 24. Elim Pentecostal Church, Norton Way North. Spring holiday convention. Preacher: H. W. Greenway. Convener: G. S. Hillman.

LIVERPOOL. May 22-25. Elim Pentecostal Church, Jubilee Drive, Kensington. Annual spring holiday convention. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: H. McGowan (Armagh). Convener: E. J. Thomas.

LONDON, Camberwell. May 24, 25. Elim Pentecostal Church, Benhill Road, S.E.5. Spring holiday convention. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: P. S. Brewster (Cardiff).

SALISBURY. May 29, 30. Elim Pentecostal Church, Milford Street. Visit of the President, W. Ronald Jones. Friday at 7.30. Saturday, Presbytery business meeting at 2.30, rally at 7.

TORQUAY. May 24, 25. Elim Pentecostal Church, Princes Road. Spring convention. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: F. J. Taylor (Oldbury) and D. Holmes (Newquay).

SPRING CONVENTION

at

ELIM PENTECOSTAL CHURCH, Ripple Road, BARKING

Speaker: **J. T. BRADLEY**

Monday, May 25th, at 6.30 p.m.

D.2116

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August 15th-22nd

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THE FAMILY ALTAR

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

Monday, May 25th — 2 Corinthians 9:1-15

" Your zeal hath provoked very many " (v. 2).

It is important **how** we go about the Lord's work, whether it is giving, preaching, praying, door-to-door visitation, Sunday school work, or whatever it is. If we are as enthusiastic as were the Corinthians, people will sit up and take notice. The enthusiastic man has a goal, a clear purpose, he knows what he wants to accomplish and why, he knows the value of what he is doing. His drive stirs the hearts of others who cannot feel so deeply as he does. He reveals a purpose that had been eluding them. His ardour contrains them to co-ordinate their powers to pursue this purpose. We want more workers, bigger contributions to the Lord's work, then we who are already active must work and give with enthusiasm!

Tuesday, May 26th — 2 Corinthians 10:1-8

" For not he that commendeth himself is approved, but whom the Lord commendeth " (v. 18).

Boasting is a trap set by the enemy and many of us get caught in it. Our friends sit sadly by afraid to check our foolishness. How they wish that we were modest, for boasting is unbecoming in those who love the Lord and claim that all ability and effectiveness is of Him. He alone can assess the use we have made of our talents. None but He can measure the contribution that we have made to any given task. We are so prone to ignore the contribution of others, like the businessman who boasts in the work he gets through and forgets that his secretary writes all his letters. Let us therefore resist the temptation to boast, serve to the utmost, and leave the Lord to commend us.

Wednesday, May 27th — 2 Corinthians 11:1-15

" For I am jealous over you with a godly jealousy " (v. 2).

The spiritual well-being of our fellow Christians should be our concern, even as it was Paul's; for people still seek to disrupt the unity of the Church by false teaching. It is not enough that we should be established in the faith ourselves, but we should seek to safeguard those who are likely to fall into error. Paul wrote this long epistle to counteract the evil influences that were permeating the Corinthian Church. He was deeply pained by the disrupting influence of false teachers. He was not claiming that his love for them equalled the love of God, but he used the name God—as was customary among the Hebrews—to denote something great; in this case, to describe the intensity of his affection for them.

Thursday, May 28th — 2 Corinthians 11:16-33

" Are they ministers of Christ? (I speak as a fool) I am more " (v. 23).

There were people in Corinth who belittled Paul so in defending his status as a minister of Christ he did not say that he had pastored a church for so many years and when he left the people wept, he did not say that he spent years on evangelistic travels, he did not say that he had been instrumental in bringing healing to many. He could have said all this and more quite truthfully, and there would have been nothing wrong in the stating of such facts. But he chose to defend his status as a minister of Christ by stating what he had suffered for Christ, the hardship he had endured, the perils he had encountered, the discomfort he had accepted, the responsibility he had shouldered—**all without complaint.** Yes, Paul was a **great** Christian. We can be, too, through the power of the risen Christ.

Friday, May 29th — 2 Corinthians 12:1-10

" My grace is sufficient for thee " (v. 9).

So many godly people are denied healing for reasons known only to God. Though they are never healed, they leave behind a fragrance that lingers long after they have gone. Others are denied healing for a time, then God suddenly gives deliverance. But whether the testing is short or long, the grace of God is always available to us. When we draw upon that grace our affliction becomes a ministry to others. They see the sustaining effect of the grace of God and they take heart. They go away to face their smaller trials with patience. They are no longer apprehensive of the future, but feel confident that God will give grace to match the need.

Saturday, May 30th — 2 Corinthians 12:11-21

" And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved " (v. 15).

Where could we find a higher standard of life than this? Paul poured his life for others with no thought of return. What was the great driving force that achieved it? He himself tells us the answer: " The love of Christ constraineth us." He had walked with Jesus not in Galilee or Judea but through the Gentile world. He had become utterly dedicated to Christ's way of life. All he did, he did as unto Him. He kept his eyes on Calvary and served from the motive of love. That is the way to find joy and satisfaction in the Lord's service.

Sunday, May 31st — 2 Corinthians 13:1-14

" Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you " (v. 11).

The Corinthians had missed so much through careless living, through strifes and contentions, and as Paul comes to the end of his letter he yearns that they may have a closer walk with God. How could the God of **love** and **peace** manifest Himself among them while they were at strife among themselves? There are times when the love and peace of God flow gently over the soul. That is one way God manifests His love and peace. But He also manifests His love and peace through His people. That is what is uppermost in Paul's mind here. He wanted them to live in such close fellowship with God that love and peace should characterise all their dealings with one another.

ELIM BIBLE COLLEGE, CAPEL

OPEN DAY

SATURDAY, JUNE 6th

SERVICES IN MARQUEE

3 to 6.30 p.m.

GUEST PREACHER :

REV. ERIC DANDO

(Chairman, Executive Council, A.O.G.)

Student choir! Student band! Students!

SHARE THE SUNSHINE IN SURREY

D.2107

VACATION PLUS VENTURE



by L. Lambert,
Minister of Yeovil Elim Pentecostal Church

VACATION VENTURE is soon to embark on its fourth project: Operation Guernsey. For those who have never been let me comment and commend this.

VACATION VENTURE IS A HOLIDAY PLUS

Many young folk have described it as the best holiday of their lives. It offers relaxation. Guernsey has thirteen beaches and there will be free outings to a different bay every day. The climate is usually warm and dry in summer, and thousands are attracted every year. Yes, it offers relaxation plus reaching the lost for Jesus; door to door and open-air work, march of witness, coffee bar, contacting children, participation in great crusade meetings. Altogether it will be a splendid opportunity.

It offers fun. Yes, lots and lots of good happy Christian fun. Sixty young folk holidaying together produce lots of laughter, but Vacation Venture also offers fellowship, times of prayer, Bible discussions and waiting upon God. There is no time to be lonely and wondering what to do in the evenings.

It offers beautiful scenery, with rugged cliffs, majestic views, fine walks; nowhere is the sea more than four miles away. Yes, you will get beauty, but also blessing, the thrill of seeing folk saved, the spreading flame of Pentecost gripping young hearts, a new vision and a closer walk with God. Vacation Venture is a holiday plus.

VACATION VENTURE IS A CRUSADE PLUS

Crusading for Christ attracts and appeals, but with Vacation Venture you also get enthusiastic Crusaders, uniting under the banner of truth, working, witnessing, willing to do anything for Jesus, plus extra congregations, two bus-loads of young folk each night, all the young folk from the island's three churches. It's going to be great. Plus experienced campaigners. Those of us who are privileged to lead this venture—have been on Vacation Venture from the outset—look forward to this year with great joy.

VACATION VENTURE IS FOR CRUSADERS PLUS

Let me make it plain there is a cost coming to Vacation Venture. I don't mean only financially, although that is also true; young people pay their own expenses, but they also give their time, talent and energy to the Master's work.

It is therefore a challenge to turn even a holiday to eternal use, to redeem the time for the days are evil; to commit the hymn, "All my days and all my hours," into fact. We step out, engage the enemy and rescue the lost. The choice, of course, is up to you. As I write there is still opportunity for you to come for we want young people giving their best to God and getting God's best for them.

GOD'S PLAN OR OURS? *(continued)*

this into practice with false doctrines with great results. They have the right method, but the wrong message. While the average church member is wearing out the church pew, "waiting for sinners to come in," Jehovah's Witnesses are wearing out their shoe leather and winning the masses. In these godless, crisis days, the final battle for souls must be fought out by ordinary Christians taking God's extraordinary power on the doorsteps, in the streets and offices and on the factory floor. Christian, read Proverbs 11:30 and be wise in God's sight.

There must be a "*going forth to sow*" before there can be a "*coming again with rejoicing*" with a harvest of souls. A promise we all like to claim as Christians is the promise of Jesus in Matthew 28:20, "Lo, I am with you alway even unto the end of the world," but we often forget the condition to that promise: "*Go ye* into all the world and teach all nations." If we want the "*lo*" we must have the "*go.*"

Dear Christian and church member, this is your calling, your ministry. *Go out* and win them and bring them in, that the Lord's house may be filled.

BACK PAGE

GOD'S PLAN OR OURS ?

by IAN DAVIS
PASTOR OF ELIM PENTECOSTAL CHURCH, PARKSTONE

GOD'S plan for extending His work is not found in religious competition, or absorbing one another's members, in a particular mode of worship, or the way in which we conduct our services: God's plan is recorded in the Acts of the Apostles. Through its utilisation, all Asia heard the gospel in two years.

What was this plan? It was preaching Christ in every house. Why was not this plan continued so that each enlarging generation might be evangelised? The Devil did not like it, so he began to attack and undermine it and the evangelically supine Church of today is the result of these attacks.

God's plan sabotaged

An early attack resulted from man's passion to rule and dictate. He departed from "the faith once delivered to the Saints," and devised new creeds or over-emphasised existing ones. This brought many divisions which is Satan's way of "dividing and conquering." This process of division still continues.

Satan's attack took many other forms, particularly in attacking personal evangelism, so that instead of every Christian assuming his responsibility for evangelism, responsibility for winning the lost was shifted to the Church hierarchy, the pastor, the evangelist and missionary.

Investment in facilities rather than lives

Programmes, however worthy, require facilities and time to implement them. The Church today is devoting much time, energy and finance to facilities rather than to people. The preparation of scholarly sermons becomes the major burden of the pastors in order to "tickle the ears" of their hearers. Today few messages challenge the congregations to responsibility for personal soul-winning, nor do many pastors set an example of leadership and instruction in this. In the meantime, the Devil worked on the "laymen." Advances in means of transportation and in entertainment took more and more of man's time from the church. The unsaved simply did not go to church and thus mass evangelism became mostly ineffective.

The Church becomes weak and the godless strong

Because of progammes in the church tending more and more to modernism, and because very few new-born babes in Christ were coming in, the church as a body became less and less spiritual. All that could be seen was a powerless Christianity devoid of miracles. As the forces of Christianity became weaker, the forces of the ungodly became more aggressive, therefore they were able to win over and absorb the weakening Christians.

Since the church has done such an inadequate job of evangelising the world, it has left the vast masses of population open prey to aggressive cults and "isms" and some of these are winning thousands by employing the very methods laid down in the New Testament. This, then is a picture of the present church at large—anæmic, inaggressive and ineffective—making little or no mark upon mankind.

However, we are becoming aware that something is wrong; there is hope, for God's New Testament plan of evangelism is being rediscovered.

Many Christians have been educated to think that all they had to do was pray for sinners to come into their churches and they would come; and because they prayed thus, they felt they were doing all that was required of them. Nowhere in the Bible are we commanded to pray only for sinners to come to church; everywhere God has commanded His people to go out after them. Jesus gives us the answer to filling our empty church pews in Luke 14:23: "*Go out* into the highways and hedges and compel them to come in *that My house may be filled.*" Notice it. "*Go out . . . that My house may be filled.*"

God promises in Psalm 126:6: "He that *goeth forth* and weepeth, bearing precious seed, *shall doubtless come again*, with rejoicing, *bringing his sheaves with him.*

God likens His work to a harvest field. The farmer must *go out and sow his seed* before he can reap a harvest, but God guarantees, whether in the physical or spiritual, that if we *go forth and sow we shall doubtless reap a harvest.*

The early church method of evangelism was preaching the gospel not only "in the temple," but also "in every house" (Acts 5:42).

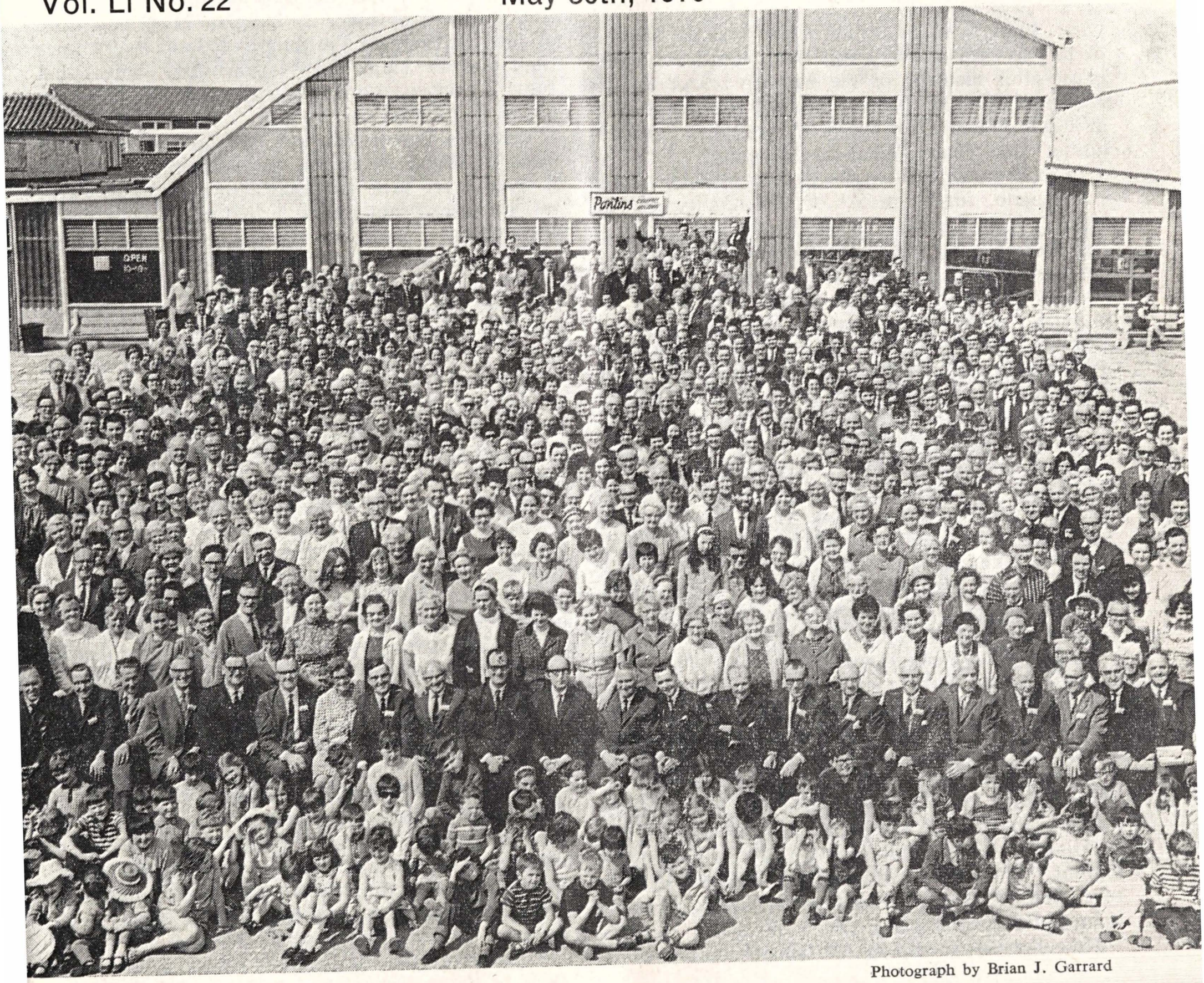
"Jehovah's Witnesses" and Mormons have put

(*continued on page 359*)

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THE ELIM EVANGEL

Vol. LI No. 22 May 30th, 1970 9d



Photograph by Brian J. Garrard

VISITORS AND DELEGATES AT THE 1970 ELIM CHURCH CONFERENCE, BLACKPOOL

REVELATION

This is the last article Mr. Hathaway wrote before his home-call. Truly a great note of triumph on which to close.

X. The great silence in heaven

by W. G. Hathaway

" And when He had opened the seventh seal, there was silence in heaven about the space of half an hour" (Revelation 8:1).

WHEN John, from his throne vision, sees the opening of this seventh and last seal there comes this great pause—this silencing of the worship of the angelic hosts and the songs of the redeemed who are already in heaven—this great moment when everything is hushed unto silence. What can it signify?

In my humble opinion the chapter heading here is unfortunate, for it breaks the continuity of the vision of the opening of the seals and makes it appear that the sounding by the angel of the seven trumpets follows the opening of the seventh seal, and the opening of this last seal brings about the sounding of the seven trumpets. But this is not so. This first verse belongs to the preceding chapter and the seven angels standing before God and ready to sound their trumpets begins another separate apocalyptic vision of unfolding events. The vision of the angels with their trumpets covers the whole of the Christian dispensation, as we shall presently see, and leads, as does the opening of the seventh seal, to the resurrection and rapture of the saints.

The great hush which falls upon the scene portrays the imminence of the descent of the Son of Man from heaven to receive to Himself His own. It is like the hush of a great concourse gathered for a coronation. When a king or queen is to be crowned, with the king or queen seated on their throne the crown is placed upon the head. Then there breaks out the tumultuous acclamation: the king (or queen) is crowned! I am always intrigued by the description given by Jesus of His coming, and recorded in Matthew 25:31: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." This is the climax of His *apokalupsis,* the revelation of His glory, the final triumph of victory upon Calvary.

Here heaven is empty! All the holy angels have come with the Son of God to witness His final triumph and crowning as King of kings and Lord of lords, when "at the name of Jesus every knee shall bow . . . and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10,11).

What a moment that will be when not only will there be silence in heaven but every tumult will be hushed, every raucous discord in the din of earth will be hushed into silence in that awesome moment when Christ descends to take the throne in that final scene of triumph.

This great silence in heaven is because mercy now is ended and final judgment begins. God's long-suffering is ended. The Son of Man rises from His throne to bring to fulfilment all His plans prepared for the final redemption of His own. When Pilate, at the trial of Jesus, understood that He was of Galilee he sent Him to Herod, thinking that by so doing he would be rid of his responsibility. Herod had asked to see Him, expecting he would see some miracle wrought by Jesus. But when Herod questioned Jesus He was silent. No word passed His lips in the presence of the murderer of John the Baptist. Herod's opportunity for mercy was over. There was nothing now to say. There was silence before the flood when the Spirit of God ceased to plead with man and judgment was about to begin. When God speaks to men to bring them to Himself and they persistently refuse to listen they pass eventually over the dead line unto the silence of God, when He has no more to say to them. The door of His mercy is shut. God is silent.

"Years ago," writes Elmer Ellsworth Helms, "in Cincinnati, Handel's 'Messiah' was rendered by perhaps the greatest chorus on earth; Patti, then in her prime, was the leading soprano; Whitney, the bass; Theodore Toedt, the tenor; Carey, the alto; and this quartet was supported by more than 4,000 voices.

"Just before the 'Hallelujah' chorus a death-like

stillness brooded over that vast assemblage. Suddenly the bass sang 'For He shall reign for ever and ever'; the alto lifted it a little higher: 'For ever and ever,' and the tenor lifted it still higher: 'For ever and ever'; then Patti broke in as though inspired: 'King of kings, and Lord of lords.' As she broke off, paused, and lifted her eyes, a voice seemed to float down from above as the voice of an angel flinging out through the great hall the question 'How long shall He reign?" and the thousand sopranos in unison responded 'For ever and ever.' Then the 4,000 of the chorus broke forth like a shout of an angelic host, 'Hallelujah! Hallelujah! Hallelujah!

What a day for this poor sin-ruined, storm-torn, heart-broken, groping-in-the-blind world when He shall take His rightful throne and reign in all hearts and over all lives for ever and ever."

The hush of this great silence in heaven was recorded by John.

CHURCH REPORTS

DEDICATION OF ANOTHER ELIM PENTECOSTAL CHURCH BUILDING

ROTHERHAM **Pastor: C. J. Watkins**

Saturday, May 2nd, will long be remembered by members and friends of the Elim church, Rotherham. It marked a new beginning in the history of the church, for it was the opening day of our new premises. Folk from neighbouring Elim churches and A.O.G. joined with us for the occasion.

The new premises were formerly a Baptist church and after many weeks of hard work carrying out major repairs and alterations it has now become the home of the Elim fellowship. Pastors H. W. Greenway and J. C. Smyth ministered to us for the week-end. The church was declared open for worship by Pastor Greenway after our senior member had cut the tape at the entrance. Mr. and Mrs. Snowden, of Sheffield, were guest singers.

The witness here has continued for almost thirty years, for it was in 1941 that Pastor J. Howard conducted a campaign and a fellowship was commenced, known as the Revival Centre Mission. The people met in various places for some years, and then in 1944 the church joined Elim and Pastor A. A. Biddle became minister-in-charge. In 1950 a building was erected and opened for worship and remained the home of the church until towards the end of last year, when the local corporation took over the land and building for demolition in order to carry out road-building projects.

Between the two services on our opening day the ladies of the church provided members and visitors with sumptuous provision in the way of refreshments. It was such a delight to have ample facilities and room. We rejoice to have entered upon this new era entirely free of any burden of debt. "To God be the glory, great things He hath done."

C. J. WATKINS.

COLCHESTER **Pastor: A. P. Thomas**

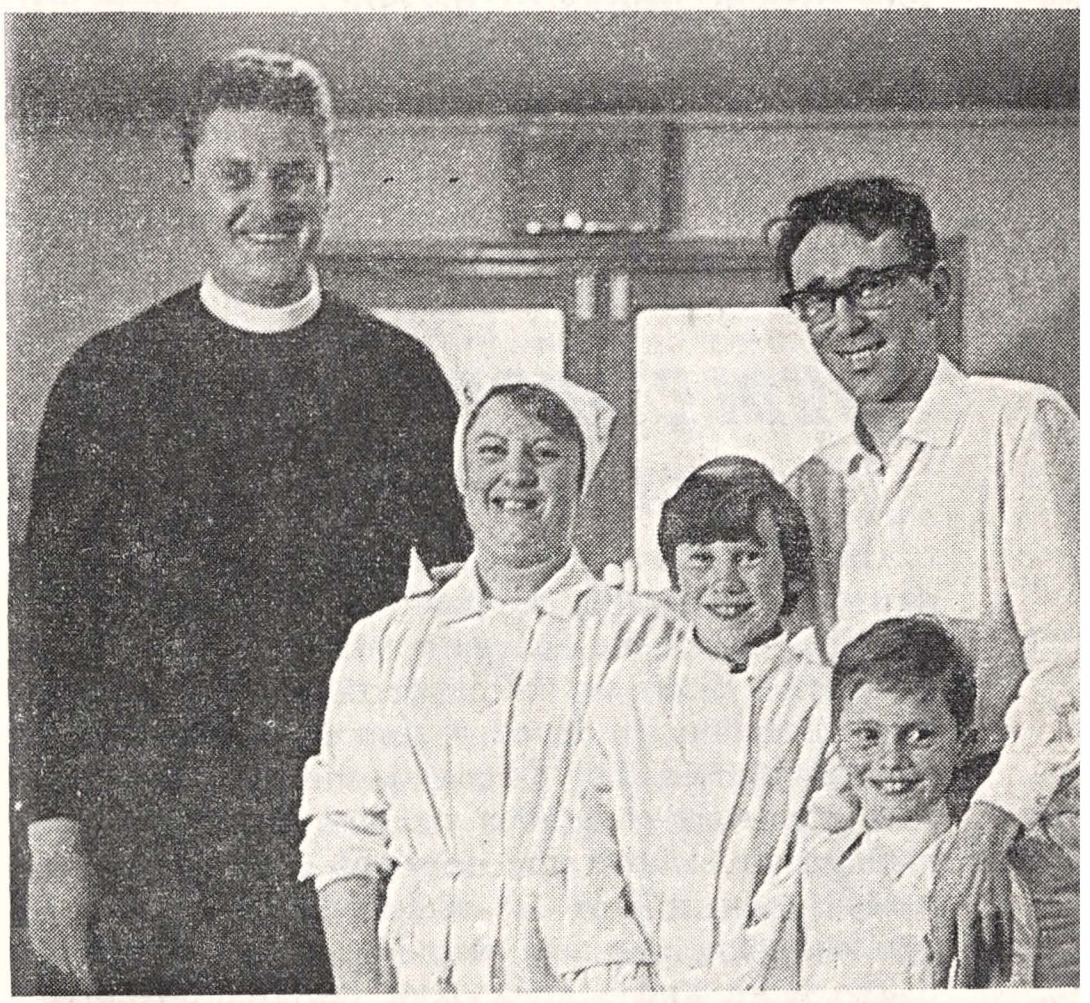
The induction service of Pastor and Mrs. A. P. Thomas to the Colchester church was held on April 25th.

Pastor H. Burton-Haynes conducted the service and Pastor H. Toft gave the message. Pastor L. G. Hawes gave a word of welcome, after which the brethren laid hands upon the pastor and his wife, asking God to bless and use them to the people of Colchester.

Mrs. Thomas sang to us and other singing items were rendered by members of the church. A good congregation had gathered from the churches of the presbytery and local churches also sent representatives.

HILDA M. HAWES.

ENTIRE FAMILY BAPTISED AT HIGH WYCOMBE



At a recent Sunday evening service Mr. and Mrs. George Gates and their two children, Jacqueline (twelve) and Richard (eight) followed each other

through the waters of baptism in front of a crowded church.

Their testimony is a remarkable one, proving God to be faithful over many years concerning those who are His. Mr. Gates found Christ at the age of thirteen in a lunch-time Bible class held in a local day school by one faithful man. Mrs. Gates attended a Sunday school in one of the temporary homes of the High Wycombe Pentecostal church during the war years. They met, and married, and visited many churches in the hope of finding again the joy they had known in their childhood years, but found only disappointment. Like others in similar circumstances they began to drift spiritually and Mr. Gates testifies, "I had given up hope."

Their two children were born and duly sent to Sunday school, but even they in their young lives were not really happy. Late last year an Elim member, seeing them playing in the street, invited them to come to the Elim Sunday school, which they promptly did the following Sunday, were highly delighted and became regular attenders.

Mrs. Gates came first to the annual Sunday school prizegiving, enjoyed the service and urged her husband to come also. He was somewhat reluctant, but finally came and found again the old message, the old fellowship and the blessing of truth. Both surrendered again to the claims of Christ, both children accepted the Saviour, and now all four have borne witness together in baptism.

Mr. Gates's Bible class teacher is found to be the uncle of one of our present members. He now lives in Surrey, is aged eighty and has prayed faithfully over the years for "his boys."

Mrs. Gates's Sunday school teacher is found to be one of our own brethren in the church, so the circle of God's guidance is completed and an entire family united in Him.

Footnote: five more people have now requested water baptism at High Wycombe.

DUDLEY-UPPER GORNAL CAMPAIGN

The joint Elim/A.O.G. crusade finished on Saturday for the Dudley/Upper Gornal area. All the meetings except the last were held at Upper Gornal, which is a village on the outskirts of Dudley proper. Every meeting produced a response to the gospel. Fourteen raised their hands on the first Sunday, of which ten were counselled and signed decision cards.

Of those who came forward for healing one woman, with a long list of serious complaints, began shopping the next day for the first time for many years, and a week later declared she was a new woman—and she looked it.

1,200 people attended the final service. It was mainly a music programme, with Alan Caple, Sam Cox, the New Creation and the Lifeline groups, and the Gloucester Elim choir. I preached and a number of people raised their hands and some were personally dealt with later.

In all the meetings I painted and preached. The press gave glowing reports. The *Wolverhampton Star* had the headline "Painter-preacher holds congregation spellbound," and went on to talk about my being the Picasso of religion because I break from tradition. This is an important paper to say things like this.

Most of the meetings were led by Gerald Chamberlain, of the Assemblies of God and a member of their Youth Council. The Selly Oak Elim male voice choir took part, also Jim Clempson, A.O.G. tenor, and others.

Pastor W. Gibson, of the Elim church, Dudley, organised the rally in the Dudley Town Hall. It was one of the finest meetings I have been to for a long time.

G. CANTY.

GOSPORT **Pastor: R. McDonald**

Gosport Elim church has recently come to the end of a successful children's crusade conducted by three Elim Bible College students, Paul Epton and Cameron and Betty Crawford, who were assisted by some of the young people of the church.

During each morning and evening for a week during the latter end of the Easter holidays the church was full at almost every service.

One of the highlights of the crusade for the children was a witness march through the streets of Gosport, following a car fitted with loudspeaker equipment. This proved to be one of the most effective means of advertising—fifty chorus-singing, banner-carrying young people certainly attracted attention.

We are grateful to the Lord for many young lives surrendered to Him, and also grateful to the students and young people of the church for their hard and prayerful work.

ROBERT MCDONALD.

ANNUAL RALLIES OF THE SCOTTISH PRESBYTERY OF ELIM PENTECOSTAL CHURCHES

The annual Scottish Presbytery rallies, held in the Christian Institute Hall in April, were supported by all the Scottish churches. Pastor John Cave led the afternoon meeting. Ministry in song came from the Verity Six, of Paisley, and Mr. Barr, of Greenock. The preacher for the day was the President, who, before preaching, exhorted us to worship the Lord, who graciously spoke to us through the Gifts of the Spirit. Mr. Tee concluded the meeting with a Pentecostal challenge based on Joshua 6.

Pastor Frank Frost, the district superintendent, convened the evening meeting, the hall this time

being completely full. The Greenock choir sang "Love alone brought Jesus there," "A crown of thorns" and "Ten thousand thanks to Jesus." Ministry in song by brother Barr continued the theme, and then the Lord again spoke to us through the Gifts of the Spirit. Pastor Tee preached about the Lamb of God through the Bible and especially in the book of the Revelation. We rejoice in two souls drawn to make a decision to follow the Lamb of God.

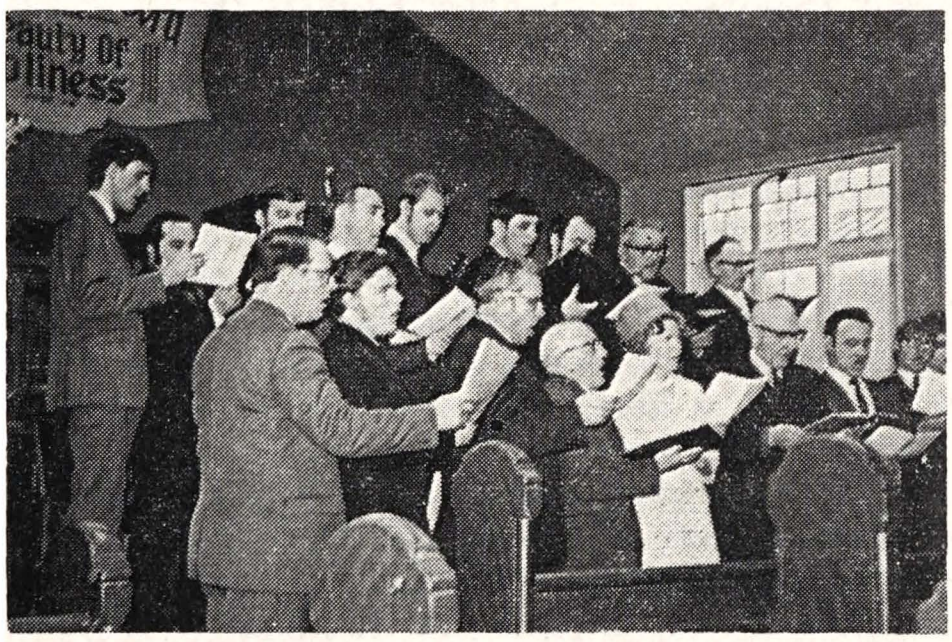
B. J. HAYES.

KNOTTINGLEY **Pastor: E. Garner**

Our Crusaders presented recently "The living sound," a gospel demonstration, as a special outreach in our church, and for it the church held a half night of prayer. The Messengers from Wakefield and the Reachouts from our own church in Mosborough took part. The gospel was also presented in poetry and prose, composed by Claude Ellerington, and read by Susan Ellis and himself. The preacher for the evening was our own pastor. One young man professed conversion and the service made such an impression on three teenage girls that the following day they asked their surprised Bible class leader if they, too, could become Christians.

On the Sunday evening five new Sunday school teachers received their certificates after completing a three-month training course and will now be joining the staff of our two schools. We are indebted to Mr. H. Semple for his preparation of this first-class Sunday school teachers' training course.

ROWLEY REGIS **Pastor: W. J. Patterson**



Rowley Regis male voice chair with Pastor E. J. Thomas, third from left, front row. Mrs. G. Edwards is the choir pianist.

A time of great spiritual blessing was enjoyed in the recent crusade conducted by Pastor E. J. Thomas, of Liverpool. We were supported by the Kingstanding and Selly Oak male voice choirs, Pastor Alan Caple, of Selly Oak, and by singing and instrumental items from members of our own church. And each night the anointed and enthusiastic preaching, instrumental and song ministry of our brother resounded to the glory of God.

During the first week of the crusade after the



evening meetings we held coffee squashes, at which many young people made decisions for the Saviour.

J. SMITH.

GENERAL THEME FOR PENTECOSTAL WORLD CONFERENCE SELECTED

Dallas, Texas. "The spreading flame of Pentecost" has been appropriately selected as the theme of the ninth Pentecostal World Conference, announced Rev. Percy S. Brewster, chairman of the conference.

The magnitude of the meeting demonstrates the appropriateness of the theme. Over 11,000 international delegates will assemble here on November 3rd-8th for a world-wide fellowship conference of the constantly growing Pentecostal movement. Fourteen speakers from twelve countries will deliver messages which will be translated into several languages to accommodate the international delegation.

A mammoth arena has been reserved, and based on past attendance records, it will be filled to capacity as the Pentecostal leaders from throughout the world join in fellowship and common worship.

The international character and the number of delegates expected to attend the Dallas conference demonstrates how rapidly the "Flame of Pentecost" has spread throughout the world. In the early 1900s the Pentecostal experience was limited to sparsely scattered pockets of believers with little organisation and almost no contact with one another. From these few individuals the flame of Holy Ghost baptism has spread around the world and united men everywhere in a common bond of worship and understanding.

THE ELIM
EVANGEL

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EDITORIAL

IN the May issue of the magazine *New Middle East*, N. Rejwan, writing about the book *Consciousness of the Future*, by Qadri Hafiz Touqan—"The wise man from Nablus" and principal of the Al-Najah College there, states that "in chapter after chapter he enumerated, analysed and dissected the ills of contemporary Arab society." The most significant defect, according to Touqan was "the Arabs' lack of what he termed 'a consciousness of the future.'" Touqan writes, "The Arabs were notorious for the fact that they have no awareness of the future, for they think only of the present, and leave the future to luck and nature, not heeding it at all."

"No awareness" or "consciousness of the future," "sense of the future quite alien to them," "absence of the sense of the future": he contrasts this with the West. "Westerners," he writes, "think about the future, get themselves ready for it, and make efforts to be prepared for its happenings and surprises."

"Psychologists," he writes, "maintain that the sense of the future, or awareness of it, is a special faculty given to certain races of mankind . . . in fact this sense of the future is enhanced and becomes sharper as a result of the methods which nations adopt in teaching and education, and it is greatly affected by the spirit that informs school curricula and methods of instruction." We regret that lack of space prevents further quotes on this fascinating theme. It certainly touches the Bible believer's mentality.

Hope for the future is set forth in the Bible as a stimulus to energetic action in the present. Israel is inspired by the prophets to believe that their future will be better than their past. The Lord Jesus sustains His people's faith by His promise that He "will build His Church and the gates of hell shall not prevail against it." The glory of the Christian's resurrection is set forth by Paul as an incentive to zealous service in the words "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Bible readers will know that quotations on this theme could be multiplied.

The statement that, according to psychologists, "the sense of the future is a special faculty given to certain races of mankind" merits consideration. "Given" is the operative word, though whether it is to be taken at its face value in this context is a moot point. Do psychologists mean that this sense of the future is innate in some races but not in others, or that it is literally "given" in that they never had it before?

One wonders about the curious sense of fatalism that possesses some races, the curious lack of interest among other races in anything outside the satisfaction of their immediate physical needs, and even in races which have developed some rule of thumb philosophy of living this absence of a sense of the future is a striking personality lack.

The Bible believer has a tremendous, sometimes overwhelming, sense of the future. It possessed the Hebrew prophets, and the apostles, almost completely. It was partly the motive that drove them to accomplish their epic exploits for the kingdom of God.

Let us suppose for a moment that Paul had had to write "Our light affliction, which is but for a moment, is a purposeless experience,

(*continued on page 374*)

Elim Missionary Society

BRAZIL WORKERS' CONFERENCE

by HENRY J. and EDITH JEFFERY

WHILE you all were preparing for your Easter convention, we here were preparing for our workers' annual conference. Three workers came from Londrina, one from Brasilia, one from Narandiba and nine were from the Sao Paulo churches.

We began the opening devotional period with the hymn Irmaos Amados e Resgatados, " Brothers, beloved, redeemed, let us advance, triumphantly overcoming in the holy name of Jesus," and the Spirit of the Lord descended in our midst. Pastor Oswaldo Mengarda, of Londrina, led the devotional period each morning and he was used of the Lord to bring blessing to us all. Each business session throughout the three days was a happy time of fellowship. Problems which we thought would take some hours to solve were solved in no time under the guidance of the Spirit.

The public meetings at night were crowded and on Saturday night the main church was packed to the doors. A local Assembly of God pastor was the guest speaker. His message and playing of the harp were an inspiration to all gathered.

PASTOR OSWALDO MENGARDA, of Londrina, was appointed to the main church in Sao Paulo. Some of you will remember his story: a young sincere Catholic, protector of the Virgin Mary in the local church, he heard the gospel from one of our workers, came to a prayer meeting some six years ago, and yielded to Christ. He received much persecution from his mother and young wife but stood firm. After a short time his wife also yielded to the Lord and both were soon baptised in water and filled with the Spirit. Three years ago they were called to full-time service and took over the Londrina church. The Lord has blessed their ministry there. We await their arrival here. The greatest problem is a house for them. So far we have found nothing less than £35 a month for a small house with living room and two bedrooms.

PASTOR NORBERTO DO ESPIRITO SANTO has taken over the Londrina church. He was a worker with the Assemblies of God before joining us two years ago and co-pastoring in Londrina. He labours alone as his wife left him some years ago leaving him to bring up his family of five children. They are now in their teens. Pray for him.

PRESBYTER MOACYR AGUIAR remains in charge of



the Jardim Sao Luiz church in Sao Paulo. This man before his conversion was a drunkard and wife-beater. He is of Polish descent and has been a faithful worker for a number of years.

PRESBYTER ANTONIO MESSIAS remains in charge of the Narandiba church in the interior of Sao Paulo. He lives by faith, there being very little work for him to do in his small town. The invention of machinery for the cotton, coffee and peanut fields has done away with manual labour. This man has been with us for years. He is faithful, and firm on the Word of God. He should move to a larger town for the sake of work for his daughters, but says he will not move until the Lord sends someone else to care for the little flock of faithful there. Great will be his reward in heaven.

PRESBYTER JOSE DE LIMA is in charge of the new church of Piraporinha. Jose and his family were brought into the church in 1965 through the influence of his children, who attended a daily vacation Bible school. He and his wife are always on the job. An electrician by trade, working for the local water company, he spends all his spare time for the work, at meetings, in visiting, and he is now digging the foundations for the new church building. He needs your prayers and co-operation for the supplying of the materials with which to build. The people are very poor in this area. The small room is packed each Sunday morning with eighty to ninety children in Sunday school and no more can be invited. The other meetings are crowded too. They need a church building quickly.

PRESBYTER RAIMUNDO SILVA is at present in charge of the congregation in Brasilia. This group has been

through storms and trials, suffered from hirelings, of whom there are many here, and now the government is considering removing the 56,000 families living in their wooden slums and opening up another remote place some miles from the capital. This man on his return from the conference went to visit a former deacon of Brasilia church living in the state of Rio de Janeiro and seeing the need—a suburb without a Pentecostal witness—he remained for four or five days, rented a hall and started a work. Please pray for this new group. As in the rest of the world, the church here is suffering from the spirit of indifference. The middle class have all they need without God. The poor have to work almost day and night to earn sufficient to meet the rising cost of living. Over the last three years the attendance at weeknight meetings has diminished considerably due to most of the members, men and women, working overtime, and the young folk work during the day and go to high school at nights. The week-end attendance remains good and souls are continually coming out of darkness into the light.

We praise God for all that is past and trust Him for all that is to come.

Brethren, pray for us.

HENRY J. AND EDITH JEFFERY.

The message preached in the Royal Albert Hall on Easter Monday

THE INDESCRIBABLE CHRIST



by David J. Ayling

Minister of Ulster Temple, Belfast

"A name which is above every name"
(Philippians 2:9)

SCIENCE tells me that every single sound uttered from the beginning of time still echoes in space, and that if we could capture these sounds we could listen again to the greatest words ever uttered: we could hear the sonorous tones of Lincoln giving his Gettysbury address; we could even recapture the sound of the angels' voices over Bethlehem, the night our Lord was born. Somewhere in space the sound lingers on.

Whether this is true or not, there is one message that has sounded more than all these; one word that echoes from our planet to the fringes of eternity, and is sung back to our hearts again in waves of seraph song; one name that is more spoken of, twenty centuries since it was first uttered, than ever before and, in the ages to come, will be more glorious yet: it is the name of Jesus!

How is His name above every name? What is it about the name of Jesus that makes it so pre-eminent?

Consider a few things that make it so.

His name is above every name because of the wealth it contains. His name is the combination lock that opens all the treasury of God. Breathe that name in prayer and the bank of heaven opens to you its resources. What do you need today? Have you come seeking an answer to prayer? "If ye ask anything in My name I will do it." Are you weak in body? "In My name they shall lay hands on the sick and they shall recover." Are you seeking the power of the Holy Spirit? "The Holy Spirit whom the Father will send in my name, He shall teach you all things." Such a wealth is mine since I learned the value of His name.

Yet Jesus is not just the key to the treasury of God; He *is* the treasury of God. God has not many answers to man's many problems; He has one answer: that is Christ. "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" (Romans 8:32).

On the banks of the river opposite to the Taj Mahal, in India, is a prison cell. Set in its wall is a gem which perfectly reflects the white marble of the palace in its surface. Jesus Christ is such a gem; all the wealth of the eternal Godhead is found in Him. I come with my emptiness; He is the bread of life. I come with my darkness; He is the light of the world. I come with my waywardness; He is the way. I come with my sinfulness; He is the Lamb of God that taketh away the sin of the world.

His name is above every name because of the power it displays. What power a name has! Four miles from where I stand tonight, at sunset, a yeoman of the guard will carry a bunch of keys round the tower of London; at every guard post he will be challenged and allowed to pass: they are the Queen's keys. Go to the Far East and cry the name of Mao Tse Tung and 440,000,000 Chinese will wave a little red book at you. But I have a key, I have a

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D.2108

book, I have a name that is greater than them all: "All hail the power of Jesus' name!"

Think of that Name's resurrection power. Remember those who signed their names to certify that Christ was really dead. Caiaphas put his name there. He said, "It is expedient that one man should die for the people." Pilate wrote his name there. He said, "See ye to it." Cæsar's name was there on the tomb, daring any to come and move that stone. Beyond that Satan put his seal there to testify that Christ was finished. But when all these had done their worst, John met Him triumphant on the Isle of Patmos, crying, "I am he that liveth and was dead, and, behold, I am alive for evermore."

Think of His saving power. That is why I am a preacher. I know not the condition in which you came to this service, what your state of soul or sin, but I care not; I have an answer, a solution, a message that can change the weakest and most hell-deserving of us, for "Whosoever shall call on the name of the Lord shall be saved."

THE AWESTRUCK DISCIPLES

Think of His returning power. The angels stood by the awestruck disciples and said, "This same Jesus shall so come in like manner as ye have seen him go." You have not seen the fullness of the power of Jesus yet. Don't judge that name by the few drunkards converted, the few lives changed, the few weak evidences of His power in an avaricious, self-seeking age. This same Jesus is coming again and then every knee shall bow.

Have you met those poor people who are always name dropping? They say in every conversation "I met the bishop today," "My Lord So-and-so said to me." But I have a name!

"Name of Jesus, living tide: days of drought for me are past;
How much more than satisfied are the thirsty lips at last!"

His name is above every name because of the honour He deserves. The ancients recognised seven great wonders of the world. A newspaper in America recently set a competition to discover seven modern wonders to equal them. Among those selected were a saturn rocket, an atom bomb and a piece of plastic. Yet the One who is the greatest wonder of the world we would not dream of placing with any of these. He stands astride the centuries, measuring light years with His hands. "Jesus Christ the same yesterday, today, and for ever." What honour can we hope to give to him? Imperial Rome cracked and fell before His cross. Time measures its years from His birth. Heaven and hell bow before Him and creation aches with a longing for His return.

To honour the name of Jesus has exhausted the musical genius of Handel, the artistry of Michelangelo, and the words of a Poet Laureate. Again and again we have tried to do it justice and have turned away stunned by its brilliance.

And yet the tiniest child can kneel in prayer and murmur His name, and He is there. What honour can be hope to give Him?

Napoleon's medals were made from the gun-metal of his cannons. They simply bore the name of the battle, the date, and the inscription "I was there." But once they were won they could not be bought for a king's ransom. Christ carries in the heights of glory one shining medallion which says "I was there." The name Jesus, given Him in the poverty of Bethlehem, He now carries in triumph to the throne of glory!

His name is above every name because of the fellowship it bestows. What other name can do this? If we had come to do honour to Shakespeare we could read his words; if we had come to celebrate Burns we could think of his immortal memory. But no other would dare to say as Jesus did, "Where two or three are gathered in My name, there am I in the midst." Yet Christ claims this eternal prerogative. And He is here.

What a fellowship His name bestows, first of all, with each other. In the dark days of last August, in Belfast, an aged saint stood to thank God for His protection of her life. She had been driven from her home by the threat of a petrol boomb. But we all felt the depth of real fellowship as she thanked God

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for sparing her. Then someone struck up a chorus that we have been singing ever since:

"Under the blood of Jesus, safe in the Shepherd's fold;
Under the blood of Jesus, safe while the ages roll:
Safe though the worlds may crumble, safe though the stars go dim,
Under the blood of Jesus, I am secure in Him."

That is the fellowship of His name.

Then what of our fellowship, not with each other, but with Him? Whatever else happens in this hall tonight make sure you meet with Christ.

His name is above every name because of the future it holds. Every other name has but a few fleeting years to light its torch to fame. And most names are forgotten soon after their lifetime. But some names are so great that they are passed down the generations. But Christ's name is above all others, for He is alive from the dead, alive in the power of an endless life.

Every age only adds to His lustre; every century brings fresh glory to His cross; every day brings fresh trophies to His feet. What a thrill it would be if today you were brought to Christ here in London's Royal Albert Hall. Is it any wonder that God has committed the future into the hands of Christ? Revelation tells us that He holds the seven stars in His hands; that He holds the open book of the future in His hands; that He holds the sharp sickle of judgment in His hands.

THE FORGIVENESS HE OFFERS

If you would share any future with Him then get to know Him now.

His name is above every name because of the forgiveness He offers. This is the first wonder that strikes the sinner about the name of Jesus. It offers him God's forgiveness. The first chapter of the New Testament spells it out in letters of flame. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matthew 1:21).

How much is God willing to forgive? His forgiveness is as great as His name.

He will forgive all that we have done without Him: those deeds that we have done when we have shut the thought of God from our mind; those actions we would not like our mother to think of, let alone a pure Saviour; those thoughts that eat like acid in the soul till they corrupt our whole being. Can God forgive those? Listen! "If we confess our sins He is faithful and just to forgive us our sins" (1 John 1:9).

He will forgive all that we have done with Him. Our greatest sins are not those gross deeds of human folly; our greatest sins are the things we have done with Jesus Christ. What have we done with our loving Saviour?

Think of those who gathered round His cross. There were three kinds of sinners and there still are. There were cruel sinners, covetous sinners and conscious sinners. They still gather round His cross today. Can He forgive those?

Sometimes we have forgotten Him; we have gone our own way, concerned with our business life: like those on Good Friday twenty centuries ago, who

(*continued on page 373*)

Letters

I thank God that He can save the soul and heal the body. Five years ago I was in hospital suffering from rheumatic fever, which left me with a damaged valve in my heart. Last July I had to attend the doctor because of sudden attacks of pain, breathlessness and also swelling of the ankles. The doctor gave me some tablets, but these brought no relief. The next time I went I had to see a different doctor and he decided to send me to see a heart specialist. He indicated the necessity for an operation and ordered me to hospital. He said that if I did not go for the operation I would be in and out of hospital continually.

One Sunday evening Pastor Lavender asked that those in need of prayer should go out to the front of the congregation and in obedience to God's Word I went. The swelling went down, but as I was still getting pains and breathlessness I went out for prayer on two later occasions, the last time being on the Sunday before I was due to see the specialist on the Wednesday. By that Wednesday the pain, breathlessness and swelling had all gone. The specialist took several tests, but he could not understand why I had been sent to him in the first place, and he told me that I could go away and live a perfectly normal life.

I have had no further trouble from my heart since then, so I do indeed praise God that I can testify to His healing power, which is the same today as it was 2,000 years ago!

ANNE COOK.

Gloucester.

DEAR MR. EDITOR,

We are back from Kumasi and are hoping to settle to a routine once more. I must say how much I enjoyed reading the EVANGELS which awaited us; specially those dated March 14th and April 4th. The EVANGELS I distributed to the pastors at the Church of Pentecost Convention were greatly appreciated and since our return one pastor from Togoland has written to ask to receive it regularly. All our visitors read them when in our reception room and many take copies away. Praise God.

MARGARET M. LADLOW.



Margaret M. Ladlow's page

TESTIMONY TIME

Mr. and Mrs.
Rev. White Preachers,
Elim Pentecostal Church,
Present at Kumasi.

April 19th, 1970.

Dear Rev. Preachers,

I am greatly happy to write to you my personal testimony, that by your kind prayers and healing hands placed on my head and neck pains last night, I was instantaneously healed and enjoyed sound sleep and awoke with no traces of the pain, which previous I do on every rising. I therefore trust am free in Jesus' name for ever. Amen.

In appreciation, am here expressing my warmest thanks to both yourself and your dear good wife in the services of our Lord. God bless you both. Praise God. Hallelujah, amen. I am a Methodist and you have done much to me where the doctors never reached.

I beg to be,
Sir and Madam,
Your healed one,
E. O. QUARCOO, ESQ.

I am sure you have enjoyed reading this letter and will be interested to learn that the man who wrote it attended the eight-day crusade held on the market square at Bantama, a district of Kumasi, the capital of the Ashanti region of Ghana. Together with three trained workers from our Ghana Elim Bible College we were able to proclaim the full gospel each night. In a subsequent conversation with Mr. Quarcoo we learned something of his background. His father had died when he was just a boy and so he had to work hard to support his widowed mother. Thus as a small and not very robust boy he worked for a fisherman and often had to carry heavy loads of fish on his head and shoulders. Later in life it became evident that permanent damage had been done to his neck and upper spine. He attended a well-known hospital for X-ray investigation and a course of treatment, but for many years he had never been free from pain, particularly during the night.

When he came to the service the next evening after his healing his face was shining with joy as he handed up his written testimony, and later he told us that after being prayed for he had gone home and retired to bed, fallen asleep easily, feeling peaceful and relaxed, and to his amazement had slept until 9 a.m., a thing unknown to him for many years, and awakened with a wonderful sense of well-being and freedom from pain. What a faithful God we have and how He delights to glorify His Son. We can still say in the words of Peter "and His name through faith in His name hath made this man strong" (Acts 3 : 16).

A testimony of a different type was given by one of the Crusaders of the Elim church, Koforidua, on a recent Sunday evening. Paul Tetteh told how the Lord was able to help him contend for the faith when he travelled to his home town to visit his mother, who was seriously ill. He found to his dismay that his mother was unable to eat or to speak. Pagan friends brought a special amulet for his mother to wear to protect her from ju-ju and evil, but Paul, in spite of jeering laughter, spoke up fearlessly and told all the family that the Lord was able to heal his mother. He pleaded with her to remove the amulet, but she refused. However, in spite of opposition he prayed the prayer of faith and his mother was able to speak and take nourishment immediately afterwards. There and then Paul asked his mother to become a true Christian and finish with all pagan beliefs. She would give no clear answer, but said that some day soon she would come over on to the Lord's side. We shall continue to pray for this woman and for all our Crusaders who courageously take their stand and bear testimony to all they have learned of God's power and goodness when they return to their villages or their home towns.

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SITUATIONS VACANT

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ITINERARIES

The President:
May 30, Salisbury; 31, Bournemouth, Springbourne (11 a.m.), Winton (6.30 p.m.); June 1, Parkstone; 2, Weymouth.

London Crusader Choir:
May 31, West Thurrock.

K. McGillivray (Taiwan):
May 30, Tamworth; 31, Selly Oak.

Miss O. M. Jarvis (India):
May 30, Scunthorpe; 31, Grimsby.

D. Mills (Ghana):
May 30, Kingston.

Joseph Smith:
May 30—June 1, Paisley; 2-4, Alloa; 6-8, Edinburgh; 9-11, Clydebank; 13-15, Coatbridge; 16-18, Govan; 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

BIRTH

BIRCH. On April 6th, to Stanley and Rosemary Birch, of York, God's precious gift of a daughter, Sharon Ruth, a sister for Stephen.

DEDICATION

RADWELL. On April 26th, Angela Elizabeth Radwell (born October 31st, 1969), daughter of Margaret and John, at Elim Pentecostal Church, Southampton. Officiating minister: Rev. J. Craig Kennedy.

WITH CHRIST

DAVID. On April 28th, Mrs. Edna David, after much suffering courageously and patiently borne. Officiating minister at funeral: D. A. Lambelle.

PARRY. On May 3rd, Dyfrig Theophilus Parry, a devoted and faithful servant of Christ in Beulah Elim Pentecostal Church, Pontardulais. Officiating ministers at funeral: D. A. Lambelle, K. Smith (Bolton) and A. W. Leavesley (Llanelli).

THRUSH. On April 28th, Hariet Thrush, aged 91 years, oldest member of the Elim Pentecostal Church, York. Officiating minister at funeral: A. Brooks.

BALLYMENA CONVENTION
ELIM PENTECOSTAL CHURCH
CASTLE STREET
Saturday, June 20th
in the Town Hall at 3.15 and 7 p.m.
Speakers :
T. L. MIDDLETON (Birmingham)
W. O. HOLOHAN (Newtownards)
Singing by Melbourne Street choir and Alexandra Avenue teenagers
Soloist : MR. A. McALEESE (Cullybackey)
REFRESHMENT FOR ALL
D.2115

PLAN TO VISIT THE
BEESTON CRUSADE
in the ELIM CHURCH, led by
REV. ALEXANDER TEE AND PARTY
commencing
SUNDAY, MAY 31st, at 6.30
Nightly (except Friday) at 7.30
Please pray for those who will seek salvation and healing

COMING EVENTS

BISHOP AUCKLAND. June 7. Elim Pentecostal Church, Tenters Street. Sunday school anniversary services at 2.30 and 6.30. Theme: "The lighthouse."

BOURNEMOUTH, Winton. May 31. Elim Pentecostal Church, Hawthorn Road. At 6.30. Visit of the President, W. R. Jones. June 7, at 6.30, visit of W. J. Maybin (Croydon). Convener: G. Backhouse.

CLAPHAM, London, S.W.4. June 13. Elim Pentecostal Church, Clapham Crescent. District Presbytery rally at 7.30. Preacher: the President, W. R. Jones. Convener: W. J. Maybin. Items by the London Crusader Choir.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GLOUCESTER. May 30, 31. Elim Pentecostal Church, Park End Road. Saturday at 7. Sunday at 11 and 6.30. Services conducted by G. Wesley Gilpin and Elim Bible College students.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HIGH WYCOMBE, Lane End. May 30. Evangelistic rally at 6.30. Speaker: Tony Chamberlain (Romford). "Main theme," Dagenham singers. Afternoon village outreach. June 13. Open-air evangelism throughout the day, provided by students of the Elim Bible College. Evangelistic rally at 7 p.m.

KENSINGTON TEMPLE. June 8. Kensington Park Road, Notting Hill, W.11. Lee College Singers from Cleveland, Tennessee. At 7.30. Service convened by the President, W. R. Jones.

LONDON, East Ham, E.6. June 5. Elim Pentecostal Church, Central Park Road, corner of Kimberley Avenue. Monthly Brotherhood meeting at 8. Speaker: D. Snooks. All men welcome.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PORTH. June 6-14. Elim Pentecostal Church, Pontypridd Road. Crusade by D. A. Lambelle. Sundays at 6.30 and 7.45. Weeknights at 7.30.

SALISBURY. May 29, 30. Elim Pentecostal Church, Milford Street. Visit of the President, W. Ronald Jones. Friday at 7.30. Saturday, Presbytery business meeting at 2.30, rally at 7.

SOUTHAMPTON. June 7. Elim Pentecostal Church, Park Road, Freemantle. Special visit of Miss J. Darnell. 11 and 6.30.

SWADLINCOTE. June 7. Elim Pentecostal Church. Sunday school anniversary. Sunday at 2.30 and 6. Preacher: Tony Jones, of Mansfield.

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July 24th—August 7th

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THE INDESCRIBABLE CHRIST *(continued)*

simply passed by and left Him on a cross. Can He forgive that?

Sometimes we have forsaken Him. Perhaps we once professed His name; now we are in a far country, far away from the cross. They forsook Him that day He died, "They all forsook Him and fled." Can He forgive that? Sometimes we have rejected Him; we, in heart, have stood by the priests and crowd and shouted "Crucify!" We did not want Him. He disturbs us. Yet in our hearts we wonder is it possible He can forgive even that? Sometimes we wanted to accept Him, but we just did not have the courage to take the step; we passed the opportunity by and now we are Christ rejectors by default. Can He forgive that?

They did all this and more to Him at Calvary and yet from the cross His first words were "Father, forgive them." He wants to forgive those who forgot Him, who forsook Him, who rejected Him. And He will forgive you if you will let Him.

I have presented to you something of the worth of Christ's indescribable name. It is worthy of far more than I can ever tell. But have you ever honoured Him? There is only one way you can do so; that is to let Him become your Lord and Saviour.

There is also a way in which you can dishonour Him: to hear all we say about Christ and then to do nothing about it; to know how much He deserves your love and then to leave Him; to feel the wonder of His forgiveness reaching out to save you and then to forget Him!

In the coronation service there is a part of the ceremony called the recognition. The Queen stands facing her people and the minister says "Sirs, I here present unto you Queen Elizabeth your undoubted queen; wherefore all you who are come this day to do your homage and service, are you willing to do the same?" Then the people with willingness and joy acclaim "God save Queen Elizabeth."

So there is a crowning moment in every evangelistic service when the claims of Christ have been presented and we must be ready to make our response. This is that moment. Now is your opportunity. Your opportunity to begin to discover personally the wonder of the indescribable Christ.

THE FAMILY ALTAR

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

Monday, June 1st — Psalm 12:1-8

" The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times " (v. 6).

This illustration is used not to suggest that there was impurity at any time in God's words but to quicken the imagination into appreciating the purity of God's words by comparing them with a glistening piece of silver. There has been much dross in the interpretation men have put on His words, but the words themselves have always been pure. There is no such thing as progressive holiness in relation to God's words. This is why the psalmist could say, " Thy words have I hid in mine heart, that I might not sin against Thee." Not only do they check us when we are tempted to do wrong but they impart the desire for purity; and as we read and meditate upon them they purify our vocabulary.

Tuesday, June 2nd — Psalm 13:1-6

" I will sing unto the Lord, because He hath dealt bountifully with me " (v. 6).

Faith in God creates a wonderful resilience of spirit. David had passed through stormy seas, and in his distress cried out, " How long wilt Thou forget me, O Lord?" But once he moved into calmer waters, he burst forth into praise to God for deliverance. He refused to allow the sadness of the past to sour his spirit today. Rather than complain about his turbulent passage, he thanked God that it had been the means of a fuller revelation of God's love and power. Praise is always the richer when circumstances have thrown us upon the promises of God and we have emerged unscathed through their fulfilment. Now, maybe, you are tried by the tempest, battered and bruised by the fury of life, but shout in faith, " I believe God that it shall be even as it was told me." Then when the storm subsides, you will sing with greater fervour, without a twinge in your conscience for having doubted Him, " He hath dealt bountifully with me."

Wednesday, June 3rd — Psalm 14:1-7

" Oh that the salvation of Israel were come out of Sion ! " (v. 7).

The practical atheism of the present day is resulting in the breakdown of morality as it did in David's day and as it will always do. When the fear of God is removed the way is open for all manner of evil. Unless the Holy Spirit makes us sensitive to sin, we shall become as accustomed to it as the slaughterman is to the offensive smell of blood. Isaiah seemed quite complacent with existing conditions until he saw the Lord, then he was horrified at his own corruption and at the sinfulness of the people in general. Only when we have a similar experience will we cry out with all the passion of our heart for the salvation of God. The glorious gospel of redeeming grace is God's answer to the degradation of this age. God, and He alone, can meet us in our need.

Thursday, June 4th — Psalm 15:1-5

" Lord, who shall abide in Thy tabernacle? " (v. 1).

We want to, but how can we? How can a sinner dwell with the everlasting burnings? How can he live in the presence of Him before whom angels cover their faces in worship? How? There is but one answer. By grace ! " By grace are ye saved." Grace sets in motion the purifying agencies of the Holy Spirit. God in His infinite love and mercy makes us fit for His presence. " The blood of Jesus Christ His Son cleanseth us from all sin." The substitutionary death of the Lord Jesus makes it gloriously possible for us to dwell in the presence of God for ever. " I am the way," said Jesus, " the truth, and the life: no man cometh unto the Father, but by Me."

Friday, June 5th — Psalm 16:1-11

" The lines are fallen unto me in pleasant places; yea, I have a goodly heritage " (v. 6).

No tongue can describe the heritage of those who trust in God. Many try, but when they have finished there is so much more to be said. " He maketh me to lie down in **green pastures:** He leadeth me beside the **still waters.**" " I sat down under **His shadow** with great delight, and His fruit was sweet to my taste." " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with **all spiritual blessings in Christ.**" " Who hath delivered us from the power of darkness, and hath **translated us into the kingdom of His dear Son.**" O friends, don't walk in the quagmire with such fertile valleys around you. Climb the hillside, view the land of Beulah. It is all yours—in Christ !

Saturday, June 6th — Psalm 17:1-15

" Hold up my goings in Thy paths, that my footsteps slip not " (v. 5).

David was aware of the complexity of his nature and of the subtlety of the Tempter. He knew that it was possible to do the right thing from the wrong motive. He could fight the Lord's battles for earthly honour and earthly glory. He could play his harp for the applause of men. He could sing his psalms to entertain his hearers. He could use his sling to raise a shout. He had to be on his guard continually. The Devil was so appreciative of all his talents. He told him that he was a good singer, an inspired composer, a worthy soldier, a great leader. It was all true, but it would have destroyed him had he fallen into the trap and become self-reliant.

Sunday, June 7th — Exodus 1:1-22

" But the more they afflicted them, the more they multiplied and grew " (v. 12).

The Hebrews were not to be suppressed, God was with them. The more they were afflicted, the more they multiplied. That is how God always wants it to be. He has given us exceeding great and precious promises to be our stay in the days of adversity. " Beloved, think it not strange concerning the fiery trial . . . but **rejoice.**" Rejoice in the midst of persecution ! Rejoice in tribulation ! Peter had tried it and knew its strengthening effect on the spirit (Acts 5:41). Refuse to be discouraged. Think of all the Lord endured for you. Never lose sight of Calvary. Be a worthy follower of your Master. Be a good soldier of Jesus Christ. Join the army of the irrepressibles !

EDITORIAL (*continued*)

which has no meaning in the scheme of humanity except some genetic contribution to a generation a million years ahead."

Philosophers would argue presumably that if there is a future, that future, not merely our thinking about it, or any hopes we might have concerning it, but the existence of that future itself will have an effect upon us as if it were present.

But if what psychology teaches about a sense of the future belonging to some races is true, it gives the lie to the oft-repeated view that the hope of the Christian, for himself, for the Church, for Israel, for the world is a phantasm in view of psychology's claim that this sense of the future creates energy in the peoples who possess it.

But the larger question claims our attention. Would there be any sense of the future apart from Bible revelation coupled with the witness of the Holy Spirit thereto?

We again make the point that those who have possessed an acute sense of the world to come have contributed most to mankind's welfare, in other words a sense of the future, the Bible-revealed future, stimulates faith and dedicated service to the Lord and to mankind.

KILL THE GENERATION GAP

by A. TEE

THIS beastly monster is dividing churches, ruining happy homes and wrecking the unity of the nation. Cannot someone corner, capture or kill the fiend?—for it is no friend of our already strained society.

Ever since the garden of Eden there have been teenagers with the self-same physical and mental changes. Clarence Benson cleverly shows the difference between a child and an adult:

Physically, the child is a framework, the adult a building.

Mentally, the child is a pupil, the adult a personality.

Socially, the child is a playmate, the adult a partner.

Religiously, the child is an inquirer, the adult a believer.

Teenagers are in the difficult in-between phase which is so full of exciting ambitions, extreme ideologies, glorious imagination, external bravado but internal frustration. Many young people know how to put their tutors, their universities, their political leaders and the whole world right, yet they cannot settle their own personal problems. Rebellion against "old fogies" drives many fine young people to unusual behaviour. Some have even gone "way out."

All of this and much more calls for *understanding in depth*. Background study is very important. Exciting positive projects will challenge and channel the splendid energy which our precious teenagers have in abundance.

The Bible never segregates any one age group for specialised treatment and the local church is looked upon as one whole, not as a paper parcel in which there are half a dozen self-contained units. The eye cannot do without the ear and the ear cannot do without the eye.

Topics of mutual interest must be so geared as to excite the youthful and yet inspire the others.

Some encouragement is wiser than a lecture. Tactful guidance is more palatable than talking down to a highly spirited young person.

Slowly, with utmost patience and sincere interest, young people will come to respect those who will take time to talk out problems. Sometimes this can be done in groups, but often alone. One young fellow on his twenty-first birthday was overheard talking to his chums. He said, "During my teens I found my dad a fearful chump, almost an ignoramus, but during this last year he seems to have learned an awful lot."

You see, time, love and understanding will slowly filter through provided we use great wisdom.

A cup of coffee and a relaxed atmosphere can help and a lack of time must not drive things to a hurried close. Other engagements in dad's diary are of no interest to a teenage son. Young people love to feel they are wanted and that time is given to them in abundance. Trotting out pat answers is seldom the way to create co-operation and enthusiastic appreciation.

EVANGELISM

No one can win young people better than young people. They understand one another. They seem to be on the same wavelength. With a spot of wisdom behind the scenes older workers can suggest and channel youth enthusiasm into projects which will benefit the church and also the community. Who loves a challenge more than young people?

Outreach work of all sorts is the menu young people love. Working on evangelistic projects is a thrill which all ages enjoy. Discussing the successes and the problems together takes one's mind away from the age-gap and puts it on to common yet vital interests.

An open home is a joy for young and old people. They can sing round the piano, have ample happy laughter, listen to an L.P. or two, then discuss a spiritual topic with light refreshments.

Summer time offers additional opportunities for all-age fellowship. Boat trips, picnics, games for children as well as open-air village evangelism for adults all have their place.

Common interests, with united effort resulting in common problems, victories, and even defeats, can bring an all-age fellowship and everyone can happily benefit. There is an old Italian proverb which says "If the old had the energy to do and the young had the experience of doing, then nothing would remain undone."

A CHAIN OF EVENTS (*continued*)

ask for water baptism and in a short time, rejoicing in the Saviour, she too, sought this wonderful experience of Pentecost.

Then, too, the lady who now owns Candy, got talking to the minister's son and the son's wife and strangely enough they had been in Portugal at the same time as our own missionary, Peter Griffiths. So these two servants of the Lord also began to seek God and they were soon rejoicing in this most wonderful of all experiences after salvation.

PAGE

How a visitor, two church members, a deaconess, and a minister and his wife received the baptism in the Holy Spirit and how a cousin was converted, baptised in water and in the Holy Spirit.
We feel that many of our readers could testify like this. Let us have your story so that others can be inspired to witness in the same way.

OUR DOG AND A CHAIN OF EVENTS

by A. V. GORTON

"I, being in the way, the Lord led me."

WE would never have a dog; or so we said! And then came our Elim Conference at Bournemouth. We had made arrangements to stay during Conference with my wife's cousin Rita who had friends staying with her who were moving to Rhodesia and who left while we were in Bournemouth. When they went they left their spaniel, Sally. Sally took no notice of us for the first day or so, but then she got to know us a bit, and so we, before we left, said to Rita: "If your friends can't take Sally with them we shall be quite ready to have her."

After a week or two we learned that we had been appointed to our Springbourne church. Earlier that week Rita's husband rang to say that the vet had advised against the dog being taken to Rhodesia because of its age and the Rhodesian climate, and that if we wanted the dog we would have to make an on-the-spot decision. We looked at each other, and no doubt prayed, and then we said: "All right, we'll have Sally. We're coming down to Bournemouth on Friday, and we'll see you then."

In the afternoon we were in for tea. Sally's master was there, but his wife had gone away for the day; she said she could not stay to see Sally leave her. Sally didn't go near her master but just sat between my wife and me. When we left she came with us right away; she adopted us as we had taken her and it just seemed wonderful.

When we moved to Bournemouth we kept a promise that we had made to the previous owners of Sally, a pedigree spaniel, that she should have a litter of pups, one of which, chosen by an expert, would be sent out to them in Rhodesia. Sally had her litter, eight of which lived. The pick of the litter was sent to Rhodesia in a special crate at the cost of some £25, but somehow it picked up an infection and died the day after it got to Rhodesia.

But we had seven more vigorous puppies! We advertised them and as a result a lady called. My wife invited her in and began to show her the puppies. One that she picked up she called Candy. This interested our visitor because she said, "You know, I was determined that if we had a dog I would call it Candy." So she took Candy. While my wife wrote the dog's pedigree the visitor looked around our dining room, saw my Bible, and commented, "You have a Bible there; you must be Christians." So my wife told her that I was the minister of the Elim Pentecostal Church in Springbourne, and immediately our visitor said: "Well, you know, I have come from Rhodesia and some year or so ago I studied the subject of the baptism in the Holy Spirit and began to seek God for it but never received. Then when I came to England and attended a church here in the city, I was talking to the minister one day and he told me that I received the baptism when I was saved and I didn't need to seek. Since that time I have left it." So my wife said to her, "I believe that God has called you here and I feel too that you will never be satisfied until you really seek and enjoy this wonderful experience."

So we got to know this young married woman and presently she began to seek God in earnest. We said, "It will be better for you to seek Him in your own home and receive there." Within a short time she was wonderfully filled with the Holy Spirit and spoke with other tongues.

Sheila began to testify in her own church of what God had done for her. About this time there were two other members of that same church who became very unhappy because of some difficulties there, so they couldn't continue, and they began to attend our church. After a while, becoming convinced of the importance, truth and necessity of the baptism in the Spirit they sought God and likewise wonderfully received in their own homes. Then the paid deaconess of that church, seeing the lives of these our friends, members, too, of the church, and the difference that it had made to them, told them that when she saw the amazing difference that the baptism had made to them, that she had begun to seek for herself and in a short time also, received this wonderful experience. She went to her minister and said: "Though I am the paid servant of the church I have received the baptism in the Holy Spirit and speak with other tongues. What shall I do?" He very graciously said: "Well, there is no doubt that you will want to speak about it. That will be quite all right."

Perhaps I ought to say also that through the work of looking after those puppies, our cousin Rita was a good deal in our home. We had great opportunities of talking to her. Presently she same to me to

(*continued on previous page*)

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THE ELIM EVANGEL

Vol. LI No. 23 June 6th, 1970 9d



LIVELY EXPRESSIONS AT THE ELIM MISSIONARY SOCIETY TABLEAU

(see page 379 for fuller picture)

BUT WHAT NEXT?

The Presidential address at this year's Conference



W. Ron Jones

THE coloured laddie who dashed into the telephone kiosk was not very big, but he reached it just a matter of seconds before the well-dressed business man. Hurriedly he dialled his number and was soon asking the question, "Is that Dr. Brown's residence, please?" The reply must have assured him that it was. "Please does Dr. Brown want a really good boy to work for him?" It was very evident that the doctor did not want a boy, he already had a very good boy and was completely satisfied, nor was he thinking of making any change in the near future.

The coloured lad put down the receiver and left the telephone kiosk. The well-dressed business man outside felt strangely drawn to this persistent boy. "Sonny," he said, "I couldn't help overhearing something of what you had to say. I don't want you to go on your way disappointed and jobless. You come home with me. I'll give you a job." A strange look came over that young dark face, for it was a shock to him that anyone, except those at the other end of the line, had heard what he had asked. "Oh, thank you, sir, that is so very kind of you, but I don't think that I will be coming with you, thank you all the same." The business man was noticeably taken aback. "But, son, by the sound of things you certainly need a job badly. I've just overheard you pleading with the folk at Dr. Brown's home." "Oh no, sir, you've got it all wrong, I don't need a job, I am Dr. Brown's boy, but I felt that it was time I checked up on myself."

It is good sometimes to check up on ourselves. In another context the Word of God declares, "Let a man examine himself." Any church or movement that is not big enough to check up on itself from time to time will soon decline. I feel that now is a good time for us to check up on ourselves. By the grace of God we have journeyed far since the first Elim conference was held at Elim Woodlands thirty-six years ago. Hundreds of churches have been opened and numberless lives have been won for the Master as a result of the glorious evangelistic flame which has burned in our midst. Many thousands have received the baptism in the Holy Spirit and have magnified God in other tongues. We have preached the tremendous truth that the Lord Jesus is the Great Physician, and miracles of divine healing have confirmed the preaching of the Word. It has also been our privilege to declare the thrilling truth of the Saviour's Second Coming.

In other realms, too, there has been encouraging progress. During the 1960s alone many exciting milestones were passed. We thank God for our college at Capel, for our purpose-built central offices at Cheltenham, and that during the latter part of the 1960s and in the early part of the 1970s Elim has given to the World Pentecostal Conference its chairman, Pastor P. S. Brewster, a very real honour. Then, of course, the last decade has seen the mighty Pentecostal witness and experience sweep over all denominational barriers. Those who sat in that first Elim conference could not have remotely conceived the gigantic strides that would be made by the time the 1970s had dawned.

BUT WHAT NEXT?

It is a new age. There is a new challenge. There are new circumstances and conditions. What must be our message to this new age? How must we meet the new challenge? How must we face the changed circumstances and conditions?

My imagination takes me back to the Sinai mountain top. Moses was there with God, who gave to him all the instructions about the tabernacle, down to the minutest detail. Let us never make the mistake of thinking that the little things do not matter so very much to God. This experience meant a completely new set of circumstances for Moses, and there was going to be an important message to proclaim the very moment he came down to face the people.

God speaks, "Moses." "Yes, Lord." "When you leave this mountain top and return to the people make absolutely sure that you build everything just as I have shown you." Or as we find expressed in the amplified version of Exodus 25:40, "See to it that you copy exactly their pattern which was shown you on the mountain."

Here is the unmistakable evidence that "He knoweth our frame; He remembers that we are

dust." God knew what would happen down there in the wilderness and how it could cause Moses to compromise the plans he had received in the mount.

There would be *the danger of compromise because of outside voices*. There would doubtless be many on hand to suggest a small alteration here and a tiny change there. Of course, they would take great care to make it clear that they were only suggesting the changes because they were convinced it would improve the appearance and appeal of the tabernacle. Friends, we must ever be careful of those who come to us with veiled suggestions of how we can improve on what God has shown us. Thank God tonight for our Elim ministers and members both young and older who have been in the mount. Elim was born in this way. Its message has been maintained throughout the years because of such vital experiences with God. We must never compromise. Though a thousand religious voices clamour for our attention ; though well-meaning friends suggest a trimming of truth here and a clipping of our convictions there, we must not heed them: if we do, it will bring about our destruction.

The spiritual temperature will fall low. Reason's scissors will clip faith's wings. At such a time as this we must continue to proclaim the vastness of the divine message. Jesus is still all that He ever was.

God has raised us up, given us a vision and a message, and we must continue to build according to what He shows us. But there was also *the danger of compromising God's plan because of inside voices*. The assertion of our own self will ; the seeking of our own glory ; the frightening possibility of just becoming professional preachers and professional Christians: let us make no mistake about it, these things destroy churches and movements much more quickly than any forces which might asail from outside. While I was in South Africa recently I was introduced to a book called *The Church as a Social Institution,* in which the writer declares that there are five stages in the life of a church or movement. There is that initial stage of inspiration and vision, which is marked by concern about the coldness of existing churches and a fervour that reclaims sure and certain faith.

Then comes the stage of necessary early organisation, when aims and beliefs are clearly set out for all to know. Next, says the writer, we enter into the period of high efficiency, during which time the movement has its official leaders who carry out their duties carefully and enthusiastically.

The author goes on to say that the next development is that the movement reaches the institutional stage when, quite frequently, the church's vitality is lost in the swamps of cold formalism, and its vision is dimmed by its attempts to gain prestige and recognition. It is at this stage that the church is no longer marked by its separation from the world but rather by the fact that it seeks every opportunity to make peace with the world.

Then follows the inevitable final stage of empty

(*continued on next page*)



formalism and corruption. Holy Ghost power to face the world outside gives way to selfish power struggles inside.

During these past days I have thought much on how one might sum up what God Himself has given to us, and I realise as never before how difficult it is fully to tell of the impact it has made upon us. I do feel, however, that something of this impact can be expressed in three thoughts.

The first of these is " First love," the second is " Sacrifice," and the third is " Souls."

What is first love? First love defies measurement; it worships in abandonment; it gives without counting the cost because it burns like a fire in the soul. And, praise God, we know something about this. So did the church at Ephesus. But there came that terrible moment when the Master had to say, " I have somewhat against thee, because thou hast left thy first love." I wonder where we now stand in this vital matter of first love? Let us think back to that time when God first spoke to us, and when heaven's glory touched our souls. It was then we sang " All my days and all my hours shall be Thine, dear Lord, shall be Thine." How is it tonight?

And then there is *sacrifice*. Let there be no mistake about it, we are where we are and we are what we are today because of sacrifice. Our ranks have always been filled with men and women, young and old, who have made tremendous sacrifice; people who, in the words of the great apostle Paul, can say " We were willing to have imparted to you not only the gospel of God, but also our own souls."

PERSONAL SACRIFICE

Our founders and leaders wrote history in the ink of personal sacrifice, God forbid that we should simply write it in bottled ink purchased easily for a few pence. Their early cry was, " What can we give?" May we never, never change it to " What are we going to receive?" I suppose that it is possible for us to extol the bleeding sacrifice of Calvary, and praise the martys whose blood stained the mouths of lions; eulogise the founders and stalwarts of our own movement and then when it comes our turn to sacrifice simply back out. I, with many others, was moved to tears of joy in the Royal Albert Hall on Easter Monday when I saw and heard again that evergreen symbol of Elim, Pastor Joseph Smith. These men have passed something tremendous on to us. The burning question is " What are we going to pass on to the next generation?" We must, without apology, without fear, without ceasing, preach and practise our beliefs, carrying them out to the deepest point of sacrifice.

And what about people's souls? The world still speaks in desperate need to us. God forbid that they shall look in vain because we have let the fires go out on our evangelistic altars. We must maintain a passion for the salvation of sinners everywhere or else we will backslide into a movement of materialism.

Friends, the pattern He gave to us is a Full Gospel one. The message from God that gripped our souls is a Foursquare Gospel message. We must ever remember that it was the message that made us, and not we who made the message. Our message is one that burns with fire and at the very heart of that fire are two mighty flames: the flame of Pentecost and the flame of evangelism.

Often, perhaps too often, we talk about forms and methods of evangelism. We must be careful here lest our discussions on methods simply result in dividing our efforts! Methods of evangelism include many things. Let me mention some. They include having a good training centre for young people who have felt the call of God to the ministry at home or abroad, pioneer crusades and church campaigns. It is because of a realisation of the importance of this latter form of evangelism that our evangelistic committee has decided to increase the ten-town crusades of 1969 to the twenty-town crusades of 1970. There are many other forms of evangelism, such as well-planned open-air witness, the reaching

(*continued on page 393*)

A summer parable

And it came to pass that as the time for holidays drew near, a certain member of our fellowship bethought him of the lovely countryside and the cool green grass, and his children bethought themselves of sandy beaches and much fun and games, while his wife bethought herself of a soft deckchair and much leisure from her manifold responsibilities. And he spake and said, " Come, and let us now depart to where we may enjoy our rest and change." " Thou speakest goodly words," said his wife, " yet there be four things we must do ere we depart." " Three things I can think of," said her husband, " that we ask our neighbour to minister unto our garden and flowers, to attend to the needs of our birds and our animals, and that our letters be forwarded, but no other cometh to my mind." " But the fourth is greater than all the others," said his spouse, " and it is this: that thou dig into thy purse, and pay thy tithes and thine offerings unto the Lord ere thou depart, that the good name of the church be preserved, that the heart of the treasurer be made glad, and that God's servant cometh not to want. Then all shall be well with us and we shall be blessed in all things." And he did hearken unto the good counsel of his wife, and did pay up ere he went, and the Lord did greatly bless them in their going out and in their coming in, according to His promise.

SELECTED.

A PRAYER MEETING

In Salem, Kentucky, a prayer meeting lasted for 153 hours, and those who took part in it could not adjourn, for they could not move. They were entombed miners caught by falling rocks, with nothing to eat ; a little water dripping down which they caught in a cup ; carbide lanterns which furnished a little light by using one at a time, and finally—utter darkness !

One of the men could have saved himself had he not run back to warn the others. These men were from twenty-five to thirty-seven years of age, all married but one. When they found that they could not escape they spent the time in prayer and song, and—after they were rescued—one of them testified as follows : " We lay there till Friday morning, I guess, and all got the victory except James. He failed. We prayed on then till Sunday morning. Then I said ' I am going to do some writing ' and, turning to James, I said, ' Boy, are you right or wrong ? I'm going to put down what you say.' He said, ' I don't know what to say.' Then turning his face toward heaven, he said, ' Put it down, I'm saved ! ' "

When the rescuers found the men they were still praying. One of the rescuing party bade them keep quiet, but they kept on praying until they were all taken out. The wives of the men had been gathered around the mine-opening for a week, their eyes red with weeping. When the men appeared, on their caps was pencilled this message: *" If we are dead when you find us—we are saved ! "*

MINISTRY TO THE SICK
London Crusader Choir

Scenes of pathetic need and prayerful remembrance

Not always are we in prison or in concert auditoriums ; sometimes we are with the desperately sick and suffering people of all ages. And so the choir visited the beautifully situated Cheshire Home in Mote Park, Maidstone. Here some forty men and women with incurable diseases gathered in excited enthusiasm to welcome the choir. The previous Sunday they had listened to the Crusader Choir on the B.B.C., but now face to face we share friendship and the music with a message. Favourite hymns and gospel songs with comments are presented by the choir leader, Douglas B. Gray. During the afternoon Jean Joseph related in amusing and descriptive terms some of her experiences when visiting Elim missionaries in widely separated parts of the world and following the service the choir broke up and spent some time mingling and talking with the patients. Such are the opportunities to reach men and women in their need and suffering with the message of hope and the love of God.

A few days prior to this visit the choir presented a festival of gospel song in aid of the Cancer Research Fund to a packed congregation in Bexleyheath. Addressing this great gathering was Winifred Ferrier, sister of Kathleen Ferrier who died as a victim of this dreaded disease. Also taking part were the Salvation Army band of Bexleyheath, and Tim Buckley of London Bible College. A great night of united endeavour when clergy, ministers and members from many local churches attended, with prayerful and practical purpose.

FROM SALEM SEAMEN'S MISSION IN ISAFJORD, ICELAND

" Glory, glory, hallelujah, the truth is marching on." These words come to me as I look back to last year and the years since the Lord called me into this particular ministry. It could be said that it has been an unbroken triumphal procession. I am convinced that the Lord will complete this work by giving a perfect home for seamen in this place, which is desperately needed.

In the last year 4,140 seamen came here from thirty-two nations, of whom 1,140 were British. To all of them was given the Word of God, which was always received with joy, and I know of many who keep it carefully and want more of it. Devotions were frequently held on the ships, as well as several meetings for seamen in Salem, with refreshments free of charge.

It is our custom at Christmas to invite all seamen, of whatsoever nationality they are, who stay here far away from home. These are happy and blessed times and I believe that many have precious memories from them.

Some thirty British seamen were visited at the hospital last year as often as possible and got newspapers and books.

It is obvious that the work is always increasing in popularity both among seamen and their friends. Witness to it are the good reception on board the boats and the letters and greetings which pour in from everywhere, and even money to assist the work as from the Fleetwood Fishing Vessel Owners' Association Ltd., just before Christmas.

SIGFUS B. VALDIMARSSON.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: W. R. Jones (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.
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EDITORIAL

"THE best conference ever" seems to have been the general verdict of all who were privileged to attend our Annual General Conference this year at Blackpool. Though the phraseology may have been different from person to person, all to whom we spoke expressed the same sentiment.

It has been our privilege to attend every Elim Conference since 1933, thirty-eight in all. We share the impression that this year's was certainly among the best; the fellowship and the ministry will long be remembered. God also blessed us with ideal weather. The spontaneous comments about the conference auguring well for the future of our beloved movement were noteworthy: it was noteworthy how many people commented thereon.

How we longed, and doubtless everyone shared in this, that every Elim member and Sunday school scholar could have been with us to share in the fellowship and partake of that sense of blessing that inspired all who came with a new sense of purpose and new dedication.

Now, after God's gracious blessing in the Easter conventions and at the Royal Albert Hall on Easter Monday, we look forward with eager anticipation to next Easter Monday, and as friends have returned to their churches with the news of God's blessing on this year's conference, you who were unable to attend this year will want to be present next year—the same place: Pontin's Holiday Camp, Lytham St. Annes, Blackpool; the date, May 8th to 15th. We have already begun to prepare for this in administration; now is the time for you to do the same.

It would be invidious to single out individuals for thanks; to all who helped so enthusiastically, in ministry and organisation, we express our appreciation.

As we approach Elim's sixtieth anniversary ideas are in mind for the next three or four years, which, if God wills, we hope, in due course, to put to you for your co-operation, for in every venture for God we realise how much we depend on this, from every Elim member from the oldest to the youngest.

And now we turn again to the task of the everyday work of our churches. While we thank God for the stimulus of such occasions as we have experienced this year it is realised that upon the week-by-week loyalty, faith and labours of our members, officers and ministers our stability rests; this is Elim and you are Elim; loyalty when the stimulus of the big occasion is past; perseverance when frustration makes us faint; courage when problems arise in business, or home, or church, that seem insoluble; strength when the enemy comes in like a flood; it is the Spirit of the Lord who will put *him* to flight.

Let us pass on to you the word of exhortation from 1 Corinthians 15:58 which the President, W. Ron Jones, twice gave to the conference: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE SUNDAY SCHOOL —A CENTRE OF EVANGELISM



by Derek J. Green

THOSE non-Christian children in our area are not necessarily going to a lost eternity! Are they? I am sure you are immediately thinking of Scriptures to prove that all who do not accept Christ are lost. Perhaps you feel that children before the age of discretion will merit the mercy of God. Perhaps you are trying to decide what is the age of discretion.

I am not trying to start a theological discussion along this line. My statement is "They are not necessarily going to a lost eternity." Let me get to the point. They are unnecessarily going to a lost eternity. Christ died for them as He did for us. They should be re-routed to an eternity with God. And it is our job to do it.

It is possible for us to sit in smug complacency, occasionally passing judgment on the present evil age, but we fail to do anything about it. When a child is lost, hundreds of people will leave their previous plans and search for hours until the child is found. It is a tragedy, however, that hundreds of children and young people within our reach are lost spiritually and so often we are guilty of neglect.

In Matthew 28:19,20 Christ commissioned the Church to "go and teach all nations, baptising them. . . ." This infers that teaching should usually precede conversion and that teaching should lead to conversion. I would suggest that Sunday school is one of the most fruitful centres of evangelism.

MOST EASILY ATTRACTED SECTION OF THE POPULATION

An alert church will use every means to attract people to the gospel. A wise church will also realise where most of its results come from and invest well here. We are often prepared to spend hundreds of pounds on a campaign because it offers quick, though sometimes small, returns. In the Sunday school, however, where we should be planning for long-term results we often expect big returns for little or no investment.

It is a fact that children and young teenagers are the most easily attracted age group. I remember going to one of our churches in the north of England for a campaign two or three years ago, where the Sunday school was only attracting about twenty-five per week. After one week's campaign, where we had about 400-500 per night, the Sunday school attendance the following Sunday was seventy-five.

MOST FRUITFUL GROUND

Jesus spoke of a sower sowing seed in various kinds of ground, and while perhaps a certain harvest may be reaped in poor soil a wise farmer would sow most of his seed in the good soil rather than by the wayside. Nine months after the crusade I mentioned earlier the minister of the church wrote to me to say that five of the teenagers who had made a decision for Christ during the crusade had just been baptised in water. Statistics back up the fact that in Sunday school we are working on the most fruitful ground. Four out of every five of our church members have been through the Sunday school and three out of every four Christians decide to follow Christ before they are twenty-one.

A sensible farmer concentrates on his most productive fields first and then turns his attention to the less productive hillside fields. Today I fear there is a tendency for us to give more attention to drug addicts and similar special cases, while we neglect the well-tested fields of Sunday school work.

There is a great need for people who will consistently give themselves to sowing the seed and tending the young plants in Sunday school. An alert teacher with the love of Christ in his heart will see each of his pupils as a soul for whom Christ died.

MOST INFLUENTIAL PART OF THE CHURCH

I wonder if we have realised the potential of our Sunday schools. A Sunday school of 100 can directly influence 6,000 people each week when we consider

(*continued on page 394*)

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

WHO WANTS A LIFT-UP?

"God's call to the life above" (Philippians 3:14).

The Bible calls upon us to give ourselves a "lift-up"!

1. *Lift up your eyes* (Psalm 121:1) VISION.
2. *Lift up your head* (Luke 21:28) HOPE.
3. *Lift up your voice* (Isaiah 40:9) PROCLAMATION.
4. *Lift up your hands* (Psalm 141: 1, 2) PRAYER.
5. *Lift up your hearts* (Lamentation 3:41) DEDICATION.

A POEM

STRENGTH THROUGH THE WEEK

I don't know why, but every time I stay in bed on Sunday,
The extra sleep just doesn't help; I'm all worn out on Monday!
But when I rise and go to church my soul absorbs new power
That helps me through the coming week,
And strengthens me each hour!

AN INCIDENT

MUTTON AND TURNIPS

It happened at Spurgeon's orphanage and was told by the famous preacher himself. One day when his children were in need of food a local greengrocer gave them six dozen bunches of turnips, adding, "I hope someone else will supply the mutton." When Mr. Spurgeon returned to the orphanage a farmer stood waiting for him with a sheep which he had fattened, killed and dressed for the children. There was no connivance. Neither knew anything of the other's intention. God, the heavenly Father, in His wise providence, arranged that meal.

To refuse to give turnips because we cannot give mutton is to forget the overruling providence of God, who is a God of detail. Give what you can, and trust the Lord to supply the rest. It is by the combined giving of loving hearts that God spreads His table for those in need. "Give, and it shall be given unto you, good measure, pressed down, shaken together and running over shall *men* give into your bosom." And if men will do that, what will not our God do!

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ELIM

EVANGEL

CONFERENCE SUPPLEMENT

Vol. 4 No. 8 *JUNE 1970*



The President, Pastor W. Ronald Jones, welcomes Dr. Charles W. Conn, U.S.A. With them is the retiring Secretary-General, Pastor H. W. Greenway.

ELIM PENTECOSTAL CHURCH CONFERENCE

The introductory services, reported by

LEON C. QUEST

SHOWERS of rain were falling as we arrived at Pontin's Holiday Camp, Blackpool, on the first Saturday of the conference, but very soon showers of blessing were experienced as we met old friends and new by the hundred, with a smile and a handshake. Relationship in the flesh and in the Lord revealed that fellowship of love, light and life spoken of in the epistles of John. The enjoyable meal was followed by another feast of spiritual food in the Princes Theatre, introduced by the North West Elim Choir under the leadership of Mr. H. Semple, of Knottingley.

The retiring President, A. B. Tee, then took the chair at the induction service of our incoming President, W. R. Jones. A real family spirit prevailed as Alex Tee led us in singing "Let the Fire fall." Soon our hearts felt the warmth of the Spirit's presence. What a great Elim family of all ages in love with God the Father and His Son, Jesus Christ! Then came the induction of Pastor Ron Jones by Pastor Alex Tee, who presented him with a Bible. Then followed a duet by two of the daughters of the President, Glenys and Rhiannon, singing "Let me touch Jesus." Then Pastor Alan Caple sang beautifully "All He wants is you," and then came the presidential address. This appears in this EVANGEL. The President, looking back to past blessing, sacrifice and leadership, referred to the challenge of the seventies and the new age. His theme was that of Moses on the mount (Exodus 25:40), that he should build after the pattern which was shown him on the mount, even for such a time as this. First love, then sacrifice, then passion for the salvation of sinners everywhere. The flame of evangelism, the flame of Pentecost, and the flame of the blessed hope must burn in our hearts. "The fire," he said, "cannot fall on empty altars."

Early on Sunday morning melody of another type was heard; the voices of babies crying accompanied by the song and scream of land birds and seagulls. The already large congregation joined in the morning ministry of praise and prayer. At this first morning service of the conference Pastor L. P. Cowdery, of Plymouth, preached on fellowship with



The induction of Pastor W. Ron Jones to the presidential office by the retiring President, Pastor A. Tee.

God the Father, and His Son Jesus Christ. This seemed about to be the theme of the conference, "Fellowship."

The communion service later in the morning, led by A. B. Tee, is unforgettable. Dr. Charles W. Conn, General Overseer of the Church of God in America, brought the Word to us from John 15, on the True Vine, the Branch, fruitbearing, and our dependence upon Christ and His dependence upon us. His in-

cisive and inspiring exposition helped to set the tone of the conference.

At the evangelistic rally conducted by the President, W. R. Jones, A. Wilson, the Superintendent of our churches in Ireland, spoke to a large congregation on John 17:1: "The hour is come." His call was to everyone to consider the value of his eternal soul, to consider the glories of heaven that God has prepared for those that love Him, to consider what the Bible has to say about the day of judgment, and to consider the terror of an eternal hell. We rejoice that many responded to the call to repentance. I know of one Christian lady whose unsaved husband came and was converted. Hallelujah! Indeed this conference is a time of rich fellowship and the best is yet to come.

On Monday morning at 7.45 R. B. Chapman, the Field Superintendent, led the devotions and D. J. Green spoke very appropriately on Luke 9:32, "And when they were awake they saw His glory."

While more delegates were arriving Leon C. Quest, chairman of the Bible Study series, led the large congregation in hymn and prayer and the usual chorus "Bless Thy Word unto our hearts" as S. Beresford commenced his inspiring series of Bible studies on "The wonder of God's way and warfare in redemption," in which he gave us the experience of the two on the road to Emmaus.

The day continued in feasting and fellowship. The ministerial conference commenced at 3.15 p.m.

The usual business of the ministerial session of the conference is the admission of ministers to our fellowship and its approval of their proposed ordination.

In addition to the acceptance of ministers this session approved a proposal to hold a joint ministerial conference with the ministers of the Assemblies of God in 1971.

The great evening rally convened by J. T. Bradley will long be remembered. The mighty ministry of our guest speaker, Dr. Charles W. Conn, set the tone of the conference. His ministry was commented on continually during the conference. The spontaneous reaction of ministers to his call to rededication inspired every member of the congregation. As we closed this great service we felt that everyone echoed the convener's statement, "We have heard tonight an address from a Christian statesman; we cannot do better than close with the dedicatory hymn 'When I survey the wondrous cross.'" It seemed that a new sense of dedication and purpose had come to us in that service.



D. Green, Janet Bacon, L. C. Quest and R. Rees, who helped to arrange and run the children's features and services.



Open-air service on the sea front conducted by R. B. Chapman.

TUESDAY

Reported by PETER SANDERSON, Beeston

WE were all surprised as we awoke on Tuesday morning—the sun was shining! It was to be a glorious day in every aspect. Following Monday evening's meeting the ministry of Dr. Charles Conn in the devotional service was eagerly awaited. We were not disappointed. Following a time of prayer and a duet from two Wrenthorpe brothers—" Blessed Redeemer, Thou art all in all to me "—the way was prepared for the ministry of the Word. Speaking from Galatians 6:12-16 Dr. Conn thrilled us as he declared that the cross is the only glory. Using Paul as an example the speaker declared that although the apostle was a great intellectual, possessed the authority of Roman citizenship and was learned in the complexities of the Jewish religion he did not glory in any of these things, only in the cross of Christ. Unforgettable was the moving picture Dr. Conn drew of how Saul of Tarsus, the wolf, set out to devour the sheep at Damascus and was thwarted by the intervention of the chief Shepherd. The wolf became a lamb—hallelujah!

Following breakfast, ministers and laymen met for the morning business session. Many may imagine that such sessions are dull and dreary but the blessing of God was very evident today. The passion and longing for the souls of men was manifest in the discussion on evangelism and even in difficult and controversial debates the love of Christ was very real. While all this was going on there was plenty of activity in the camp. John Cuthbert led a youth viewpoint on the spiritual nature of Christian stewardship, while Ron Mackenzie looked after the younger children. In the morning Bible study, always a great feature at the conference, Stanley Beresford spoke of the life of Moses. A man *refusing* the glory of Egypt, a man *choosing* the affliction of the people of God, a man *esteeming* the reproach of Christ greater than the riches of Egypt, a man *forsaking* the attractions of Egypt and a man *enduring* as a good soldier. There was a lesson for every Christian.

After another excellent lunch the annual " Jamboree " took place—the conference photograph! Patiently directed by Brian Garrard the crowd were manœuvred into camera focus and in a matter of seconds it was all over. Before the crowd dispersed a shining blue mini-bus glided into view, the first-fruits of the tremendous efforts of our young folk and ladies who had consistently saved Green Shield stamps. The President offered a prayer of dedication and then the keys were handed over to David Butcher, who with his wife Maureen will be driving the bus to the Transvaal. It was also good to have with us Miss Karen O'Conner from the Green Shield Stamp Company. Do remember CMP 15H and pray that God may use this vehicle for His glory.

The evening meeting took up where we left off in the morning. Following items from Elim Bible College students, a brief greeting from our two African visitors and also from Gilbert Dunk (New Zealand), we were ready for the Word of God. Basing his message on Romans 1:14-17 Pastor George Jeffreys Williamson showed us the apostle Paul's attitude toward the gospel. He was not ashamed of it for he knew its power and indeed

A point of order !

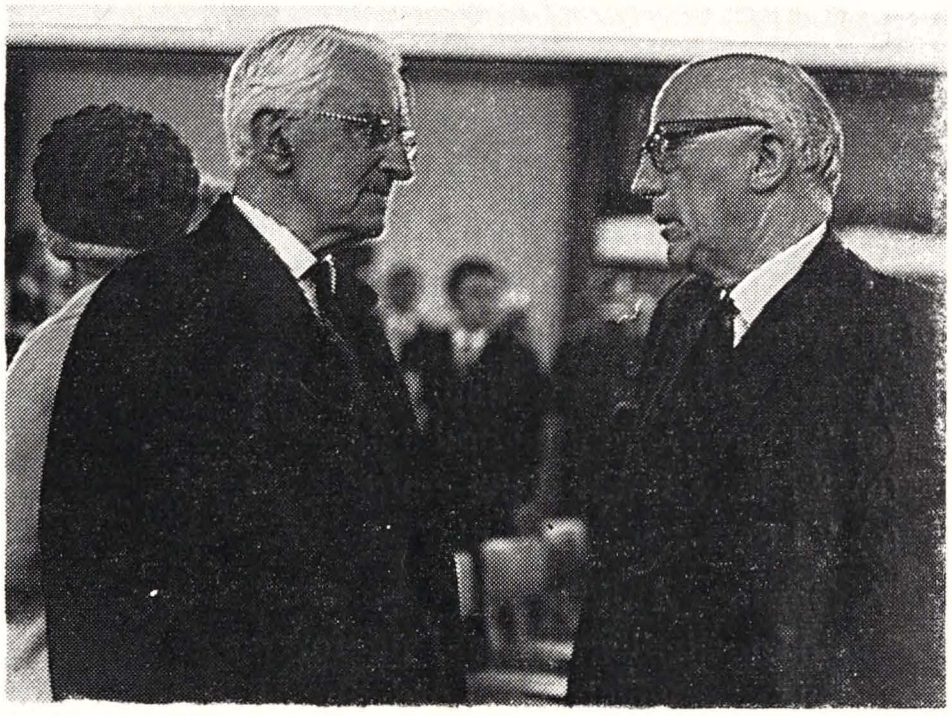




Any answers? Plenty apparently. Peter Sanderson, who helped run the children's features, is on the left.

was a debtor to preach this good news. We heard about the gospel of an open book which revealed the gospel of an open fountain leading on to the gospel of an open tomb and culminating in the gospel of an open heaven. Once again the anointing was upon the Word.

As we made our way, some to their chalets, others to the late night special, some to the chapel seeking the Holy Spirit, all of us were grateful to God for such a day, and for such a wonderful Saviour.



Two Pentecostal veterans. J. Nelson Parr (left) and John Woodhead.

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.

Thessalonians 3:5: *". . . and the Lord direct your hearts into the love of God, and into the patient waiting for Christ."*

Lord, give me patience, grant Thy grace,
Help me to trust where I cannot trace.
Lift me up on wings of faith
Into the realm of Thy heavenly place,
Hushed in Thy presence, calm and still,
Reveal unto me Thy perfect will.

Clothed in Thine armour, ready to fight,
Shunning the wrong, desiring the right.
Filled with Thy Spirit and love divine,
Claiming Thy promises, making them mine.
Talking of Thee and Thy great transaction,
Lifting lost souls from hell and destruction.

Teach me, dear Lord, to be instant in season,
Explaining the way, giving the reason,
How Thou didst leave the heights in glory
For redemption's plan and salvation's story,
Shedding Thy blood a ransom for all
That the " whosoever " may heed the call.

Thou art risen, ascended, victorious,
Bridging the gap, so grand and glorious.
Where is there One like unto Thee,
Whose love is so deep and wide as the sea?
Low at Thy feet I now adoring fall,
Offering prayer and praises to my all in all.

DORIS ELIZABETH HARTLEY.

Report of WEDNESDAY of Conference week

by PETER HILL, minister of our Ashbourne church

PEOPLE who still hold to the myth that conference is a wonderful holiday and time of relaxation for all personnel ought to study carefully the activities of Wednesday, May 13th, at Blackpool. Approximately seventeen hours of almost constant activity to be crammed into one short report.

"We have got to think big for God."

"A great concept of God will make us a great people."

"A limited view of the Almighty is the cause of our impotence."

These and other apt comments highlighted the anointed ministry of H. W. Greenway in the pre-breakfast service, as he expounded with great liberty Psalm 18:19: "The Lord hath brought me into a large place." Coming when it did, a great central keynote of this year's conference and one to set in motion with expectancy and fervour a busy day.

During the representative business sessions, voting took place for a new Secretary-General, and Rev. J. T. Bradley was elected, thus paving the way for the election of Rev. T. W. Walker to the office of Director of Publications. A standing ovation, the first of several during the remaining days of conference, was given to Mr. Greenway, in sincere appreciation of the tremendous volume of work he has handled for thirteen years so magnificently in Elim's "top seat." Two items of particular interest during this day were the decision to have a special month of prayer throughout Elim churches next March and the long-awaited formal introduction of all-age Sunday schools in our movement. We can never have enough of the Word of God. An interested visitor and speaker during the morning was Mr. W. E. P. Lovesey, a solicitor, who handles, prayerfully and efficiently, some of Elim's legal matters.

Probably one of the finest missionary rallies for years was held in the evening, ably convened by David Ayling. In the service itself seventeen nationalities were represented, and by the time 10 p.m. had come Mr. Ayling had featured every one of our fields in the most inspiring fashion possible. Those taking part included Olive Garbutt (India), David Mills (Ghana), Ken McGillivray (Formosa) and Alan Renshaw (Rhodesia). Two brethren from the Congo were present to tell us of the blessing God is bringing to their land. More than 90,000 Christians and 1,450 churches in fifty years. In a truly effervescent manner Dominique Kalele and Samuel Mupoya, Congolese pastors, testified to the work God had wrought through some of our early missionaries including Leslie Wigglesworth.

The missionary rally was brought to a climax with a thrilling tableau and pageant illustrating every facet of our missionary work worldwide, and the presentation by Mrs. Gorton for the E.W.M.A. a cheque totalling £4,125 for the Serve Our Stations project. God bless the ladies in this wonderful effort.

A hurried snack, and then into the late night coffee bar, organised with the camp staff in view. Led by Wynne Lewis and Alan Caple, a modern folk and blues programme was warmly received by a good crowd of young people, many eager to find a real meaning to life. Well into the night the work went on until the glorious harvest of eight souls for Christ.

A busy day, yes, but one that commenced with challenge, showed worldwide advancement, and saw the result in salvation. Let us indeed think big for God.

THE DYING HERO

(2 Timothy 4 : 6-8)

1. **A Farewell Recognition.**

"I am now ready to be offered up, and the time of my departure is at hand."

2. **A Satisfactory Reflection.**

(a) "I have fought a good fight."
(b) "I have finished the course."
(c) "I have kept the faith."

3. **A Glorious Anticipation.**

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

—Clarence H. Benson.

All conference photographs in this issue of the "Evangel" are by Brian R. J. Garrard.



Youth in action in the Princes theatre.

THURSDAY

Reported by ALAN CAPLE, minister of Elim Pentecostal church, Selly Oak

MINISTER OF SELLY OAK ELIM PENTECOSTAL CHURCH

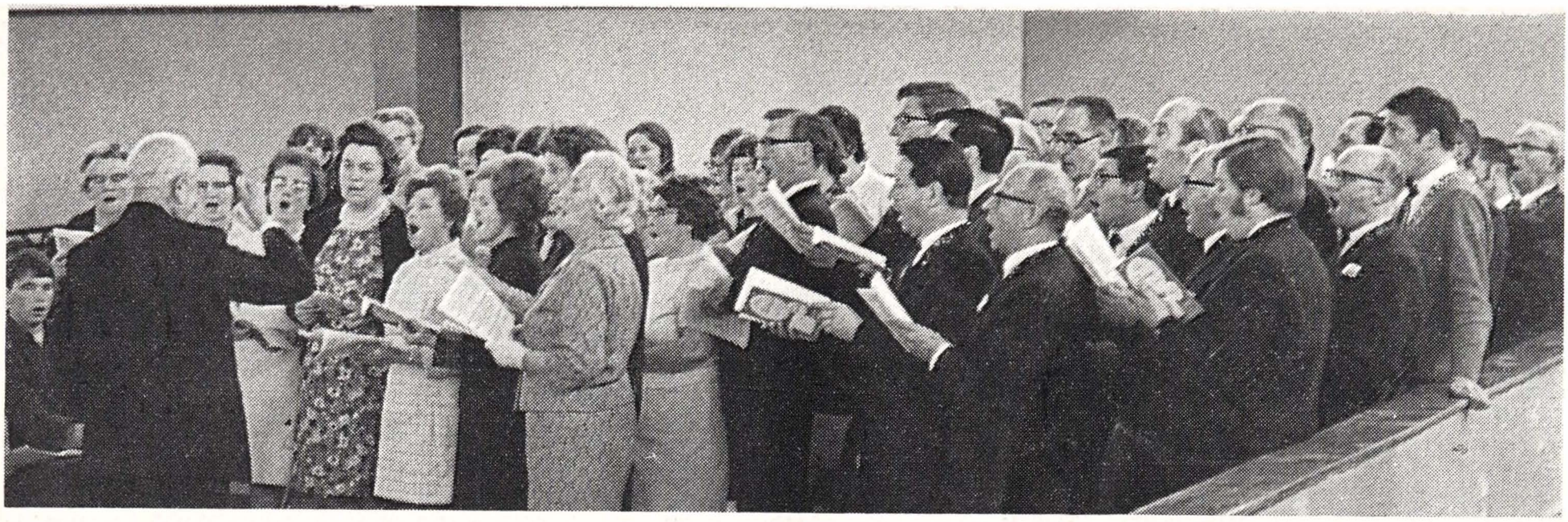
ANOTHER lovely day commenced with "Morning ministry" when the speaker was George Jeffreys Williamson, a member of the Assemblies of God Executive Council. He dealt admirably with the Old Testament character Elisha, as a called man, a tested man, an equipped man and an active man. I especially liked the thought that "God is always looking for busy men who will place themselves at His disposal."

After breakfast the delegates met for the annual Elim Church Incorporated Conference. Business was quickly completed. It was announced that E. S. Tribe had retired from pastoral responsibilities. Warm tribute was paid to him as well as to W. G. Turney, who had also retired, he having reached retiring age. It was also reported that churches in Kings Heath, Birmingham, and Ward End, Birmingham, had come into our fellowship.

The Elim Church Incorporated business concluded the communion service followed almost immediately, and soon Mervyn O. Thomas was leading us in prayer, after we had been told that he and his wife and family will be going to Kenya, seconded to the Pentecostal Assemblies of Canada's work there. A Crusader from our Cheltenham church, Derek Avron, sang the well-known "How great Thou art" as we gathered in worship at the Lord's table.

Pastor F. J. Slemming, from our Oxford church, brought the morning message. He, coming from Oxford, introduced his theme by reminding us why such men as Latimer and Ridley died. Quoting Hugh Latimer's words, "Be of good comfort Mr. Ridley, we shall light such a flame in England that will never be put out," and reminding how they faced death in victory together, Mr. Slemming went on to declare why a greater than Ridley died. The Lord Jesus died in all the shame and agony of the cross to identify Himself with man, defeat death and bring us salvation and victory in order that we can live and die gloriously for the Master. At the close of the service the President referred to two outstanding Elim ministers who had gone to be with the Lord. First, W. G. Hathaway, who had served the Lord in Elim for some forty years in pastoral and administrative capacity. He was described as a man with business, musical and literary ability, a man active in service for God up to a matter of hours before his death. Then G. H. Thomas, who was one of our earliest missionaries to Brazil and then to Spain, and was then appointed Elim Missionary Society Secretary, a position he held for fourteen years. He was a man Christlike and dedicated. Illness brought him much pain and suffering borne patiently and uncomplainingly. Among others mentioned in this service was Pastor T. E. Francis, now too incapacitated to continue his ministry, and the applause from the conference showed how much this brother is loved by so many.

In the afternoon delegates, at least some of them, took a last glance at the sun before settling down to listen to a debate on "Home Bible cells." Pastor



D. B. Gray leads the mixed choirs.



L. C. Quest, with L. Wigglesworth and Samuel Mupoya, at a children's service.

George Canty introduced the subject on behalf of the Evangelistic Committee. There were those who saw problems in the working out of this idea, and even some who introduced words like "dangerous," but no doubt there will be those who will go ahead with this method of evangelism, that "all means they might win some."

Following the discussion the conference reverted to the agenda and some business was attended to, before the delegates were able to enjoy a few minutes in the sun before the evening meal.

The evening service of the day was convened by T. W. Walker, the preacher again being our guest speaker, Dr. Charles W. Conn. This evening rally featured a special youth spot which was preceded by the enthusiastic singing of "The Lion of Judah" by Alex Tee, Geoff Cooper providing some very fine variations on the Hammond organ. During the service the President paid tribute to H. W. Greenway, who has retired from the office of Secretary-General. Mr. Jones expressed the sincere gratitude of the movement to Mr. Greenway for his thirteen years' service as Secretary-General, which appreciation was confirmed by a standing ovation. Mr. Greenway was too moved to give any reply but a simple "thank you." Obviously the moment was so charged with emotion that this was all that could be said, and it was enough, for we understood.

Mr. Walker introduced Dr. Conn, who told us how he met his wife and became a poet! His message dealt with a word found only once in the Bible, in Isaiah 57:15, "eternity." Once again we were captivated by the charm and eloquence of this Christian statesman. As he preached eternity became more real to us, especially as he told us of the home-call of his daughter, which took place only a few months ago, and how that for about ten minutes before she died she worshipped the Lord and then went home to be with the One she adored. After the close of the meeting Dr. Conn prayed for those who responded to his straightforward appeal to accept Christ, and also for those who acknowledged they wanted to give themselves completely to the Lord.

Pastor H. W. Greenway conducted "Late Night Special" to a crowded meeting and many speakers thrilled the audience as they told of incidents of bygone days.

During this time there were those also who were actively engaged in evangelism among the camp staff, and we are thankful for those who responded to our efforts in this direction. Our young ministers challenged the staff with the claims of Christ and, in a modern setting, were able to reach them and communicate this glorious message we love so much. To say it had been a full day is an understatement, but as we, at a very late hour, finally got to our beds we were thankful for the privilege of being at another Elim Conference.

(*turn to page 399*)

of young people in Sunday school, the gospel coffee bar and weeknight Crusader meeting; outreach through prison evangelism, and the use of literature, and the personal witness of every Elim member at every level. As a movement we must not waste our time in fruitless talks about whether it be this or that form of seeking to reach the lost. The hour has struck when we must, by the grace of God and in the mighty power of the Holy Spirit, use every form of evangelism that by all means we might save some.

But there is more to evangelism than all that we have yet said. The things I have mentioned are basically just methods of evangelism. Someone has said, "Real evangelism is . . . the sob of God . . . the anguished cry of Jesus as He wept over Jerusalem . . . the cry of John Knox when he pleaded 'Give me Scotland or I die' . . . the sob of a parent weeping over a prodigal child . . . it is the secret of a great Christian, a great preacher and a great movement."

This is our high calling. This age with its drug addiction among the young, and its bingo addiction among the middle age needs Jesus. This, our own beloved country, whose decrees on homesexuality and abortion have helped to set its low permissive standards needs the message God gave us in the mount. You can be an evangelist, a soul-winner, a witness in your home, in your neighbourhood, in your place of employment, in your Sunday school class and in your youth group.

As a movement we must be big enough to accept that there will come, from time to time, new methods of evangelism in addition to those we have already proved. But we must ever remember that there are principles of evangelism that remain; principles that were given us in the mount, and therefore must not be compromised on any account.

Our evangelism must always be Bible-based. No book can equal this book: it thunders with emphasis; it flashes with its own revelation; it deals with the vital truths of sin, conviction, repentance, new life, heaven and hell. We must evangelise with the Book in our hand. We want repentant converts. Let us beware of any form of evangelism which treats sin lightly and is just a means of religious entertainment. Our evangelism must always be saturated with Bible truth.

I believe, too, that our evangelism must be simple and direct. Worldly wisdom is not the wisdom of God. When Satan caused the wealth of the world to pass before the Master, Jesus could see that it would not aid in the establishment of the kind of kingdom He wished to set up. The prince of this world is an expert showman and he doubtless displayed his wares to the best advantage: "All the kingdoms of the world," all its culture, its art, its music and its learning. He would have reminded Christ of the importance of all these things, pointing out that the more highly educated his followers were in the matters of worldly knowledge the more easily would they win the people of the world. But with that wisdom that is from above, the Master saw that man's heart would not be changed by culture, though it scintillated with the finest thoughts of men. This is not a plea for ignorance but just a reminder that the early church, by a simple direct evangelism turned the world upside down, smote the giant gods of paganism and opened the door through which a new civilisation emerged. Let us ever remember that simple direct evangelism is still mighty powerful.

It is also vital that our evangelism has the seal of God. I find much of so-called twentieth-century evangelism nauseating. I would not even hazard a guess as to what God thinks about it. It savours more of the circus than the sanctuary. With its loathsome stunts to raise money and its sensational deliverance claims it brings reproach upon the gospel. I like what the Scripture tells us in Mark 16:20, "They went forth and preached everywhere, the Lord working with them, confirming the Word with signs following." Our evangelism, too, must have this divine confirmation. If we do not feel that it has, then let us determine to seek the face of God until it has. Jesus said, "If I by the Spirit of God

(*continued overleaf*)

Appreciation

May I bring to the attention of readers of the EVANGEL a part of the life of a man of God who has been an inspiration to many in the years he has served the Lord Jesus Christ. Pastor Charles Coe retired from the ministry of our Canning Town church, where he had laboured for many years, faithfully declaring the gospel.

For the past eighteen months brother Coe has been confined to bed in St. Andrew's Hospital at Bromley-by-Bow, and during this time he has not been idle; we know of two precious souls he has won for the Lord.

Space prevents me telling how, when people go to see him, he never complains, but rather he asks after this one, this pastor, this church. This has been an inspiration to all who have seen him.

May I ask all who read this to pray earnestly for our brother.

F. H. MAY.

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cast out devils then the kingdom of God is come nigh you." When we step aside from this order we will have to invent some human substitute which never succeeds in meeting the need.

I know only too well that things are difficult. We all know from experience that times are hard; but, friends, under the mighty hand of God we can know victory. Pastors, church leaders, deacons, Elim members, let prayer for the lost constantly be a prominent feature of our prayer meetings, for people cannot really pray very long before they awake to the fact that they must do something about things. This most challenging hour in the realm of evangelism can, under God, be our finest. Let this vital flame of evangelism burn throughout our movement as never before.

Then, of course, there is the other mighty flame I mentioned: *the flame of Pentecost.*

God's solution for barrenness is still the outpouring of the Holy Spirit. God's means of reaching a permissive age is still Pentecost. The dispeller of spiritual blight and spiritual mildew is still the active operation of the Holy Spirit. Fullness of life in the Holy Ghost is still God's remedy for fruitlessness and loss of spiritual joy. The answer to the frightening problems of today is still the Full Gospel message, proclaimed under the unction of God's Holy Spirit. We must constantly encourage our people to be filled with the Spirit, and to keep on being filled, otherwise when tomorrow's history is written it will be said of us, "They were only Pentecostal theorists." We must never forget that it is this baptism, this Holy Ghost unction which has marked us out as a God-attested movement. God said, "Not by might, nor by power, *but by My Spirit.*"

WHAT DOES THE FUTURE HOLD FOR US?

The answer to this vital question depends to a great extent on you and me. We must all take our place, remembering that we cannot all do the same things. God has not given all of us the same talents; we do not all possess the same ministry gifts. But the time has come for us to recognise and honour each other's gift and ministry as never before.

God has always given us fine administrators; in our ranks we have men of exceptional musical ability; God has constantly given to us gifted and anointed pastors and evangelists; we have many hundreds of loyal deacons; we have an army of dedicated Sunday school teachers and many thousands of born-again Spirit-filled members.

We must all be involved in the greatest thing there is, the extension of our Master's kingdom. We must encourage and inspire each other to serve the Lord enthusiastically in the realm in which He has gifted us.

I did not set out at this time to tell anybody what to do for God, or to list methods of doing it. Truth to tell practically all of us know deep down what ought to be done and we have certainly talked long enough on how to do it. I have simply sought to warn, to encourage, to challenge, and, I trust, to inspire each of us to do with all his might whatsoever our hands find to do. I am always thrilled when I read the story of Nehemiah. You will remember how the walls of the city were broken and the gates of the city were burned down. Conditions were enough to discourage anyone; that is anyone except a Nehemiah! He viewed the scene; it was such that it made him weep, and fast and pray. He had received a vision from God. He talked his vision to a group of men who at last caught the same vision themselves and cried with one voice, "Arise, let us build."

These very same men had sat down and wept and mourned in the midst of the broken-down walls and the burned gates month in and month out, and would have gone on doing so but for Nehemiah. It was he who so inspired them that they became men inspired. Friends, it takes a fire to start a fire. We must ever seek to inspire each other for God.

You who have been warriors for God over many years, fathers and mothers, young men and young women, let us inspire each other to a greater zeal for God, to a new realisation of privilege and responsibility, and to a new involvement in the proclamation of the glorious Foursquare Gospel message. Which all adds up to a new act of dedication right now, ever remembering that it is "They who know their God shall be strong, and do exploits."

THE SUNDAY SCHOOL—A CENTRE (*continued*)

their parents, neighbours, playmates and acquaintances. If only this influence were really appreciated the impact could be tremendous. It is a sad fact that so much of our teaching is only theoretical. Our job is not only to feed the minds, but to change the destiny of their souls. Having done this we must then direct their energies to evangelism. Every one you win is a ready-made winner of others. Our teaching should always carry a challenge and a prayer that the pupil will respond in action.

Teacher, your job is of primary importance to your church and the kingdom of Christ. Your class is one of the world's greatest opportunities for evangelism. Do the work of an evangelist. Our effectiveness is dependent upon our dependence upon the Holy Spirit.

Careful, prayerful planning will result in a better presentation of the Word of God and the Holy Spirit will work in you and through you, and in your pupils and through them. Evangelise in your class and through your class.

BROKEN FOR THE MASTER'S USE

An address given by VIRGINIA C. CRUZ to the Far East Advanced School of Theology (FEAST), Manila, Philippines.

IN the materialistic culture we live in, there is need for more power and influence in the propagation of Christ's gospel.

The gospel is to be preached to the poor, to the captives, to the blind, to the bruised, and to all (Luke 4:18): this includes men in leadership positions, men of financial security and affluence, men looked up to as pace-setters and decision makers in our goverment, institutions, and societies.

Surely, God is no respecter of persons. He used the farmer Amos, the fisherman Peter, the wise king Solomon, the professional Luke, and the intellectual Paul. He also used the woman judge Deborah, the queen Esther and the virgin Mary, and others. What special qualifications had these to be used of God? Was it their cleverness, education, rank or money? Of course not; it was their devotion and submission to God's will and cause.

Let us consider an incident in Mark 14. Jesus was a guest at Simon's home. While they were eating, a woman came in with an alabaster jar full of very expensive perfume: she broke the jar and poured the perfume on Jesus' head.

The disciples were censoriously indignant, and said, "What a waste!" They thought the perfume could have been sold for much money and been bestowed on the poor. But Jesus reproved the disciples and said, "Leave her alone. She hath wrought a good work on me. She hath done what she could."

The pouring of the perfume signifies love, respect and devotion to Jesus. While others took offence and were vexed to see the perfume wasted, Jesus accepted it as true love bestowed upon Him. And He said this act of faith and love would be told wherever the gospel is preached in the whole world, as a memorial to her.

We must beware of thinking anything waste which is bestowed upon the Lord Jesus. So many look on life only in terms of so many *pesos* or dollars. But not so with God. His emphasis on values goes against the world's commercial interest. People think in terms of cash. Jesus thought of eternal values. True love for God never has anything too good or too precious to offer Him. Talents, possessions, even life itself should be bestowed upon His service.

God can use the sharp intellect, as well as those who are not brilliant. A life dedicated to God's service—broken and outpoured in ministerial duties—is not a waste. There is abundance of joy in Christ's service. Someone has said, "Diminish nothing that is right, suppress nothing that may be turned to good; do no diminish your interests, but multiply them; live the largest possible life; conquer your sorrows by making the sorrows of others your care; master your desires by giving them a new direction; extend your life on every side." If we will do this we will discover the true meaning of life.

By way of death the Son of God draws men to Himself, Christ broke His alabaster box at Calvary, and shall we not break ourselves and pour out our best for Him? We can observe that when the woman broke the jar she took care that she poured it all out upon Christ's head. Are we willing to be broken for the Master's use and for eternal values? Are we willing to sacrifice our very lives and be involved in a serious business with God?

The ministry deserves our best. Every talent and potential should be exploited to the utmost. There seems to be one area where many are not willing to develop to the maximum, that of improving the mind in the search for knowledge about God and His work. True knowledge emancipates the mind, steadies the will, and inspires the heart.

Zeal without knowledge leads to fanaticism, and knowledge without zeal leads to futility.

It is high time that our schools and students should abandon their present preoccupation with trivial research and mercenary ambitions. The Bible renders education the service of inspiration and proper restraint. We only reach the climax of the relation of the Bible to the intellectual life when we come to Christ, receive His revelation and the anointing of His Holy Spirit.

We must keep busy communicating the ancient truths of the gospel to contemporary man; we must

(*continued on page 397*)

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June 6, Sheffield; 7, Burton-on-Trent; 8, Swadlincote; 9, Ilkeston; 11, Lincoln; 12, Ashbourne; 13, Derby; 15, Rotherham; 16, Mosborough; 17, Beeston.

Miss O. M. Jarvis (India):
June 27, Nuneaton; 28, Leicester; 29, Banbury; 30, Coventry; July 1, Rugby; 2, Northampton.

Joseph Smith:
June 6-8, Edinburgh; 9-11, Clydebank; 13-15, Coatbridge; 16-18, Govan; 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

BIRTH

BROOKS. On March 9th, to Dot and David, Sheffield, God's gift of a son, Adam David.

MARRIAGE

STIRLING—COOK. On May 9th, at Elim Pentecostal Church, Rotherham, James Stirling to Barbara Cook. Officiating minister: C. J. Watkins.

GOLDEN WEDDING

BROWN—JEWELL. On May 29th, 1920, at St. Margaret's Church, Barking, Essex, George William F. Brown to Jessie Rebekah Jewell (founder members of Barking Elim Church).

WITH CHRIST

LEE. On May 19th, Mrs. Cornelia (Connie) Lee passed to be with the Lord she loved. Aged 71 years. Sadly missed by Clifford, Sylvia and Ralph. Faithful member of Elim Pentecostal Church, Yeovil, for many years. " In quietness and confidence shall be your strength." Officiating minister at funeral: L. Lambert.

PACKER. On May 4th, Gilbert Stanley Packer, aged 84 years, of Springbourne Elim Church, Bournemouth. Officiating minister at funeral: J. Osman.

BALLYMENA CONVENTION
ELIM PENTECOSTAL CHURCH
CASTLE STREET
Saturday, June 20th
in the Town Hall at 3.15 and 7 p.m.
Speakers :
T. L. MIDDLETON (Birmingham)
W. O. HOLOHAN (Newtownards)
Singing by Melbourne Street choir and Alexandra Avenue teenagers
Soloist : MR. A. McALEESE (Cullybackey)
REFRESHMENT FOR ALL
D.2115

PLAN TO VISIT THE
BEESTON CRUSADE
in the ELIM CHURCH, Nether Street, led by
REV. ALEXANDER TEE AND PARTY
SUNDAYS at 6.30
Nightly (except Friday) at 7.30
Please pray for those who will seek salvation and healing

COMING EVENTS

BISHOP AUCKLAND. June 7. Elim Pentecostal Church, Tenters Street. Sunday school anniversary services at 2.30 and 6.30. Theme: "The lighthouse." June 18. Visit of Pastor J. McAvoy at 7.30. Convener: D. S. Williams.

BOURNEMOUTH, Winton. June 7. Elim Pentecostal Church, Hawthorn Road. At 6.30, visit of W. J. Maybin (Croydon). Convener: G. Backhouse.

CANNOCK. Forum Theatre. Pioneer crusade conducted by Alan Caple and David Woodfield, commencing June 13. See panel on this page for details.

CLAPHAM, London, S.W.4. June 13. Elim Pentecostal Church, Clapham Crescent. District Presbytery rally at 7.30. Preacher: the President, W. R. Jones. Convener: W. J. Maybin. Items by the London Crusader Choir.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HIGH WYCOMBE, Lane End. June 13. Open-air evangelism throughout the day, provided by students of the Elim Bible College. Evangelistic rally at 7 p.m.

KENSINGTON TEMPLE. June 8. Kensington Park Road, Notting Hill, W.11. Lee College Singers from Cleveland, Tennessee. At 7.30. Service convened by the President, W. R. Jones.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PORTH. June 6-14. Elim Pentecostal Church, Pontypridd Road. Crusade by D. A. Lambelle. Sundays at 6.30 and 7.45. Weeknights at 7.30.

SALISBURY. June 10. Elim Pentecostal Church, Milford Street. Visit of Evangelical Alliance council member, Mr. Clement Fennell, at 7.30. June 14. Welcome return visit of Dr. J. Calvin Holsinger (California, U.S.A.). 11 and 6.30.

SOUTHAMPTON. June 7. Elim Pentecostal Church, Park Road, Freemantle. Special visit of Miss J. Darnell. 11 and 6.30.

SWADLINCOTE. June 7. Elim Pentecostal Church. Sunday school anniversary. Sunday at 2.30 and 6. Preacher: Tony Jones, of Mansfield.

CHELTENHAM ELIM PENTECOSTAL CHURCH

STUDENTS' PENTECOSTAL FELLOWSHIP
PUBLIC RALLY

June 13th, at 7 p.m.

ST. GEORGE'S ROAD

Testimonies, reports and ministry by students and graduates. Come and hear what God is doing in colleges today.

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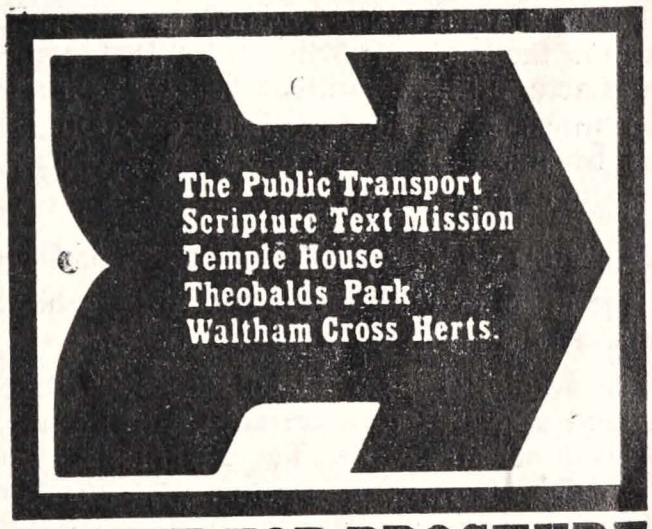
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Bridlington Youth Camp

July 24th—August 7th
PLEASE BOOK NOW TO GET A PLACE
Write for details to
Pastor David Williams (camp secretary),
48 Durham Street, Bishop Auckland
(Please enclose stamped addressed envelope)
C.2113

ELIM PIONEER CRUSADE
in
CANNOCK FORUM THEATRE
EVANGELIST :
Rev. Alan Caple and team
commencing
SATURDAY, JUNE 13th, at 7.30 p.m.
After-church rally, Sunday at 8.15
Then each weeknight at 7.30, Sundays at 8.15
Bring a coach- or car-load and pray
D.2119

LET OTHERS SEE



WRITE FOR BROCHURE

BROKEN FOR THE MASTER'S USE (*continued*)

renew our consecration, double our dedication; we must do what we can to impart to our generation the wisdom of the ages.

All that we are and have belong to God; He alone is worthy to receive back the strength and the very life that He has given us. Let us render to Him the precious ointment of our dedicated lives; let us be willing to suffer with Him now and reign with Him for ever. If we want God's approval upon our lives, let us be brave to die for His cause if need be.

Service for Christ is not a waste. "For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

The Pentecostal Evangel.

THE FAMILY ALTAR

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

Monday, June 8th — Exodus 2:1-10

" And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will give thee thy wages " (v. 9).

We cannot always be certain that the action we take is in the will of God for us. Sometimes there seems to be but one course open to us, and that a distasteful course, the consequences of which could be the opposite to what we desire; it could even threaten to end in tragedy. We are compelled to act in faith that this inevitable course of action, so utterly bewildering, will prove to be the will of God for us. Moses' mother with trembling heart took this course of action, and God honoured her daring faith and courage. He used that act to bring to pass the thing that Pharaoh sought to prevent by demanding the death of all Hebrew baby boys; for in his own palace, by his own daughter, the rescued child was unwittingly trained to be the deliverer of the Hebrews.

Tuesday, June 9th — Exodus 2:11-25

" And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren " (v. 11).

Though he had been brought up as an Egyptian, his heart was the heart of a Hebrew. He went out to see their sufferings for himself, and his heart was filled with a great compassion. Seeing an Egyptian smiting one of his brethren, he was filled with anger and smote the Egyptian. It was no use standing his ground, so he fled to Midian. There he had plenty of time to think while minding the sheep. Open rebellion was not the way of deliverance, that could only end in the massacre of his brethren. What was the way? Is it too much to suggest that this great question exercised his mind and became the subject of his prayers day and night while working as a shepherd?

Wednesday, June 10th — Exodus 3:1-12

" And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush " (v. 2).

There is nothing haphazard about God's choice. There never is. God appeared to a certain man—Moses. There was a job to be done, and Moses was the man of God's choice. In the light of history, there is no need to question why. Yet who would have thought that this shepherd, humbly going about his daily routine, was destined to such a great future? Here was a man deeply exercised in mind and heart about the condition of his people. That their deliverance was never far from his thoughts and prayers is not foolish speculation. When God calls a man for a specific task He chooses one who has caught His vision, or at least walks so close to Him that he is willing to do whatever He wants done at whatever cost.

Thursday, June 11th — Exodus 3:13-22

" And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go " (v. 20).

When God takes up our cause we are assured that the ultimate outcome will be in our favour. Moses was to assure Israel that after God had finished with Pharaoh he would let them go. There would not be an easy deliverance, there would be opposition; but opposition that God could easily handle. There would be no doubt about the final outcome. They who trust in the Lord will never be confounded. If we follow Christ, the greater Moses (Acts 3:22), our final deliverance from sin and Satan is certain. Satan with all his cunning and power has no chance against the Almighty. Around the throne of God will be a multitude that no man can number praising God for deliverance, and the Devil that held them captive will himself be a captive in the bottomless pit.

Friday, June 12th — Exodus 4:1-17

" Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say " **(v. 12).**

Though Moses was a man of exceptional ability, he was most modest; perhaps too modest, so God gave him a little push, " Now therefore **go**." First, he doubted that the people would believe that God had spoken to **him.** Second, he was not eloquent and the call of God had not remedied the defect (v. 10). Just as though God would have called him if he had not been suitable for the task ! He was God's man for the time, he had been preserved as a baby, trained in all the wisdom of Egypt, learnt to know God in the desert —and now God wanted him to get on with the job. If God has called you, stop dilly-dallying.

Saturday, June 13th — Exodus 4:18-31

" And Moses took the rod of God in his hand " (v. 20).

That was vital. It would have been little use telling the Israelites the wonders he had performed with his rod in the desert when **alone.** Would they have believed him? The rod was his authority, it confirmed that the Lord God of their fathers had met with him. Without it he would have been treated as an impostor, an agitator. As we go forth to fulfil Christ's commission let us see to it that we take the Word of God in our hand—that is our authority. By it we shall work miracles: wicked men will be silenced, captives will be delivered, the powers of darkness will be overcome—God will be glorified in the salvation of souls.

Sunday, June 14th — Exodus 5:1-21

" And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go " (v. 2).

Does that disappoint you? Did you expect Moses to speak with such power and authority that Pharaoh would tremble before him? There was no doubt that God had called Moses, no doubt that Moses had obeyed God's instructions to the letter; but the lot of the people worsened considerably in consequence. We must not be surprised if hardship and suffering follow obedience to God's call. Why do you think Paul exhorted us to be good soldiers of Jesus Christ? Surely because allegiance to Him means a battle. God has enlisted our help in the struggle against spiritual wickedness in high places. It means being a warrior, not a gentleman at ease.

BALLYMENA

ELIM PENTECOSTAL CHURCH
CASTLE STREET

Sunday, June 21st

11.30 a.m. and 6.30 p.m.

Weeknights at 8 p.m. Monday to Thursday

PASTOR T. L. MIDDLETON (Birmingham)

Soloist : MR. A. McALEESE (Cullybackey)

Convener : A. J. K. MAGEE

D.2117

FRIDAY

By PASTOR K. SMITH,
minister of Bolton Elim Pentecostal church

THE final day commenced with devotions conducted by Pastor P. S. Brewster, and I could see it brought him great satisfaction to have Pastor W. M. Plowright bringing a message in song. Their partnership in the gospel has lasted many years. Pastor A. Johnston's ministry was excellent, as he spoke of the ministry, outlined in Ephesians 3. He made a powerful plea to us to exalt Christ.

During the conference sessions other activities continued, such as the youth session conducted by Pastor A. R. Williams, and the children's feature in the hands of Pastor Tom Stevens. Pastor Beresford concluded his morning series of Bible studies, and I must confess I had a strong pull to attend them, but duty called of course. People spoke most appreciatively of his rich ministry. In the afternoons there were recreational activities for the young people and the children, under the guidance of Pastors M. Sherwood and B. Richardson.

Pastor Gilbert Dunk, the superintendent of our New Zealand churches, whom we were delighted to have at the conference, opened the session by the Scripture reading, and in the time of prayer mention was made of a number of sick friends, including Pastor E. Cole (Birmingham) and Mrs. D. Brewster. I liked Pastor Brewster's comment that he was " prayerfully optimistic " about his wife's health ; he must have realised that many throughout the country uphold them in prayer. Mr. C. J. Pendrill, a member of the Salary Committee, brought its proposal concerning stipends. He spoke of the considerable rise in wages in secular employment. It was noted that children's allowances were being withdrawn, which I thought sensible.

The layman from our Halifax assembly made a strong plea for the increases proposed when he said that " ministers have got to live, and we want a wife thrown in as well." Pastor Caple had carefully itemised every expense in an emotional presentation of the case: in it all I felt there was a genuine concern for brethren who were not getting the standard salary, a point cogently argued by Pastor G. Evans.

I was glad that Pastor R. B. Chapman expressed appreciation to the ministers, churches and members who had sent in contributions to help those not receiving their full salary.

A motion concerning Scripture Union publications was withdrawn, as was one on H.Q. offices. A proposal concerning affiliation with an American Pentecostal Fellowship brought the expected strong discussion, for many will remember the debates fourteen years ago on the matter. There was much deep feeling on the issue by two very opposite views, yet I could not help praising God for the very deep loyalty and love for Elim there is in our ranks, for one felt that all who spoke had the interest of the work at heart. One cannot help but admire our President's chairmanship, with his gracious, sweet-tempered, good-humoured approach, and the way he would stand and pray quite often over an issue. The matter was resolved by a recommendation that the issue should be studied by a committee appointed by the Executive Council, who would report to next year's conference.

Derek Green urged the adoption of the covenant scheme as a means of helping our churches, through the Exchequer ; we would commend this practical means to our churches.

It was good to see Pastor Ken McGillivray, and he brought a proposal that the E.W.M.A. secretary should be on the Missionary Council, which was adopted.

Eldin Corsie's carefully prepared proposition that a committee examine " The doctrine of the Church " received assent.

The proposal that Elim should make its position concerning divorce and remarriage clear, brought by Pastor Cuthbert for his presbytery, brought obvious comments. Pastor W. Kelly very forcibly argued that Elim's position is clear, and outlined the work of the committee on which he sat twenty-four years ago. Pastor Chapman struck a positive note when he suggested more teaching for our young people on the sanctity of sex and marriage. Pastor L. P. Cowdery's plea for compassion and understanding and his stand on this issue caused much stir and brought Pastor R. D. Bradley to the front on an issue he views very strongly. He was set fair for a good presentation of his case when Pastor W. Allen clean-bowled him, middle peg, with a full toss on a matter of procedure. Pardon the cricketing terms, but it was so neatly executed and so graciously accepted. It was debating at its best, I thought.

The final business was the proposal of the council on the influence of television and press on the morality of the country, referring to the increasing presentation of violence, sex and obscene language in the country by these means. A letter is to be sent to Her Majesty's Prime Minister presenting our objection.

The final rally was convened by Pastor H. W. Greenway, with Pastor George Jeffreys Williamson as the preacher, with supporting items from the Bible College. And so, inspired by great ministry and fellowship, we prepared to depart the following day to take up again our work in secular employment or church as the case might be.

BACK PAGE

SERMONS WE SEE

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear,
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run,
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness I am eager to be kind.
When a weaker brother stumbles and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
And all travellers can witness that the kind of guides today
Are not the ones that tell them but the ones who show the way.
A good man teaches, many men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honour learns to hold his honour dear,
For right living speaks a language which to everyone is clear.
Though an able speaker claims one with his eloquence, I say
I'd rather see a sermon than hear one any day.

E.G.

DIVINE HEALING TESTIMONY

THIS is a testimony of healing that happened in March of last year. One evening when our son Gary, then nine years old, was undressing for bed I noticed a small red mark on the inside of his thigh. It had been an extremely cold day, so I put it down to the rough winds and thought no more about it. The next day the mark was larger and Gary complained about an irritation behind his ears and in the creases of his elbows. This condition gradually got worse and by the Wednesday he was covered in a nasty rash.

My husband took him to the doctor, who diagnosed a type of eczema which was very difficult to cure. However, he prescribed some cream to be applied all over the body twice a day. In spite of being so brave about all this Gary cried each time the cream was put on, for by this time the skin was very inflamed and weeping in many places. Seeing him so distressed was more than we could bear, so on the Saturday we decided to stop applying the cream as it seemed to aggravate the condition instead of helping it.

By the Sunday Gary was very depressed and tired through loss of sleep, so Pastor Lavender agreed to have special prayer for him after the evening service.

The evening service was quite an ordeal, as Gary was so uncomfortable that he could not sit still. By the time he went to the front to be prayed for many doubts had entered my mind; he seemed in such a terrible way.

From the moment the pastor laid hands on him and prayed for him the irritation ceased and by the Tuesday the eczema had disappeared completely, not even a scar remained.

Talking about this to a friend a few days later, I mentioned being sceptical and Gary, overhearing, remarked, "I knew Jesus would make me better because I asked Him to." This illustrates the simple faith of a child and I am sure many of us can learn a great lesson from it.

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THE ELIM EVANGEL

Vol. LI No. 24 June 13th, 1970 9d



The President, W. R. Jones (left), with the Elim Missionary Society secretary, L. Wigglesworth, and the Green Shield stamp representative, Karen O'Conner, at the handing over of the minibus to the E.M.S.

THE MIRACLE OF AARON'S ROD

by Samuel Gorman



THE miracle of Aaron's rod took place, according to Exodus 7:1-12, when Moses and Aaron were confronted by Pharaoh and his magicians, who were opposed to letting the children of Israel leave Egypt, a plan God had purposed for them. Jehovah forewarned Moses and Aaron that Pharaoh would be stubborn and difficult, that he would not agree to the liberation of the children of Israel, and would demand a miraculous sign as proof of His authority and of their own authority as His representatives. It was then that Aaron, obeying the command of God, cast his rod to the ground, and it became a serpent. Nothing daunted, Pharaoh sent for his magicians, who turned their rods into serpents. Their success was short-lived, for immediately the serpent from Aaron's rod swallowed them (v. 12). At this display of authority and power Pharaoh stiffened and refused to let Israel go. It was not until after other confrontations by Moses and Aaron with Pharaoh, including certain judgments from God, culminating on the night of the passover, when the angel of death entered every Egyptian home slaying the firstborn son, that Pharaoh consented to release the Israelites.

Certain lessons can be learned from this incident, three of which are considered here.

IT DEMONSTRATED THE SUPREMACY OF GOD'S POWER OVER EVIL

A twofold explanation is given regarding the magicians imitating the miracle of Aaron's rod. One school of thought advocates that they did not actually change their rods into serpents, but instead by a clever trick, by sleight of hand, they substituted serpents for rods. The other opinion set forth is that God permitted the Devil to aid the magicians, so that with their enchantments they were able to imitate the miracle performed by God through Aaron. This is the correct opinion, the authentic account of what did take place; the miracle of Aaron's rod was really imitated. What the magicians did was a work of satanic power; they were the agents of Satan. Their action was followed by a demonstration of God's authority over their evil power, for the serpent produced from Aaron's rod devoured their serpents. In this there was a foreshadowing, a picture in miniature, of God's great power and authority over evil. It illustrates that in the last analysis God's authority and power *will* triumph over *all* the evil forces of Satan.

The Lord Jesus demonstrated this authority and power over the Devil and his diabolic cunning and force when they met in the wilderness, despite the fact that Jesus was at a physical disadvantage from lack of food and rest for forty days (Luke 4:2). What majestic authority the Saviour's words contained! "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (v. 8). To that authority Satan submitted and withdrew from the conflict defeated.

Incidentally, only the Master and those commissioned and empowered by Him are in a position to deal effectively with demon power. It is dangerous for others to attempt it, as some vagabond Jews discovered to their cost (Acts 19:13, 15, 16).

Finally, on this point, the power and authority of God (as demonstrated in the miracle of Aaron's rod) can destroy the evil in men's lives. A striking evidence of this is to be found in the Old Testament in the experience of Jacob at Jabboks ford. At daybreak God met Jacob, the cheat and supplanter, a man full of guile, and after wrestling with him God touched his thigh, putting it out of joint. In order to challenge Jacob to a confession God asked him his name. Jacob gave it, thus conveying that he was what his name signified, and asked for God's blessing. He received it, God declaring: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men." What a triumph for God in that life and what a transformation wrought in Jacob! What Jacob said

at the time and years afterwards confirms this. At the time he said "I have seen God face to face and my life is preserved" (Genesis 32:30).

This would suggest that having seen God face to face he was fortunate not to have died in the presence of God's overpowering glory, the wonder being that his life was not only preserved but transformed by the power of God. *Young's Literal Translation* is very revealing: "I have seen God face to to face and my life is delivered." He had been delivered from his evil life. Many years later, and just before he died, Jacob confirmed the transforming power of God in his life on that great day when he met God face to face. As he lay upon his bed Joseph entered, and the sight of him brought back to Jacob some of his ebbing strength. Joseph had his two sons, Ephraim and Manasseh, with him and he made this known to his father. Jacob asked for them to be brought to him that he might give them a parting blessing. He embraced and kissed them and laid his hands upon them, saying "The angel of the Lord which redeemed me from all evil bless the lads." God had met him as the angel of the Lord at Jabbok's ford and redeemed him, transforming his life. It is absolutely certain that the Lord by His authority and power can destroy the evil in the lives of men and women if they will but ask and trust Him to do it.

THE SEEMING TRIUMPH OF EVIL OVER GOOD

In the case of the miracle of Aaron's rod satanic power had a temporary success, when the magicians turned their rods into serpents. No doubt when

(*continued on page 405*)

NEW CHURCH BUILT AT ELLESMERE PORT

Report from "Ellesmere Port Pioneer"

THE "DO-IT-YOURSELF" CHURCH

Four years' voluntary labour

THE small group of members forming the local church of the Elim Foursquare Gospel Alliance, subscribe without reserve to Tennyson's expression of faith "that more things are wrought by prayer than this world dreams of."

In fact, the "do-it-yourself" building which took over four years to construct on a site in Alvanley Road adjoining "Sutton Beeches," and which was officially opened on Saturday in the presence of more than 200 people stands as incontrovertible proof that God does answer prayer.

Unlike many other new churches, the Elim church has been opened completely free of debt, and by the time the finishing touches have been put to the building, it will not have cost more than £5,000, although its valuation on present-day building standards is in the region of £20,000.

Whenever the handful of volunteers who were engaged on the building work were confronted with a crisis they held a prayer meeting, with some startling results.

The pastor of the church, Mr. A. Whitton, of 113 The Boulevard, whose full-time employment is at Vauxhall Motors plant, cited two of these examples to the "Pioneer" on Monday.

By the time they reached the stage of putting down the floor of the hall, their financial resources were completely exhausted. "We held a prayer meeting, and within a few days we received a cheque for £250 from Headquarters, stating that it was to be spent on paying for the floor. We had never mentioned to them anything about the floor, or that it had been already laid, but the money came as a direct result of prayer."

Later, they were faced with the problem of acquiring chairs, and prayers on their behalf were offered by members of the Bolton Elim congregation. "While the pastor of the church was attending the prayer meeting his wife received a telephone call that 300 chairs from Manchester Cathedral were available free of charge," said Pastor Whitton. God had met their every need.

The National President, Alex Tee, of Cheltenham, presided over the opening meeting. The church, which has seating accommodation for 140 people, apart from two side rooms which can seat a further sixty, was crowded to capacity, and the theme of the service was one of rejoicing and thanksgiving —"to God be the glory, great things He has done."

Pastor J. T. Bradley, on behalf of the National Executive, expressed the tremendous joy which the Executive felt concerning the achievement of the Ellesmere Port church under their devoted pastor. If the spirit which had been shown in Ellesmere Port could be manifested elsewhere, it would cause the Pentecostal testimony to explode throughout the country. "Given the vision, nothing can prevent its realisation," said Pastor Bradley.

He paid tribute to the wonderful leadership which

Pastor Whitton had provided to his fellow members who had undertaken such an ambitious project which had now reached fruition.

Prayer was offered by Pastor E. J. Thomas, of Liverpool, and the preacher was Pastor Beresford, of Blackburn.

The evening service was conducted by Pastor Beresford, and the speaker was the National President.

"THE NARROW WAY" Gloucester

By Michael Yates

Pastor: F. Lavender

EVERY Sunday evening at approximately 8.30 at a place in Worcester Street, Gloucester, called "The Narrow Way," there will be found about a dozen people, members of Gloucester Elim church, just ordinary people, but people who have a vision for the salvation of young people who have no aim or purpose in life and who are bound for a Christless eternity.

The leader is one of the church deacons, Mr. Fred Cooper, a man who spends much of his time and energy in youth work.

At any time from 9 p.m. onwards a steady stream of young people, aged from fifteen to twenty-three, will fill the small rooms over a newsagent's shop. They will be dressed in anything from smart suits to leather jackets, with "Hell's Angels" or "Con-Rod Club" painted on them. These young people have come in over a period of months, because of the long hours spent on the streets by the workers doing personal contact work and telling them of the love of Jesus and inviting them into "The Narrow Way" to talk further over a cup of coffee. Many hours of prayer, both by those actively engaged in the work and by many members of the church, have been spent seeking the Lord's help and guidance. For many months the work had been going ahead without any apparent results. One week there might be twenty people, the next week none.

It was very discouraging work, the Devil did his best to convince us it was hopeless. Then one Sunday a young man who had been talking, together with some of his friends, to one of the workers and then had gone out with them, returned a while later on his own. He wanted to talk further about salvation. Later that evening with two other lads, all three dressed in leather, he went upstairs to the prayer room and there all three gave their hearts to the Lord. Since that evening quite a number of lads and girls have given themselves to the Lord. We wondered whether they really meant it, but we have the joy of seeing up to forty young people come up every Sunday evening to hear the Word of God. The proof that it is real is that they have never been offered any gimmicks or attractions, not even music or records, just the Word of God and yet they are anxious to hear more. We would ask for prayer for these people, for they come from a very difficult background. Many of them are members of large gangs where violence, sex and drugs are commonplace. Quite a number have been in trouble with the law, some having been in prison or detention centres. For them to stand in front of their friends and testify to the saving power of Jesus Christ takes a tremendous amount of courage.

"The Narrow Way" is also open on a Friday evening at 7 for prayer and at 8.30 for contact work again. I pray to God that we might see many more young people come to the saving knowledge of the Lord as a result of this work.

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN INCIDENT

THE DEATH OF JOSEPH STALIN

Swetlana Alluyeva tells of the difficult and terrible death of her father. At the moment of passing he opened his eyes and cast a glance over everyone in the room. "It was a terrible glance, insane, or perhaps angry, and full of the fear of death. Then he lifted his left hand as though pointing to someone above and bringing down a curse upon us all. The gesture was incomprehensible and full of menace." *Christianity Today.*

A QUOTATION

"...TO TRANSCRIBE HIS LIFE IN OUR OWN"

"Would that all the party names and unscriptural phrases and forms which have divided the Christian world, were forgotten, and that we all might agree to sit down together, as humble loving disciples, at the feet of our common Master to hear His word, to imbibe His Spirit, and to transcribe His life in our own." JOHN WESLEY.

AN OUTLINE

BE LIKE YOUR TEACHER !

"When he is taught he will be like his teacher"
(Luke 6:40, R.V.)

1. The end of this instruction is that the pupil shall be like his teacher.
2. If the teaching is false it may end in destruction for both teacher and scholar (v. 39).
3. The teaching was very personal. Note the list of scholar's names (vv. 13-16).
4. It was training by association, and not in isolation. They lived, worked, prayed, and learned together for three years.
5. It was practical training. They learned as they worked at it.
6. The lessons were three: (1) *a cheerful acceptance of the cost* (vv 20-23), (2) *unfailing kindness* (vv. 27-35), (3) *abounding generosity* (v. 38).

And all these were abundantly exemplified in their Teacher. "Teach me Thy way, O Lord."

A POEM

LET'S HAVE THE BEST !

God has His best things for the few that dare to stand the test;
God has His second choice for those who will not have His best.

It is not always open ill that risks the promised rest;
The better often is the foe that keeps us from the best.

There's scarcely one but vaguely wants in some way to be blessed;
'Tis not Thy blessing, Lord, I seek, I want Thy very best.

And others make the highest choice, but when by trials pressed,
They shrink, they yield, they shun the cross, and so they lose the best.

I want, in this short life of mine, as much as can be pressed
Of service true for God and man; help to be my best.

I want to stand, when Christ appears, in spotless raiment dressed;
Numbered among His hidden ones, His holiest and best.

I want, among the victor throng, to have my name confessed,
And hear my Master say at last, "Well done, you did your best."

Give me, O Lord, Thy highest choice, let others take the rest;
Their good things have no charm for me, for I have got Thy best.

REV. A. B. SIMPSON.

THE MIRACLE OF AARON'S ROD *(continued)*

Pharaoh asked for a miracle from Moses and Aaron, as a witness that God had sent them, he did not really believe one would be performed by them, therefore their failure would give him an excuse not to let the children of Israel go. But as far as Pharaoh was concerned the unexpected happened, for Aaron cast his rod before the king and immediately it became a serpent. Unwilling to admit defeat the king sent for his magicians who to his great delight imitated the miracle wrought by Aaron. This success must have made Pharaoh feel he could defy the God of Israel. Just then the unexpected happened again, for Aaron's rod swallowed up the magicians' serpents, so that what the Devil produced through the magicians, his mediums, was ultimately destroyed by God.

If this had not happened Pharaoh would have argued that his magicians had as much power and authority as the God of Moses and Aaron. Until the serpents produced by the magicians were devoured by the one from Aaron's rod it must have seemed that evil had triumphed over good—that the power of God had been defeated. At the end of this struggle between the forces of good and evil, God was victorious.

Satan may seem to be getting things all his own way in the world at the present time. The nations of the earth are under his sway, but a day is coming when God and righteousness will triumph over Satan and unrighteousness, when Jesus the rightful King will take over the kingdoms of the earth. This is the blessed inevitable and ultimate for, in spite of all that has happened, and may yet take place in the world, there is a day marked in the calendar of God when Jesus will rule over the whole world.

There is a significant prophecy in Daniel in this connection: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (2:44). When the King comes to earth He will defeat the armies of Antichrist and set up His millennial kingdom. This crushing defeat of the forces of evil will take place at Megiddo on the edge of the great plain of Esdraelon in Palestine, or, as the Hebrew puts it, "to the place which is called Harmageddon" (Armageddon—Judges 5:19, 20; 2 Kings 23:29).

The foregoing reveals the ultimate triumph of God and good over Satan and evil, and is God's answer to any nation, or company of nations, seeking to dominate the world. The only durable kingdom will be God's, through Jesus Christ, the Church-kingdom consisting of all born-again people, and this kingdom will not only share His triumph when He comes to reign in the earth, but will live with Him for ever. *(To be continued next week)*

THE ELIM
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EDITORIAL

"GIVE philosophers sufficient rope and . . ." Readers will remember Dr. C. E. M. Joad's comment that to the uninitiated succeeding generations of philosophers may seem like men who walk the seashore obliterating the footprints of their predecessors by their own, theirs in turn to be obliterated by their successors.

A fascinating radio discussion between Sir Karl Popper, recently retired professor of logic and scientific method, London University, Peter Strawson, Waynefleet professor of metaphysical philosophy at Oxford, and Geoffrey Warnock, lecturer in philosophy at Oxford, with Brian Magee in the chair, on the philosophy of Bertrand Russell, threw up another telling simile: one school of philosophy comparing another to a fly in a bottle that goes round and round, buzzing about, and the school in question making the same comparison about its critic. We quote Sir Karl Popper: "I very much sympathise with Russell. I don't like to attack anybody, and I hesitate to support Russell when he attacks Wittgenstein, but I sympathise with Russell's feelings. Wittgenstein very fittingly compares a certain type of philosopher with a fly in a bottle, going on and on, buzzing about. And he says it is the task of his philosophy to show the fly the way out of the bottle. But I think it is Wittgenstein himself who is in the bottle and never finds his way out of it; and I certainly don't think he has shown anybody else the way out."

"It is the task of his philosophy to show the fly the way out of the bottle." How lovely! To change the metaphor to that our Lord used, "Blind leaders of the blind"; both thinking they can see! But it was Paul who exploded the bottle, and particularly in his first letter to the Corinthians, to let the fly go free, and it is he who is able also to write to the Colossians "Let no man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world" (2:8). This short text has insights into the emptiness of philosophy, the perspicacity and perspicuity of which are shown by the use of the words and phrases "spoil," "vain deceit," "traditions" and "rudiments of this world."

As the philosopher Russell states concerning another, J. O. Urmson in his Philosophical Analysis, "I find myself totally unable to see any cogency whatever in the arguments that Mr. Urmson advances," and further, "I am totally unable to see any validity whatever in any of Mr. Strawson's arguments." Again, quoting Geoffrey Warnock, " . . . and most, I suppose, of post-war philosophy in Oxford [Russell] seemed to be prepared to write off as just completely unintelligible nonsense."

But this discussion went on in a quite interesting way. Geoffrey Warnock pointed out that Russell thought that a great deal that is commonly taken for granted by the non-philosophical world is simply mistaken and can be shown to be mistaken by philosophical argument or by scientific evidence. We would comment on this that in the light of the above, re philosophy, and in the light of what science is doing to the world, the non-philosopher need not be unduly perturbed.

However, after stating that Russell's belief was that the general aim of philosophy is to achieve *understanding of the world,* Geoffrey Warnock goes on, "Now what I think occurred in the thirties and thereafter, was that a very large number of philosophers . . . came to believe that the ordinary beliefs that the ordinary person entertains about the world are not to be dismissed as massively mistaken as

(*continued on page 413*)

MISSIONARY ACTIVITY IN BLACKPOOL

by L. WIGGLESWORTH, ELIM MISSIONARY SOCIETY SECRETARY

ANTICIPATION ran high during the early days of the Annual Conference. We were expecting some unusual events. The number of questions asked at the missionary exhibition stand and around the camp showed the wide interest of the crowds in the missionaries present, the African visitors and the presentation of the first minibus. There were rumours too of a special pageant with unusual depictions of our work. With blessing on the daily programmes and on the anointed ministry we felt that we were participating in an extraordinary week of fellowship.

From the beginning of " arrival day " the team of



Dominique Kalele with L. Wigglesworth.

missionaries was actively engaged in preparations for a very busy week. We hid the minibus so that it would appear at the moment of presentation, set to work on the missionary stand, began preliminary exercises for the pageant and generally settled into conference life. What a moment it was when the Congo pastors and the Green Shield Stamp Company representative arrived at the same time. Events moved quickly as a great crowd gathered for the conference photograph. Before they could disperse the first minibus appeared round the corner and spontaneous applause came from so many who had helped to collect the Green Shield stamp books. The President, Ron Jones, aided by the Missionary Secretary, Pastor Alex Tee, and Mrs. Gladys Gorton, " launched " the bus and Miss Karen O'Conner, head of the community saving section of the Green Shield Stamp Company, added most appropriate remarks.

The missionary rally on Wednesday evening was a wonderful team effort as the work of the Lord in other lands was presented, bringing glory to His



The E.M.S. secretary receiving from Gladys M. Gorton the E.W.M.A. cheque for £4,125.

name and a blessing to the hundreds who came. Pastor David Ayling guided us through a very full programme. Our representatives from Formosa, Ghana, India and Rhodesia made us realise once again how worth while it is to preach the gospel in other lands. Some of the products of pioneer preaching were evidenced as overseers Dominique Kalele



Samuel Mupoya and interpreter Mr. E. Rowlands, of the C.E.M.



Alan and Anne Renshaw (Rhodesia), with Timothy, Bethanne and Karen.

and Samuel Mupoya witnessed to us what God had wrought. We were greatly moved to hear of the work of the Holy Spirit in spite of intense godless opposition, and this because missionaries had obeyed the Lord's command to go and preach.

The climax of the evening was a well-prepared and finely presented pageant. Lights were dimmed and we were taken in swift panorama to all the countries where our Elim missionaries are working. Two screens showing a quick succession of well-chosen pictures with taped commentaries were used. Garments beautifully sewn by E.W.M.A. groups were donned by friends in the conference. As each country was named the appropriately dressed member stood alongside the screens until the pictures were completed. Then as the projector lights were switched off ultra-violet ray lamps picked out the special materials with which the garments were made and portrayed in beautiful fluorescent colours the pageant scintillated before us. It was breathtaking and a splendid depiction of the great extent of God's love which embraces the world.

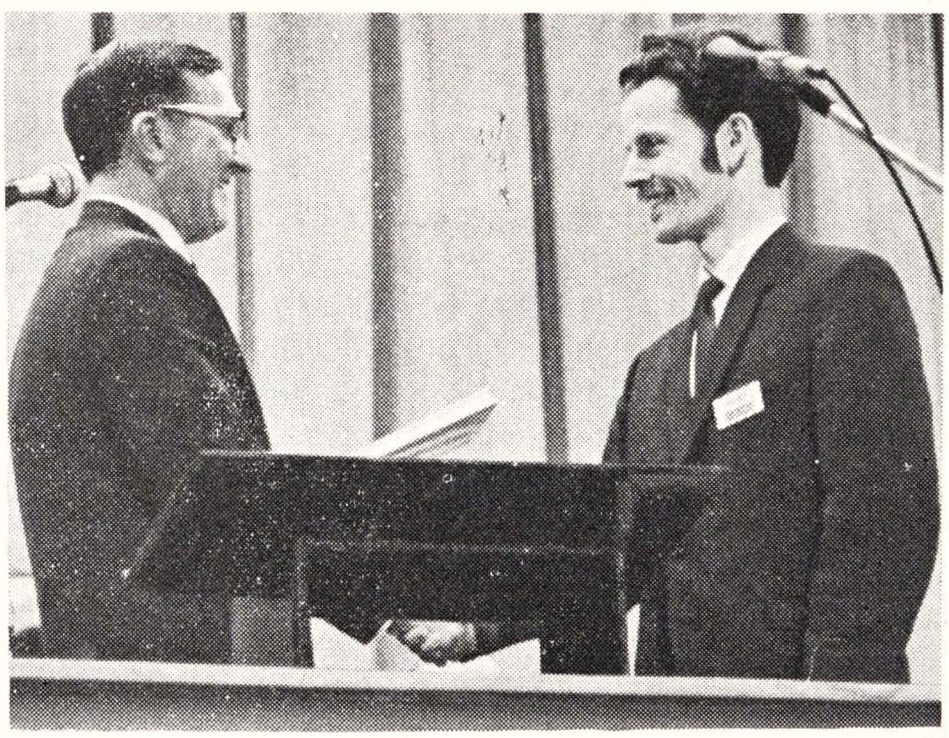
Later in the " late night special " the African pastors thrilled us with further accounts of the Lord's



Derek Edmonds, minister of our Romsey church, receives his prize for his thesis on the Christian Ooctrine of Salvation.



Mervyn and Sheila Thomas, soon to go to Kenya, with Sharon and Adrian.



Ian R. Hall, minister of our Ryde church, receives his prize for his thesis on the Deity of our Lord.

deliverance in the Congo. It was a great joy to have able help from Pastor and Mrs. A. Renshaw (Rhodesia), Pastor and Mrs. David Mills (Ghana), Miss O. M. Jarvis (India), Pastor J. K. McGillivray (Formosa) and our new missionaries to the Transvaal, Pastor and Mrs. David Butcher. They were tremendously encouraged by the response in the missionary service, when many lives were consecrated and an offering of £559 was given to the society.

With the task of interpretation for the Congo visitors and efforts to meet the requirements of many faithful missionary supporters who were present at the conference the days flew quickly by, but we now have a memory of what God has done by His wonderful power. We have seen and heard the results of the preaching of the Word and we are awed and stimulated to continue the great work of bringing the gospel to the nations.

CONVERSION THE PROOF OF REVELATION

by D. M. Panton

INTO Paul's conversion is crowded the whole truth concerning the revolutionary change from death to life. For the Holy Spirit means it to be so. Paul is the solitary apostle whose life before conversion is known to us, so that we are able to measure the magnitude of the change; the crisis of his conversion is by far the most crucial and dramatic in the Bible; alone among conversions it is recorded three times by the Holy Ghost, in full-length portraiture; and it is the sole conversion down all the Christian centuries (as far as we have been allowed to know) in which the Lord Himself appeared as the visible Evangelist. Thus the apostle himself describes it as "an *ensample*"—a normal, a typical, a crucial conversion—"of them which should *hereafter* believe" (1 Timothy 1:16); a crowning conversion within the covers of which all conversions are for ever illustrated and contained.

It lends itself picturesquely to the truth that different names stand on either side of this spiritual water-shed. Saul belonged to the oldest traceable family in the world: religion was rooted in the Jew, and exclusiveness centred in Abraham; none had a prouder genealogy than Saul. He was a man of the proudest intellect. He was educated in Tarsus, a university town; he grew up, like Moses, learned in all the technicalities of the law, a master. He had sat at the feet of one of the greatest teachers of his day, Gamaliel. He was a man full of the possession and the pride of power. In the maturity of his gifts he was selected by the Sanhedrim, apparently as the ablest man they could find for the purpose, to stamp out the fable of the resurrection; and their letters of commission put vast power into his hands, for behind the letters stood the Sanhedrim, and behind the Sanhedrim the empire. By ante-natal influences, by blood, by culture, by temperament, Saul embodies, at its fountain-head, the bitter antagonism of his race to the gospel for 2,000 years, pure and undiluted.

Paul himself has drawn, in a few rapid strokes, the portrait of Saul. "I was before a blasphemer, and a persecutor, and injurious" (1 Timothy 1:13)—injury-inflicting, a dangerous wild beast. He held the garments of Stephen's murderers, and so, in any law court in the world, would have been brought to the scaffold as one of the murderers. Saul was (in respect of the Christian faith) an aggressive infidel, with the further stiffening fact that, like a Hindu or a Mohammendan, he was fanatically possessed by a creed which (as interpreted by the Pharisees) was in deadly antagonism to the faith of Christ. The prophet's forecast of his tribe came to full flower in Saul: "Benjamin is *a wolf* that raveneth; in the morning he shall devour the prey, and at even he shall divide the spoil" (Genesis 49:27). Torquemada slumbered in the soul of Saul. He was of all men the hardest to convert, that is a man full of the most dangerous pride in the world—spiritual pride; in outward life, blameless; in morality, flawless.

Now we look at Paul, the man on the other side of the water-shed, God's chosen picture of a changed soul; the aristocrat, the ecclesiastic, the infidel *dead*. Everything the natural heart counts precious had vanished once and for ever from the life of Saul. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils of the sea, in perils among false brethren: in labour and travail, in watchings often, in hunger

and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:24). But the internal revolution is far more startling. It is no mere change of front, so that from a Jew persecuting Christians he has become a Christian persecuting Jews, nay, his words are now a reverse almost incredible, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh" (Romans 9:3). We are thus up against something absolutely new, something that was not in the man before. The infidel in him was dead, and the *real* Jew was born. The very change of name is significant. "Saul" means a "destroyer," and it is one of the names of the Antichrist (Revelation 9:11). "Paul" means an "instrument" building up what he once destroyed, but as the trowel, not as the mason. "Lord, what wilt Thou" [the mason] "have me to do?" [the trowel]. The contrast is amazing. Saul is hate: Paul writes love's hymn of the ages (1 Corinthians 13). Saul was a lost soul: Paul will shine for eternity one of the brightest jewels in the Redeemer's crown. Saul is blinded by the awful light of the crucified: Paul never loses sight of Jesus again. Saul's ambition was place and power in his native land: Paul's, a share in the resurrection from among the dead. Saul fought the Lamb of God: Paul fought wild beasts at Ephesus. Saul ends at last in being led impotent as a little child into Damascus: Paul's white head, worn with a thousand battles, falls under the axe of Nero.

A NEW MAN

Now here we are handling solid fact, and fact which has been duplicated in literally millions of lives. In a moment, without pause or shame, Saul ranges himself alongside the outcasts whose death warrants he carries in his pocket. Conversion means nothing, it has not occurred, unless it is a revolution in character: it is not merely joy or wonder or peace or pardon, it is another man, proved so by another life. Now what produces the fact? Moral teaching cannot do it. Seneca, one of the wisest of philosophers, trained Nero in all the maxims of morality, and Nero became a synonym of wickedness. Environment cannot do it. Judas enjoyed all the revelations, all the compassions, all the love of our Lord's entire ministry, and sells Him for thirty pieces of silver. Sensuous appeal cannot do it. The dreams of the opium-smoker, leading the imagination through heaven after heaven, leave him exactly the man he was (or worse) when the fumes evaporate. What we confront is a *second* man created by a *second* birth. "If any man is in Christ, he is a new creation: the old things are passed away; behold they are become new" (2 Corinthians 5:17). The new man is stamped all over with the hallmark of heaven. Paul was just as intense as Saul, just as consistently logical, just as magnificently intellectual; but it is all now as the slave of Christ. Where and when, in all the world's history, has infidelity—or any shade of unbelief—changed a Saul into a Paul? Saul is the infidel: how can infidelity change itself?

CHRIST'S POWER

The perfection of Paul's after-life—no crescent moon, but the full orb—makes the revolutionary change singularly complete. "Of whom [sinners] I am chief; that in me as chief might Jesus Christ shew forth all his longsuffering" (1 Timothy 1:16). Paul is under no illusion concerning the depth of the pit from which Saul was dug. Christ allowed Saul to get nearer the brink of hell than any man who has ever come back, to prove that He can save at any stage short of hell. "I have never doubted God's power to convert the heathen," exclaims John Newton, "since He converted me." Over against the very chiefest of sinners we find one "not a whit behind the very chiefest apostles" (2 Corinthians 11:5); miracles —"special miracles" (Acts 19:11) —such as no other has ever wrought; the solitary man, apart from Christ, ever set forth as our model (Philippians 3:17): the highest rank, the greatest power, the most shining example God makes of the blackest sinner. And the convincing thing lies in the identity of the process with habitual acts of the God of nature. Common mud consists of clay, sand, soot and water. God takes the clay, and He hardens it into sapphire; He takes the sand, and changes it into an opal; He takes the water, and freezes it into a star of snow. The God of nature is the God of conversion.

So we reach the root cause of the change. It was a new contact, producing, like lightning, a new conviction; and the moment of man's new conviction is the moment of God's new creation. Christ stood before Saul bodily visible and audible. The actual resurrection of our Lord—the deadly heresy, the pestilential error, which the Sanhedrim, despairing of getting abler hands, had put into his, to stamp out and crush for ever—smote him in the face as a fact, and as a fact that changed, as it must for every soul, the entire universe. The most awful thing conceivable to a Jewish mind had occurred—the Messiah had come, and Israel had killed him. But why? The scales would fall from his eyes with remembered Scriptures. "Thou shalt make his soul [Messiah's soul] an offering for sin: He poured out his soul unto death, and bare the sin of many" (Isaiah 53: 10, 12). Paul saw in a moment that the Jew had slain the Messiah to save the world: "by determinate counsel and foreknowledge of God, Him did they crucify and slay" (Acts 2:23); countless lambs sacrificed in the temple for fifteen centuries had closed in the last awful sacrifice of the Lamb of God. In a moment Saul saw his sins forgiven. Saul was dead: Paul was born. Revelation creates conversion, and conversion proves revelation.

E.W.M.A.

THE SACRAMENT OF WORK

by Gladys M. Gorton

THE song, " To be used of God," rendered so beautifully by the ladies' choir during the conference remains with me; the theme must have been the desire of both delegates and visitors.

To be used of God, to speak, to sing, to pray;
To be used of God to show someone the way.
I long so much to feel the touch of His consuming fire;
To be used of God is my desire.

While I was cleaning our bedroom I hummed this chorus, my mind occupied with the work of the E.W.M.A., when I accidentally knocked a book from the book-rest which stands beside the bed. When I picked it up, the pages opened, and my eyes were arrested by the words, " The sacrament of work," and I read, " Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded " (John 13:3-5). " It requires discipline to live the life of a disciple in actual things. . . . It took God incarnate to do the ordinary menial things of life rightly, and it takes the life of God in us to use a towel properly. This is redemption being actually worked out in experience, and we can do it every time because of the marvel of God's grace " (Oswald Chambers). My mind dwelt on the ministry of Martha and Mary as I turned over a page and read, " To give our Lord a perfect hospitality, Mary and Martha must combine." How true! The spiritual and the practical, both must combine with equal balance to produce a harvest of eternal results.

" Sacrament," according to the Oxford standard dictionary conveys the thought of dedication, and surely the Elim Women's Missionary Auxiliary is a kind of sacrament because in its ranks are sisters who are dedicated in their work and worship, the practical and the spiritual.

Let me illustrate. One pastor told me of a sister in his church who, on her own initiative, had given £50 towards our Serve Our Stations project. She sells bedding, sheets, etc., to her own clientele. This sister could earn such money for herself but this is her form of service for the Lord.

While I was standing at the missionary stall during conference week, a sister approached me and said: " It is our fortieth wedding anniversary in August and my husband intended buying me a ruby ring, but instead the money will be given to the E.W.M.A. for the Lord." See what I mean? Let me repeat Oswald Chambers words: " This is redemption being actually worked out in experience," and may I suggest that this is apparent in the service of our E.W.M.A. Consider what has been accomplished in the four years since its birth in 1966. Through our " sacrament of work " thousands more have heard the gospel, and many souls have been saved. Each year we have far exceeded the target for the national project, and this year were up over £1,000 to that of last year. We proudly presented, on your behalf, to Pastor Wigglesworth, the Missionary Secretary, the sum of £4,125. The two years for the Serve our Stations project have realised over £7,000 and this money is being used wisely and well to benefit all our mission stations.

The E.W.M.A. is progressing, more and more women are entering this " sacrament of work." What opportunities, what endeavours, what variety, what thrills, what purposeful prayer and what fellowship are incorporated in the activities of the E.W.M.A. To each sister who has helped our " Serve our Stations " project, our missionaries, the Missionary Council and I extend our sincere thanks. " Stickability " is what is needed, and we have it, so now we forge ahead together to fulfil our next national project which is " Light for Literature." This means that we will assist in providing the means and wherewithal to produce and spread Christian literature—printing presses, vehicles or whatever is required. We aim to raise at least £3,500. Can we do it? Of course we can! We will!

Minibuses will take the missionaries with their literature to the thousands who need the gospel. How thrilled we were at the conference to see the first minibus, a lovely light blue shade, presented to Pastor Wigglesworth. David and Maureen Butcher, our newest missionaries, are taking it for use in the Transvaal field. The second minibus is for Ghana. There are great expectations that by the next conference we shall have two more, so continue to save the trading stamps. Green Shield and S & H (pink).

THOUGHT: " Let us work as if success depended upon ourselves alone; but with heartfelt conviction that we are doing nothing and God everything."

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ENGAGEMENT

CURRIE—SHIMMIN. The engagement is announced, on May 23rd, of Lionel, son of Mrs. E. Currie, of Bournemouth, and Ruth, daughter of Mr. and Mrs. E. Shimmin, of Derby. C.2125

MARRIAGES

SARGENT—FROST. On May 23rd, at the Elim Pentecostal Church, Lee Croft, Campo Lane, Sheffield, Peter Sargent to Joy Frost (Crusaders). Conducted by the resident minister, Arthur V. Gorton.

SMITH—STEPHENSON. On May 16th, Eric Ormiston Smith to Joyce Avril Stephenson at Workington Baptist Church. Officiating ministers: K. J. Cave and D. J. Boggett.

WITH CHRIST

KILLINBECK. On May 14th, William Alan Killinbeck, aged 61 years, beloved husband of Hetty and dear father of Kathleen. Officiating ministers at funeral: A. Brooks, J. Woodhead and E. Garner.

MARRIOTT. On May 16, Rose Marriott, aged 79 years, of Southend-on-Sea Elim Pentecostal Church. Service and cremation conducted by J. A. Wright.

ITINERARIES

London Crusader Choir:
June 14, Maidstone; 15, Grays; 20, Lee, S.E.; 21, Wormwood Scrubs prison and Woodford; 27, Guildford Cathedral.

K. McGillivray (Taiwan):
June 13, Derby; 15, Rotherham; 16, Mosborough; 17, Beeston.

Miss O. M. Jarvis (India):
June 27, Nuneaton; 28, Leicester; 29, Banbury; 30, Coventry; July 1, Rugby; 2, Northampton.

Joseph Smith:
June 13-15, Coatbridge; 16-18, Govan; 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

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COMING EVENTS

CANNOCK. Forum Theatre. Pioneer crusade conducted by Alan Caple and David Woodfield, commencing June 13. See panel on this page for details.

CLAPHAM, London, S.W.4. June 13. Elim Pentecostal Church, Clapham Crescent. District Presbytery rally at 7.30. Preacher: the President, W. R. Jones. Convener: W. J. Maybin. Items by the London Crusader Choir.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HIGH WYCOMBE, Lane End. June 13. Open-air evangelism throughout the day, provided by students of the Elim Bible College. Evangelistic rally at 7 p.m.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PORTH. June 6-14. Elim Pentecostal Church, Pontypridd Road. Crusade by D. A. Lambelle. Sundays at 6.30 and 7.45. Weeknights at 7.30.

SALISBURY. June 14. Elim Pentecostal Church, Milford Street. Welcome return visit of Dr. J. Calvin Holsinger (California, U.S.A.). 11 and 6.30. June 28. Visit of Rev. W. R. Allan, of Gardena, Caifornia, U.S.A. At 11 and 6.30.

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D.2117



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D.2048

EDITORIAL (*continued*)

Russell was inclined to suppose they must be." Quite! It's nice to have this admission. One lesson that is gradually coming home to youth is that basically, that is apart from gadgets, people seemed to manage just as well 4,000 years ago as we do today.

The ordinary beliefs of the ordinary person about right and wrong, God, heaven and hell, his belief that is apart from gadgets, people seemed to have managed just as well 4,000 years ago as we do today. relationships, the need for affection on the part of parents toward their children and the need of respect for parents on the part of children are surprisingly linked to the possession of a stable personality and to a stable society. Break down these institutions, as many vain intellectuals are doing, and who can wonder that we have personality and social chaos on a scale probably hitherto unprecedented.

But to return to our text, Colossians 2:8, "Beware, lest anyone make you captive to the hollow deceit of human wisdom based on human notions, following the elemental spirits of this world and not following Christ." Two thoughts here: that of vain philosophy capturing the mind as spoil taken in war—this is the meaning of the word "spoil" in the A.V., and that of supernatural spirits being behind the philosophy of the world. Moffatt, N.E.B., T.E.V., and Weymouth's footnote to his translation, all note this latter point. And Paul's reference to the ruling spiritual powers of this world in the context of his attack on human philosophy in 1 Corinhians 2:1-16 reinforces the idea that behind the human speculations of philosophy lurks the inspiration of the powers of darkness. Hence the warning first word of Colossians 2:8.

THE FAMILY ALTAR

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

Monday, June 15th — Exodus 5:22, 23; 6:1-13

" And Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people ? Why is it that Thou hast sent me ? " (5:22).

Moses was bitterly disappointed with the immediate results of his service for God. He was distressed for the increased burdens laid upon the people and bewildered by his own apparent ineffectiveness to such an extent that he questioned the wisdom of God in choosing him. However, he took the wisest course, he returned unto the Lord. In the presence of God, his disappointment, his frustration, his sadness of spirit gave place to a buoyant happiness. Nobody who serves the Lord should ignore Moses' example.

Tuesday, June 16th — Exodus 6:28-30; 7:1-13

" And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh " (7:7).

After long years of preparation, Moses **began** his main work for God when he was eighty ! Up to that time his life had been uneventful in comparison with what was to follow. What a condemnation of those who think that a minister is too old at forty ! And what an inspiration to those who are getting on in years ! I heard somebody say recently that he wished he could start life all over again with the advantage of the experience he had gained through life. Though that, of course, is impossible, our maturer years should be our wisest. We should have learned from the mistakes of the past and built up a wealth of experience to draw upon to help us in each new crisis. Experience should temper our adventurous natures, not destroy them; make us cautious of new methods and new departures, not cynical. When this balance is achieved, as indeed it should be with the passage of time, our usefulness in the Lord's service is inestimable.

Wednesday, June 17th — Exodus 7:14-25

" Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand " (v. 15).

As Pharaoh went down to the Nile to bathe or perhaps to worship the sacred river he was met by Moses with the rod of God in his hand—an ominous sign; yet Pharaoh again refused Moses' demand to release Israel. So he did as God commanded him and the water throughout the land of Egypt became blood for seven days, the river stank and the fish died. The people were loathe to drink of the water of the Nile that had always been so pleasant to drink. Their sacred river had become an abomination to them. It was a fitting judgment on the river for all the male children of the Hebrews who had been drowned in it by Pharaoh's decree and for the young girls who had been sacrificed to it annually in gratitude for its benefits.

Thursday, June 18th — Exodus 8:1-15

" And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt " (v. 5).

Again God made their sacred river a curse unto them, for out of its waters came such a multitude of frogs that the people were driven to despair. They were found everywhere: in the bedrooms, even in the beds, in the ovens and cooking utensils; and every place was fouled with them. To confirm to Pharaoh that this was the judgment of God and not a coincidence, as he might have been tempted to think afterwards, Moses gave Pharaoh the advantage of deciding on the time for the lifting of the plague. God honoured the strategy of Moses in this matter and the frogs died at that precise time. But that was by no means the end of the judgment; for after the cleaning up operations, when the frogs had been piled in heaps, they stank under the hot Egyptian sun. And Pharaoh hardened his heart yet again.

Friday, June 19th — Exodus 8:16-32

" And the magicians did so with their enchantments to bring forth lice, but they could not " (v. 18).

They pitted their feeble strength against the Almighty and lost. Their conceit had been built up over the years by the applause and wonder of the uninitiated so that they were arrogant enough to think that they could overthrow the purposes of God with a few magical tricks. Each time they worsened the situation: they produced more serpents, they increased the blood or produced an imitation, they brought up more frogs. What fools ! All their tricks were in Moses' favour ! Only Moses could reverse the situation. Paul warns us that men of corrupt minds such as Jannes and Jambres, the chief magicians who opposed Moses, will always resist the truth; but this Old Testament history assures that truth will prevail.

Saturday, June 20th — Exodus 9:1-12

" Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let My people go, that they may serve Me " (v. 1).

Because Pharaoh was still adamant in refusing to let Israel go, God fixed a time for a mortal disease to break out upon the cattle. To their distress and bewilderment, the Egyptians watched their sacred horses die with the common herd with no power to save themselves. Following hard upon this murrain was the plague of boils, which affected man and beast alike. The throwing of dust into the air from the brick kilns served forcibly to impress upon Pharaoh that the God of the Hebrews was not indifferent to the oppression to which His people had been subjected. The magicians had no heart to imitate this plague ! They themselves were laid low with the painful affliction and were unable in consequence to oppose Moses.

Sunday, June 21st — Exodus 9:13-35

" Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now " (v. 18).

By demonstrating that the elements were under His control God sought to convince Pharaoh that He was the one and only God. At the set time the storm broke, a terrifying storm during which the fire ran along the ground killing all in its path and bringing destruction to the crops. Pharaoh came to Moses with a show of repentance, which Pharaoh probably thought was sincere at the time; but which Moses doubted. However, Moses gave him the benefit of the doubt, and God acquiesced in Moses' judgment and at his intercession stayed the storm. God is merciful even in judgment. The staying of the storm as Moses prayed was additional evidence that the God of the Hebrews was in control of the elements. God went to such great lengths to convince this wilful and obstinate man that He is the true God; for He is " not willing that any should perish, but that all should come to repentance."

CORRECTION

The quotation on page 339 of May 16th EVANGEL in Cecil Black's article on evolution, from Dr. R. E. D. Clark's book *Darwin, Before and After,* should have read: " If it is true that biology forces us to accept this interpretation of evolution—and all biologists are not convinced that this is so— . . ."

A Christian's concern won me to Christ

By FELIX KELLER

(Mr. Keller is secretary of the executive board of Shalom Centre in Chicago, Illinois)

BY the grace and love of God I was able to leave Hitlerite Germany for America in 1937 before mass persecution against the Jewish people started. Here I met and married a wonderful Jewish girl. Today we have two daughters growing up in the Christian faith

I was in this country twenty-one years (my wife, who was born here, had, of course, been here even longer) before we ever heard the gospel of Jesus, our Jewish Messiah! We always attended the synagogue on the Jewish holidays and occasionally for a sabbath service.

My constant worry through the years over sickness in our family and various other problems caused me to become extremely nervous. In August 1958 my beloved mother suffered a stroke and was in a semi-coma with great pain. No medication seemed to relieve her condition. Seeing such suffering in a loved one aggravated my condition almost to the breaking point. The rabbi visited my mother at the hospital for about five minutes and prayed for her, but not audibly. Nothing changed in her condition.

For several days I had prayed in my own way that God might bring help. On the day of the rabbi's visit I was sitting in the hospital lobby crying, feeling completely lost and insecure, when a young man whom I did not know asked if he could pray for my mother. He explained that he was studying for the ministry and had heard about my mother's case. He told me the wonderful news that Jesus was the Messiah and that there was hope for us if we would accept Him as our Saviour.

As he prayed at my mother's bedside, first in English and then in a strange tongue, an indescribable wave of peace came over me. My nervous condition left. My mother's convulsions ceased, and she slept peacefully for the first time in many a night.

A few days later I accepted the Lord as my own Saviour. Several days later my mother passed away most peacefully in her sleep.

After a Jewish person becomes a believer the search for the right fellowship becomes an important factor in his spiritual growth. A Christian nurse attending to the needs of mother told me about a Pentecostal church in Chicago. Even though my wife did not know the Lord at that time she consented to come along with me to visit this church.

It is quite difficult for a person whose upbringing has been opposite to that of Christian teaching even to visit a place of Gentile worship, for he does not know the difference between true Christianity and that which only claims to be such. Christian churches, including our own assemblies, generally do not have the right approach toward Jewish people.

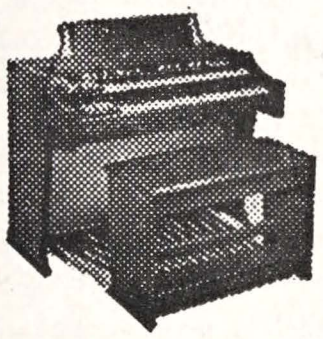
The experience a person has when for the first time he enters a church where Spirit-filled people worship is remarkable. In this assembly I could feel the same Spirit of God who had given me such precious peace during that prayer at the hospital.

As time passed my wife began to note definitely that tremendous change in my life. Soon she too came to know the Lord as Saviour and Messiah. We received the baptism in the Holy Spirit simultaneously. Following this experience, my wife, who had smoked for years, lost her craving for cigarettes.

Several years ago God burdened me to start a radio broadcast especially directed to Jewish people —something I had never done before. It was to be an unusual type of programme, filled with music, both Hebrew and sacred (Jewish people love music), and brief messages telling of the love of Jesus. Starting out as a fifteen-minute series on a small subur-

(continued on back page)

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BACK PAGE

ELIM MISSIONARY SOCIETY FEATURE

LETTER TO ANTIOCH

Acts 14 : 26, 27

KEVIN BROTTON
Taiwan,
June 1970.

IT is some time I last wrote to you, but in the past few weeks my mind and heart have experienced some turbulent moments. One reason is that I shall soon leave Taipei and take up residence in a country town on the east coast, where I will face the prospects of being on my own, employing daily almost every word of Chinese at my command, and identifying myself with overt idol worshippers without compromising my allegiance to Jesus.

To see that written down makes me smile, it is so deceptively simple, but in reality there have been times recently when I have felt my spirit and emotions churn like a concrete mixer. I have looked wildly to the right and to the left of me, fully aware that the time has come for plain spade-work for God. My hands look so smooth after two years in a classroom, my clothes reveal the city look, but inside is a monotonous beat, " Away with it ! Luke chapter ten and all that for you, boy ! " I cringe. What I am writing is very true, believe me.

In order to get the gospel to one-third of the world, 100 miles across the water from here, something must be done soon. The gospel has gone around the world like a trail of gunpowder—almost—but the next explosions have to be in eastern Asia, until it finally completes its circuit in Israel. I see it this way. The 1970s and on will be well able to stand with Acts of the Apostles in terms of stress, oppression, cost for belief, extraordinary spiritual manifestations good and bad, wild excitement, sheer terror, etc.

Let's face it, the sorrows have come for anyone not enrolled in heaven. Whistling used to be common in the school yard and on factory floors, but now it is rare. For my part, the road ahead is marked " Watch and pray." Watch more than I did in Bradford, in Capel, in Toronto ; pray more than I did in Bradford, Capel, Toronto. You will notice how the plot thickened in Acts soon after the apostles issued the unassuming statement in 6 : 4. There are some apparently good substitutes out here for prayer, most of them powered by four-cylinder o.h.v. engines or 120v. Call me what you will, but with more equipment I am doing much less than those of old ever did and therein lies the reason for most of my anguish. God help me! I shudder at the thought of an invalid ministry. Care to join me? Accept my sincere thanks, and pray.

PAI LE-TIEN.

A CHRISTIAN'S CONCERN (*continued*)

ban station, " Friendship Hour " is now a thirty-minute programme on one of the most popular music stations in Chicago, which reaches several hundred thousand Jewish people every Sunday morning. This programme is now part of the ministry of Shalom Centre.

Jewish people feel that Jesus is the Saviour of the Gentiles only and that Jews go to heaven anyway. How tragic it is that there are so few missionaries among the Jews. Shalom Centre workers are doing their best to reach as many as possible of the 400,000 Jewish people residing in Chicago.

The Pentecostal Evangel.

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THE ELIM EVANGEL

Vol. LI No. 25 June 20th, 1970 9d



THE OCCASION OF THE INDUCTION OF E. SNELLING TO STOCKPORT.
The district superintendent, E. J. Thomas, with Mr. and Mrs. Snelling and S. Beresford and K. Smith. **See report on page 423.**

THE MIRACLE OF AARON'S ROD

(*continued*)



by Samuel Gorman

There is another Old Testament illustration of the seeming triumph of evil over good, which in some ways is even more striking than that of Aaron's rod being changed into a serpent being imitated by the magicians. It is set forth in the incident of the ark of God placed before the idol Dagon in the house of Dagon. When the Philistines defeated the Israelites at Ebenezer they took the ark of God and subjected it to the grossest sacrilege. They brought it to the house of Dagon, where they placed it before their huge and hideous idol god. It seems incredible that the ark, symbolising the kingly authority of God and His order of life for Israel under His rule, was placed before the idol Dagon in a way that expressed submission and obeisance to it—it was in a position of subordination and subservience to the idol Dagon. On entering the shrine on the following morning the priests were horrified to find that the order of things had been reversed overnight, for their god was prostrated before the ark. They put it back in its former position and there it remained until they entered the house of Dagon the next morning to find it smashed before the ark (1 Samuel 5:1-9). So will it be when the Lord Jesus comes to the earth as King of kings. He will relegate Satan to a position of subjugation and subordination by binding him for the 1,000 years of His reign on earth, after which Satan will be loosed for a little and will seek to lead a revolt, but will be overcome, and his authority and power smashed for ever, for Jesus will cast him into the lake of fire (Revelation 20:7-10), and will establish the new heavens and earth (2 Peter 3:10-13; Revelation 21:1) where God will be all and in all.

THE PROBLEM CONCERNING GOD PERMITTING EVIL

God could have prevented the magicians imitating the miracle of Aaron's rod being turned into a serpent, but He did not. This surely leads one to ask: "Why did not God prevent the magicians doing it?" Because the destruction of what they produced was a greater and more convincing witness to the authority and power of God than just the rod being turned into a serpent by God through Aaron.

Again, this, like the other miracles performed by God's two servants, and imitated by the magicians, was preparatory to God's utter defeat of the magicians and His great deliverance of His people from Egypt's bondage. In response to the displays of God's power through Moses and Aaron, the resistance of Pharaoh increased. This had the effect of focusing the attention of the people, especially those in close association with the king and the magicians, on the struggle between God's servants and Pharaoh. Consequently when God made His final move against the king, the people would know that the God of Israel was the only true God. How did God finally do this?

The Biblical record speaks for itself and is most revealing: "And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be any more" (Exodus 11:3-6). "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men" (Exodus 12:29-33). This took place on the night of the passover when God wonderfully delivered His people from the Egyptians.

One more Old Testament illustration showing why God permits evil will suffice. This is recorded in Deuteronomy 13:1-5. There God warned His people that a false prophet would arise from among them, who by a wonderful sign would lead them to think he was sent to them by God, but after the performance of the sign would endeavour to get them to follow other gods. One might ask: "Why did not God take the necessary steps to prevent such an individual coming upon the scene in the first place? That would have been the surest and easiest way of safeguarding the people from such a wily individual. God could have rendered him incapable before he commenced his evil work. Why wait until he had deceived the people and then put him to death? To have put him to death at the beginning would have forestalled, in fact obviated, any possibility of the people of God being enticed into sin." Verse 3 gives the solution to God permitting

(*continued on page 426*)

Church reports

SOUTHAMPTON **Pastor: Rev. J. Craig Kennedy**

RUBY WEDDING CELEBRATIONS

Pastor and Mrs. L. C. Quest were the leaders of our assembly in 1932; they are also very close friends of our present pastor and his wife and we are delighted from time to time to have a renewal of fellowship. Their most recent visit was for the Ladies' Fellowship anniversary. Pastor Kennedy told us that April 30th would be the ruby wedding anniversary of Pastor and Mrs. Quest; accordingly a secret special meeting was arranged for the Thursday evening. Shepherded by Mrs. Kennedy, Mr. and Mrs. Quest arrived and walked to the front arm-in-arm before a hall full of well-wishers who had come to express their love and congratulations.

We enjoyed three solos and a duet. Pastor Kennedy questioned Pastor Quest, starting from his conversion through to his call to the ministry, his marriage and early days in the work of our movement. Mrs. Quest filled in some of the details, helping her husband as he tried to think back over about fifty years.

For those of us who could remember those days of tremendous blessing and divine manifestation, even though the ministers were not treated very generously, we longed for a fresh visitation of the Spirit and a return of the zeal and enthusiasm of those days. Those who have joined the ranks in more recent years must have longed to experience and witness much that was referred to in the reminiscences.

A fine spread of refreshments was provided by our ladies, including two iced cakes, and gifts from the fellowship and Pastor and Mrs. Kennedy were a large ruby glass vase and a smaller, and two pot plants.

Pastor and Mrs. Quest were obviously quite overwhelmed by such a demonstration of love; neither they nor all present are likely to forget such a wonderful occasion.

It is quite certain that when Pastor and Mrs. Quest were in Southampton thirty-eight years ago they would never have dreamt of such an occasion, but we feel sure that in spite of all their problems and hardships in the ministry they can vouch that their labours are not in vain if they are in the Lord.

R. O. H. WHITE.

NEW ELIM CHURCH AT ABERTRIDWR

The opening of the new Elim church at Abertridwr was performed last Thursday by Pastor Mervyn Thomas.

The hall was formerly used as a warehouse and garage by the owners, the Co-operative Society, and has now been renovated by members of the Elim church into a habitable place of worship.

The new building will hold 160 people. Children's services will be held there as well as a boys' club and it is hoped, weekday services. Mrs. Maureen Brock will be in charge of the children and the boys' club will be looked after by Mr. John Birkin and Mr. Granville Tyler.

The minister of the church is Pastor Cooper, of the Elim church, Caerphilly.

South Wales Advertiser.



The Pastor and co-workers of the new Elim church at Abertridwr.

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



Left to right: David and Margaret Kilpatrick, Anita Johansson, Philip Niblett, Pastor John Cave, Paul Epton, Gordon Neale, Elsie Svensson, Margaret Ingle, John Bristow and Geof Feasey.

A rich time of blessing was enjoyed at Whitehaven recently, the occasion being the visit of a group of students from Capel. The talented group took the services during the weekend and helped with a gospel outreach in a nearby town. The Lord continues to bless us here and souls are being saved.

E. STEPHENSON.

FELIXSTOWE **Pastor: H. C. O. Bawtree**

We do praise God for blessings received at our second Sisterhood rally at Felixstowe. Truly God was good to us in giving us a lovely day. Mrs. H. Burton-Haynes was the guest speaker at both afternoon and evening meetings, and she gave us two inspiring messages on "Divine comfort" and "The practical love of God among believers." Mrs. W. J. Hilliard convened the meeting in the afternoon and Pastor H. Burton-Haynes in the evening. The Ipswich choir rendered several Royal Albert Hall pieces in song and Mrs. C. Gibbons's solos were an inspiration to us all. We felt the Spirit of God resting upon both meetings and there was a good response from neighbouring churches. We continue to pray for a move of God's Spirit in this town of Felixstowe.

H. C. O. BAWTREE.

Personal initiative once again

The Sunday school at White Notley was commenced as a result of a conversation between two mothers travelling on a bus being overheard by a dedicated Christian lady. The conversation concerned the lack of a Sunday school in the village. Our Christian friend approached one of the mothers and told her how this matter had been on her heart too, and that if she opened a Sunday school would this mother be willing to send her children along? A Sunday school was commenced and many children and young people have passed through the hands of Mr. and Mrs. Arthur Jay, and have thus been influenced by the Word of God.

During our first tour of service in Ghana this



Photograph shows children together with the Mills family outside the village hall, which is hired for Sunday school use.

small Sunday school adopted us as their missionary family. We received regular letters from them and imagine our joy when it was suggested that they supply us with air-conditioning in one of the mission house bedrooms! We hastened to explain that such a project would be very costly and the running costs afterwards would be far too expensive for us. However, we did mention that a small household fan would be welcome, and especially so as Pastor and Mrs. Ladlow were due to join us, and newcomers to the West African climate would most certainly enjoy the benefits of such a piece of "equipment." Pastor and Mrs. Ladlow brought the fan with them and we had great joy in visiting the White Notley

Sunday school in April and being able to thank them for their kind gift. More surprises were in store, however. A special Sunday school demonstration had been arranged and afterwards we were privileged to present the prizes for attendance. But then at the close of the service (at which many of the parents were present) we were really bowled over as a senior student presented us with another fan " for Ruth's and Judith's bedroom " we were told!

This report is by way of a tribute to Mr. and Mrs. Jay for their years of service in this small village; for their dedication to a small cause and also for their much greater vision, which they are seeking to pass on to the children in their care. Mr. and Mrs. Jay are members of the Braintree Elim church and their step of faith taken a few years ago was remembered by us when, during his message in the Royal Albert Hall on Easter Monday, Pastor Tee appealed for more such workers to pioneer in our smaller villages.

This work for the Lord is small in number, but very precious in the eyes of the Lord—to Him be all the glory!

MARGARET AND DAVID MILLS.

Ghana.

VAZON **Pastor: A. J. Downes**

The change from Whit-Monday to the spring holiday did not affect the numbers that assembled in the new Vazon Elim church for one of the greatest conventions witnessed in Vazon. We had a crowded church on Monday. The other Elim churches on the island took part, a united choir under the leadership of Messrs. Francis and Jehan, bringing much pleasure and blessing. The meetings were convened by Pastor A. J. Downes. It was a joy to have Pastor S. Penney on the platform, accompanied by Pastor G. T. S. Dunk, on his way back to New Zealand.

Pastor J. H. Sainsbury, from Exeter, under the anointing of the Spirit, gave us a feast of the Word night after night; the Lord was there not only to bless but save precious souls.

The number of our young people has greatly increased since last year; many have been saved in the coffee bar organised by the senior Crusaders; the Lord is working in the island preparing for the great Vacation Venture to be held in August. We covet your prayers for a great harvest of souls.

E. LE NOURY,
church secretary.

ONE HUNDRED YEARS OF CHRISTIAN WITNESS AND WORK

The centenary celebrations of the famous Tower Hamlets Mission (formerly known as the Assembly Hall, founded by Frederick Charrington) in the Mile End Road, Whitechapel Road, in East London, commenced with a visit of Pastor Douglas B. Gray and the London Crusader Choir. This centre of evangelism commenced in the dark, dreary and dreadful days of a century past. A young man of only twenty years, yet fired with evangelistic enterprise and a deep consideration for the poor and needy of this district commenced a crusade which continues to this day. The original assembly hall accommodated nearly 4,000 persons and a great social work grew to outstanding dimensions. The hall, destroyed in World War II, has been replaced with an attractive and large modern church and other halls. It was here that the Crusader Choir presented a programme of thanksgiving and praise to a capacity congregation. A stirring message was given by Rev. Stanley Tearle, minister of another well-known centre in East London—West Ham Central Mission. Many were the expressions of the London Crusader Choir's forthright and high standard presentation, which included personal witness to Christ of the everyday.

CHRISTCHURCH, NEW ZEALAND

Minister M. J. Frith, L.Th (Lon.), A.C.A.

The Lord is surely good to us, and His blessings are evident in our midst. Recently we held our first-ever weekend teenage camp, where the Lord really set the young people desiring after Him. The next Sunday evening He poured out His Spirit, saving some and baptising others in the Holy Spirit. For the next two weeks the Lord moved wonderfully in our midst.

Then came Easter with special meetings by D. Hemingway—meetings which were a challenge and blessing to all. The climax was our Easter Sunday baptismal service. The largest congregation since Aunty Sunny's visit in 1967 saw four baptised in our newly built tank. Another baptismal service will be held shortly.

It was a great inspiration to have a grand one-night visit from Pastor and Mrs. Felix Lloyd-Smith, who are *en route* to England. We only wished he could have stayed longer with us.

It has been a joy to welcome Mrs. McClelland, one of the " old-time " members of Ulster Temple, to our church. She flew out just before Easter to live with her son near the church.

Opportunities continue to abound all around us, particularly for ministry by our gospel quartet, and in ministering to people seeking help, especially in relation to the baptism of the Holy Spirit. May He make us a greater blessing in the days ahead.

M.J.F.

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EDITORIAL

THE MIDDLE EAST

PRESIDENT NASSER'S May Day speech struck a new note of ebullience. A summary of Arab press comments under the feature "Middle East Mirror" in the magazine *New Middle East* for June 21st is introduced by the following paragraphs:

> "President Nasser's major May Day speech, the growth in Egyptian military activity on the Suez Canal, and the Israeli Government's announcement concerning the 'operational missions' performed by Soviet pilots in Egypt—these were the main topic of comment in the Arab press this month. All in all, the trend of events seemed to give Egyptian editorial writers cause for jubilation. *Al-Akhbar* on April 29th quoted 'political observers' as pointing for the first time 'to the danger that Israel is likely to face, not only for her security but for her very being.'"

In the same issue General Dayan, in a long feature taken from the *Jerusalem Post* under the title "What we stand for—and why," outlined his own views and answered questions about them. We quote three paragraphs and General Dayan's answer to two questions:

> "The second implication is one that Nasser hinted at in his May Day address at Abu-Zaabel, announcing that his forces were going to renew the war initiative. Egyptian forces that were tied to defensive tasks are now freed to take the offensive against the Israeli forces.
>
> "The most important implication of all is that by the very act of undertaking a belligerent military task, the Russians have displayed, in a manner menacing to both Israel and the United States, the extent of their readiness to be involved in this war.
>
> "I shouldn't, and I don't, wish to engage in prophecy, but in what the Russians are doing today there is an element of throwing down the gauntlet, of saying: 'We Russians are not only defending Cairo, we are not only relieving Egyptian forces of the job of defence so that they may be free to attack Israeli forces all along the canal, but we are also involved in this Egyptian war against Israel.' This threat, this throwing down of the gauntlet, is no less significant than the actual fighting, the personnel and the equipment themselves."

To sum up so far, we will not withdraw from the cease-fire line and we will not "fold" under military pressure. We will fight anybody who tries to evict us from there by force. We will not allow our hold on the cease-fire line to be loosened, *even if it means fighting other forces besides the Egyptians.*

HAS THE BOMBING CEASED?

Question: *Why have we halted our bombings deep in Egypt?*

Now that the Russians are there I would prefer to wait and see what we can and ought to do. Under no circumstances should we withdraw from the cease-fire line or diminish our capacity to hold on to it. But we must be very wary about taking offensive action, lest this bring us into encounters with Soviet pilots. If there is no alternative things will come to that anyway, but there is no need for us to invite it.

(*continued on back page*)

Dear Mr. Bradley,

As a reader of the ELIM EVANGEL and a member of Lurgan Elim church I enclose a photograph of our pastor which was in our local paper this week. I think you will agree with me that in these days when our papers present to us so many reports of civil unrest and evil practices it is very encouraging to notice that one reporter, having noticed improvements to the Lord's house, presents to the public not only the work done but also a willing worker in the person of Pastor Harris. During the past few years he has worked very hard in improving our church and I think it would be very fitting if you could include this photograph in the ELIM EVANGEL.

SYDNEY KERR.

Lurgan.

Report from the *Lurgan Mail*

NEVER ON A SUNDAY



Watched by his young son, Pastor Harris does a bit of chisel work.

MANY who have reason to pass down Windsor Avenue will have noticed with interest the improvements which are at present being made to the entrance of the Elim church. A new porch of mahogany and tinted glass has been built and with large entrance doors this will add much to the appearance of the church, which was built in 1935. Prior to its building the congregation met in a hall in Carnegie Street.

While the work has been going on I could not help noticing that the Elim minister, Pastor John Harris, was active leader of a do-it-yourself team and wielded a sledge-hammer with the same enthusiasm as he carted rubble away.

Pastor Harris is naturally a great believer in the saying that the Lord helps those who help themselves and over the past few years has, with the younger able-bodied members of his flock, contributed physically to many improvements carried out at the church.

Once the porch is completed he expects to give a helping hand to plasterers who will face-lift the facade.

Letter to the Editor

Dear Sir,

I am absolutely disgusted with preachers and "Christian" journalists who are continually telling us what is wrong with today's church. Don't they realise that they will never find the "perfect" church and if they do then, as I once heard the late Rev. John Dyke say, they shouldn't join it, as then "it won't be perfect any more."

Within the church the young criticise the old, the old criticise the young and everybody criticises the pastor! Would we talk about our families in the way that we talk about the church and its members? How can we expect outsiders to come to a place which we are always running down?

Surely the thing to do is to get things in their proper perspective. We have a great commission in Mark 16:15—shouldn't we be spending more time thinking about and fulfilling that? If there are faults in our pastor or church surely the thing to do is to pray about this rather than criticise destructively with disastrous consequences (see James 3).

Yours in the Master's service,

Birmingham. MARK DREW.

INDUCTION AT STOCKPORT ELIM CHURCH

On Friday, May 29th, the district superintendent, E. J. Thomas, conducted the induction of Mr. E. Snelling to the pastorate of our church in Stockport. S. Beresford and K. Smith preached. Truly God was in the midst of His people. Mrs. Glass (wife of Pastor Glass, of Chorlton-cum-Hardy) was the soloist. The Lord confirmed his word on the Sunday following in the salvation of a young man.

Now the members have a busy time ahead as they prepare plans and build another church in the town, as they must soon vacate their present premises. Land has already been allocated by the local council for this purpose. E.H.S.

HAS THE CHURCH had its day?

Our minister in Bolton attended a discussion on the previous Wednesday evening at the Y.M.C.A., organised by the Bolton Council of Churches. An evangelical Anglican, a Roman Catholic priest, a Humanist and a Methodist minister formed the panel, the title of this message being the subject for discussion. Considerable local interest was created, hence the following message, preached on the following Sunday evening, after speaking of his stand for the evangelical faith at the meeting.

A sermon preached recently in the Elim Pentecostal Church, Bolton,

By PASTOR KEN SMITH

IN these days of declension this question is very seriously being posed by our opponents; in reply I want to base my message on the words of Jesus Christ in Matthew 16:18, following Peter's great confession, for, as a Christian minister, I believe that the authority I possess comes from this Book. In spite of the remark made on Wednesday night by the modernist against the dogmatic, authoritarian preacher, who says, "Thus saith the Lord," I want to say just that—that Jesus said "I will build My Church, and the gates of hell shall not prevail against it." In spite of the prevailing declension, in spite of the taunts of humanists, in spite of the ravages of heresy and a thousand other Satanic attacks, I believe that the Church of the Lord Jesus Christ is here to stay, not just for the years of time alone, but for eternity.

Look at Peter's confession of Jesus Christ

The Person of Jesus Christ was the source of controversy in the early centuries of the Christian era; it is essential to establish who He was, and is, before what He did. His Person gives value to His work. Human reasoning and intuition were inadequate to give Peter knowledge of who Jesus really was, for He was as a Man among men in the days of His flesh, hardly recognisable from the others in a crowd. He was very much the Son of Man, His favourite title when speaking of Himself.

It was more than a hunch, it was a divine revelation that caused Peter to acknowledge the Deity of Jesus Christ. Here is the basis of personal Christianity, and the foundation of the Church of Jesus Christ, for her acceptance of the Lordship of Christ, and recognition of His divine Person, is of paramount importance. God was not dead, as some theologians would reckon, for He is the "living God." This is the answer of our faith to idolatry, pantheism and atheism. Notice Peter's words: "*The* Christ," for He is unique among the sons of men, and the Mount of Transfiguration experience in the next chapter emphasises this fact. The confession of Peter involves the Deity and humanity of Christ, His Saviourhood and His Lordship. This is surely the common denominator which binds all true believers together, for centred in Him we are one, praise God.

Notice Christ's plan of action

Peter's name was changed, for he was to be called a rock, or a stone, for it is the masculine form, Petros, which is used, in this instance. Names in Scripture depict character, and a changed name often indicated an experience with God. For example Abram became Abraham, Jacob became Israel, Saul became Paul, and here, Simon became Peter, after this incident with the Master. Peter proved to be just what Christ said, after His Pentecostal experience, for the Holy Spirit, coming upon him at Pentecost, enhanced his personality. Two questions in this verse demand an answer. What Church? What rock?

We utterly reject the Roman Catholic interpretation on both issues as being legalistic, mechanical and worldly. Notice that Christ is the Builder of the Church, He is the Architect and He is the Administrator. Jesus Christ is "the same, yesterday, today, and for ever," and the task of building His Church is in His hands, not ours. This is why the Church will not fail, for it will abide as long as He abides, praise God.

"My Church"

Elim teaching is that all who have been born again of the Spirit and are believers in the Lord Jesus Christ, are members of His Church. This is the scriptural position, for Church membership, and outward ceremony are, in themselves insufficient. Membership of Christ's Church is an intensely spiritual and personal affair. We must get hold of this fact if we are to appreciate the true meaning of His Church. I like the board outside one church in Bury which says "*Christian Church* (Baptist)," for this seems to me to be the true position.

Let me show you what I mean. Some churches, forgetting Paul's strictures in the Corinthian epistle, have called themselves the Lutheran Church, or the

Wesleyan Church, thus emphasising a person. But I submit to you that this is completely out of order, however great the person has been in their history. To a lesser extent I would take issue with others who are called the Baptist Church, the Holiness Church, or even the Pentecostal Church, for the titles emphasise one particular doctrine and tenet of their faith, rather than the Person of Christ. I know this rules out our twenty-foot sign outside, but there it is, as a personal observation. Gospel hall, Christian mission or church seem more scriptural expressions to me.

Christ's Church is a mystery in its creation when one considers its insignificant beginnings, it is a mystery in its preservation, for, like the mystical Phoenix, it has withstood the persecutions of every age; its administration is indeed a mystery, and its expansion is beyond our comprehension. Truly the ways of God, in His Church, are past finding out. I am convinced that there is no visible body or company of people, or organisation which can claim exclusively to be the Church of Jesus Christ. Those who claim such pride of place, as do the Roman Catholic Church, Jehovah's Witnesses, Mormons and a number of other sects have a very narrow, legalistic, and self-centred interpretation of Christ's Church, for "the Lord knoweth them that are His," and in the final analysis one has to come back to this truth. In Peter's epistle one sees the Church of Jesus Christ, for he writes: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." This is the Church of Jesus Christ, a divine institution, which knows no sex, race, intellectual, social, political or economic distinctions.

"This Rock"

The confession of Peter concerning the Person of Jesus Christ is the basis of belief and the building of the Church. Here the word is a feminine form, Petra, speaking of a huge rock, as one would imagine the Rock of Gibraltar, and let me add that you may tremble on the Rock, but the Rock will never tremble under you! Let me ask the Romanist, "Why did not Christ say straight out to Peter "upon you," as He did "unto thee" in the next verse? My submission is that He never meant Peter at all, but the great fundamental confession concerning

(*continued on page 429*)

SOME ILLUSIONS

"Having eyes, see ye not?" (Mark 8:18).
"The eyes of your understanding being enlightened" (Ephesians 1:18).

By D. MELLAR, BIRMINGHAM

THE value of sight is in the ability not only to see but also to see in proper proportion and perspective. Passengers in a railway carriage may suppose that the telephone wires, strung overhead beside the line, rise and fall of themselves with the motion of the train.

In their haste men suppose that their activity affects the ordained constitution of truth. By neglecting so great a salvation they think to remove their need of it. Absolute truth, however, is not amenable to amendment. The Lord invincibly remains, whether or not men deny Him or are faithful to Him.

Another illusion is that since there are so many opinions and beliefs they must, therefore, be all of equal worth. God, to be God, must, however, be God alone. By Himself He excludes all other so-called gods because He is all-inclusive in purpose: "that God may be all in all." Furthermore, the God and Father of our Lord Jesus Christ has appointed the day of His appearing, when He will show Him to be the blessed and only potentate, the King of kings and Lord of lords. "The day in whose clear-shining light all wrong shall stand revealed" will confound the sceptics and gladden believers.

Again, men suppose either that the cycle of nature, with the seasons' regular coming and going, will continue indefinitely or that the course of nature will be brought to an end by man-made nuclear explosions.

It is, however, the Lord's providence and ordering that maintains nature. There are delinquent moral forces in the universe that cry out for the Lord's judging and rectifying. "But the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7).

Men suppose that the death of the body is the end of life, whereas even telepathy and the power of influence even after decease would teach them that human life is not altogether a bodily affair. We ourselves were converted by the intangible touch of the Holy Spirit upon our souls. We received Jesus, whom having not seen, we love. Judgment withheld is not judgment annulled. The long-suffering of the Lord in currently withholding judgment is salvation, for it provides the opportunity for men to repent. Everyone must give account of himself to God.

Again, it is supposed that freedom of choice is more important than the object of choice. Lot chose to dwell in the cities of the plain, and imperilled

himself and his family. Moses chose to suffer affliction with the people of God and saw God face to face. The exercise of the option of free-will either justifies or condemns us.

Beguiled by fallacies of belief, we sometimes suppose that the admirable is the essential. Martha of Bethany was very kindly rebuked by our Lord with the words, "One thing is needful," and Mary, who sat at His feet, was commended: "She has chosen the better part." We must learn of Him before undertaking His service. We sometimes suppose that the impressive is always of prime importance. There are, however, many lifeless ornate ecclesiastical edifices that have become little more than museum show-pieces. Even our elaborate techniques in gospel presentation are in the nature of "helps" and not "governments." We are still dependent both upon the breath of the Spirit's inspiration and upon the light of the Spirit's illumination.

Finally, in the affliction of trial we may complain to the Lord, "Thou art a hard and austere man, reaping where thou hast not sown, and gathering where thou hast not strawed." At such a time the Lord would comfort us with the words of the apostle Paul, who for Him suffered gladly the loss of all things, "For our light affliction works for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "Eye has not seen . . . the things which God has prepared for them that love Him." May we have the mind of the Spirit so that we may see the Lord and all else clearly. "Christ shall give thee light."

THE MIRACLE OF AARON'S ROD (*continued*)

evil in this case. It says, "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." This verse clearly shows that God permitted the lying prophet to come upon the scene to try severely and tempt people in order to test their faith and prove their love and loyalty to God.

It was so with Job, for his trials and sufferings were not sent nor permitted to crush him, but to prove him.

If God prevented instead of permitting evil to cross His children's paths, in order to test and prove their love and loyalty, there would be no merit in their faith, devotion and loyalty.

The reason for God's permitting evil is seen also in the New Testament. One illustration will suffice: heresies (sects) had crept into the church at Corinth. For instance, the believers had annexed to the Lord's table, a feast, where they had so much to eat and drink that there was great and very grave disorder among them. This had caused division among the members of the church at Corinth, and they began to split up into sects, each holding its particular view. Why did not God prevent this taking place? Paul said the heresies were permitted to *prove* who were the genuine followers of the Lord Jesus among them. He said: "For there must be also heresies among you, that they which are approved may be made manifest among you." Whatever God permits must be faced calmly and courageously by Christians in the strength the Lord gives, knowing that it has been permitted for a purpose in line with the will of God for them.

BOOK REVIEWS

The Lonely Ones, by G. Montgomery. Published by Scripture Union at 8/-.

Life on the mission field is often seen through rose-coloured spectacles. Yet missionaries are human, too, and face many difficulties unappreciated by those in the homeland.

While presented in an interesting yet realistic way, *The Lonely Ones* reveals some of the doubts, frustrations and loneliness of missionaries living in confined Christian communities. L.W.

Prophetic Witness Hymnal, published by Prophetic Witness Publishing House. Price 10/6 (by post 11/8). Obtainable from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

This music edition of the *Prophetic Witness Hymnal* is an enlarged and revised version of the collection of Second Advent hymns first published in 1936. It has been produced by our friends, Gospel Music Publishers Ltd., of Ewell, Surrey, and contains 240 hymns listed under the headings "Past," "Present—in heaven an on earth," and "Future." The book is well presented in readable type and clear musical script at a very keen price, your reviewer's only concern being whether the plastic-faced cover will stand up to the wear and tear of use on pianos and organs! Many favourites are included, but there is a place for modern hymns and for a good number of Second Coming hymns outside the familiar few of the usual evangelical hymnals. Though limited by its subject, the compilation manages to incorporate hymns with a wider appeal, such as "We shall see His lovely face," "Some golden daybreak" and "O come, O come, Immanuel." There is even a "scaled-down" version of Handel's "Hallelujah Chorus"—very fitting for a music book with such a theme! This hymnal could find a real place in the worship of believers as a supplement to the normal hymn book, for use at conventions and, obviously, for Second Advent meetings in general. T. W. WALKER.

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



Margaret M. Ladlow's page



" The heaven is my throne, and the earth is my footstool " (Isaiah 66:1)

THERE are stools and stools, not a very remarkable statement you may say, but nevertheless true. One of the simplest forms of furniture, they have been made and used by mankind for many centuries. We think of the milking stool, the creepie, a low stool associated with Scotland, and the ducking stool used so drastically to punish scolds, prostitutes and witches in England from the late fifteenth century until the early nineteenth century. Small children delight in possessing a stool, not only to sit on but also to stand on and so reach things otherwise unobtainable. A stool which is light enough to be lifted can be used in all kinds of games and is a boon to an imaginative child. Elderly people find that a padded footstool is a source of extra comfort and the camping and fishing enthusiasts consider a folding stool an essential part of their equipment. But here in Ghana I have discovered a new beautiful and interesting type of stool which is to be found in almost all homes. Mr. Brian Cheal, who is serving the Lord here with us, has drawn some of them for you.

They are made of a variety of woods, white wawa for kitchenware, red odum for strength and durability, rich mahogany and beautiful aframosia for the best room. Although they all have the curved seat and solid base, the supporting carved areas are of great variety and are symbolic. There are chiefs' stools, queen mothers' stools, wisdom stools, stools with a design to portray family unity and many more of special significance. The pride of Ghana is, however, the renowned golden stool. In about the year A.D. 1700 there came to the court of King Osei Tutu of Ashanti the celebrated fetish priest Okomfo Anokye saying that he was commissioned by Onyame (God of the Sky) to make the Ashanti a great nation. The story goes that in the presence of the king and a great crowd he drew down from heaven a black cloud and a wooden stool which slowly sank and rested on the king's knees. Partly covered in gold, the priest declared that it enshrined the soul of the Ashanti nation, symbolising their unity and the authority of the ruler. It is to this day a sacred object, the gift of the gods; with it are bound up power, honour and welfare of the Ashanti people. If captured or destroyed, the tribe would perish, so declared the priest. This stool is never allowed to touch the ground, but is placed on its own special throne, which in turn rests on an elephant skin. The golden stool is one and a half feet high and about two feet in length by one foot wide. Among the objects strapped to it are gold footcuffs, gold cast effigies of defeated warriors, a string of precious beads and a sacrificial offering of the fat of a sheep.

The story of the golden stool is a strange and fascinating one and conjures up for us the mysticism of African culture. Gold has always been highly treasured by mankind and the most prosaic among us are impressed when we turn to the Bible and read of the splendours of King Solomon's palace with its ivory throne overlaid with gold and its golden footstool. In the Scriptures no mention is made of stools for sitting upon, even the stool provided by the Shunammite woman for Elisha was in reality a chair; but we are told plainly some facts which show us the greatness and power of almighty God when we read the verses referring to footstools. We are to worship at His footstool, God declares the earth to be His footstool and His enemies are to become His footstool and so we gain a picture of a great God, high and lifted up. A sense of awe and a true knowledge of His almightiness is sadly lacking today and I wish we could recapture the humble longing expressed by King David in 1 Chronicles 28:2, when he stood before his princes and warriors and revealed how he planned " to build a house of rest for the ark of the covenant and for the footstool of our God."

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BIRTHS

GILBERT. On March 8th, to Margaret (née Llewellyn) and Alan, Sheffield, God's gift of a daughter, Sarah Louise.

WILLIAMS. On June 3rd, to Ron and Beryl Williams, of Cheltenham, a brother for Ian.

ENGAGEMENT

TEAGUE—BLETSOE. Pastor and Mrs. J. Teague, of Cashes Green, have pleasure in announcing the engagement of their daughter Mary to Roger, only son of Mr. and Mrs. D. Bletsoe, of Gloucester. Both are Gloucester Crusaders.

MARRIAGES

BOWLING—GREGORY. On May 7th, at the Elim Pentecostal Church, Sheffield, Arthur Bowling to Evelyn Gregory. Officiating minister: A. V. Gorton.

SARGENT—FROST. On May 23rd, at the Elim Pentecostal Church, Sheffield, Peter Sargent to Joy Frost (Elim Crusaders). Officiating minister: A. V. Gorton.

SEAVERS—PICKERING. On May 30th, at the Elim Church, York, Peter William Seavers to Rita Margaret Pickering. Officiating minister: A. Brooks.

WILTON—BROOKS. On June 13th, at Elim Church, York, Rodney Wilton, A.M.Inst.B.E., only son of Mr. and Mrs. A. Wilton, to Rita Brooks, only daughter of Rev. and Mrs. A. Brooks. Officiating minister: N. Brooks.

WITH CHRIST

CAMPER. On May 24th, Arthur George Camper, aged 66 years, beloved member of Ilford Elim Pentecostal Church. Officiating ministers at funeral: James F. Hardman and B. Garland.

COBLEY. On May 18th, Mrs. Laura Cobley, aged 74, member of the Elim Pentecostal Church, Gloucester, was called home. Officiating minister at funeral: F. Lavender.

DE CARTERET. On May 26th, Elsie May De Carteret, aged 75 years, for many years a faithful member of Vazon Elim Pentecostal Church. Officiating minister at funeral: A. J. Downes.

JAMES. On May 23rd, Mrs. Elsie May James, aged 55 years, beloved wife of Mr. James, of the Elim Pentecostal Church, Gloucester, was suddenly called home. Officiating minister at funeral: F. Lavender.

PEACEY. On June 1st, Mr. Walter Peacey, aged 72 years, beloved husband of Mrs. Doris Peacey, of the Elim Pentecostal Church, Gloucester, went to be with Christ. Officiating ministers at funeral: F. Lavender and L. C. Quest.

ITINERARIES

London Crusader Choir:
June 20, Lee, S.E.; 21, Wormwood Scrubs prison and Woodford; 27, Guildford Cathedral.

Miss O. M. Jarvis (India):
June 27, Nuneaton; 28, Leicester; 29, Banbury; 30, Coventry; July 1, Rugby; 2, Northampton.

Joseph Smith:
June 20-25, Kilsyth; 27-30, Carlisle; July 1-5, Whitehaven.

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COMING EVENTS

CANNOCK. Forum Theatre. Pioneer crusade conducted by Alan Caple and David Woodfield, commencing June 13. See panel on this page for details.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

ILFORD. July 5. Elim Pentecostal Church, Clements Road. Resident minister's second anniversary services at 11 and 6.30. Preacher: I. R. Moore (Clapham).

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

SALISBURY. June 28. Elim Pentecostal Church, Milford Street. Visit of Rev. W. R. Allan, of Gardena, California, U.S.A. At 11 and 6.30.

SHEFFIELD. July 4 Elim Pentecostal Church, Lee Croft, Campo Lane. Opening of extension. Services at 3.30 and 7. Preachers: R. B. Chapman and H. W. Greenway. Convener: A. V. Gorton.

NORTHERN IRELAND
Opening of yet another Elim Pentecostal church

Elim Pentecostal Church, Dundonald, Belfast, will be officially opened on Saturday, June 27th, at 7 p.m. by Pastors J. C. Smyth, A. Tee and A. Wilson

Churches in the area are requested to support

D.2127

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D.2048

HAS THE CHURCH HAD ITS DAY? (*continued*)

Himself that Peter made, for Christ is central to His Church. This Romanist emphasis on Peter is just a red herring of Satan to detract from the Lord Jesus Christ; and Peter confirms this conviction when he himself speaks of Christ, not himself, as the Chief Cornerstone. The Church is built, not just on Peter, but on the whole of the apostolic band, according to Paul in his Ephesian epistle, for Christ, not Peter, is the Chief Cornerstone. Christ's supremacy, not Peter's supremacy, is the foundation of our faith. Here then is Christ's plan, to build a Church that will last for ever, the wonder of men in time, and of angels in eternity.

Remember Christ's promise of endurance

This planet is a spiritual battleground, and Satan would hinder and thwart the divine plan to build the Church. Here is Christ's promise, for as long as He lives the Church will endure every attack. The Devil has used every method to corrupt, undermine, and exterminate the Church for he has come as a roaring lion with persecution and trials, and I would remind you that the greater part of the Christian Church, certainly in a geographical sense, knows tonight the fierce wrath of Satanic persecution. Of course, he also comes in a more subtle manner, as "an angel of light," with the heresies, sects, and false teachings of men, and his wooings are more dangerous than his warnings.

Make no mistake about it; from without and within the Church will ever be assailed, for the "gates of hell" are mighty strong. Satan is powerful, but the Lord is all powerful. The battle is hard, but the victory is sure because we have the Master's promise. Of course this would not cut much ice with the humanist, the atheist and the modernist, but let me add, as I said last week, that Voltaire the French atheist said a century ago, just what was said on Wednesday night, that the Church was finished, and the Bible would be a forgotten book in his lifetime, but that there is a Bible literature publisher now in the very house he occupied, praise God. If the Lord tarries, in a century, folk will say that the Church has had it, but it will still bury its opponents, and carry on the good work. Individual fellowships of Christians and denominations may have had their day, and often deservedly so, but the Church of Jesus Christ will never face extinction, for it will stand for ever. Let me point out that this promise of Christ concerning His Church in the widest sense, does not ensure the continuance of a denomination or local church which fails in its witness for Jesus Christ. Church history is strewn with examples of churches and groups which have outlived their usefulness, or failed to keep alive the flame within their fellowship. Surely this is one of the aspects of spiritual life, in the dying and reviving of the Church, like the butterfly emerging from the chrysalis of the old. The Church, in the form that many have known it for the last century may have had its day, and in many ways this would not be a bad thing, but the Church is reborn in every age to meet the needs of that generation. I firmly believe that the Pentecostal outpouring formed a Church for the twentieth century, to meet the needs of this age. Truth never changes, but its presentation must of necessity be adapted to the age it faces.

THE FAMILY ALTAR

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

Monday, June 22nd — Exodus 10:1-20

" Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before Me ? Let My people go, that they may serve Me " (v. 3).

Oh, the utter folly of resisting the will of God ! Pharaoh was too stubborn and self-willed to know that he was hitting his head against a brick wall. His servants began to see it and remonstrated with him (v. 7). For a brief moment, it seemed that Pharaoh was about to relent, but when Moses insisted on a total exodus Pharaoh flew into a rage. The threatened swarms of locusts closed in on Egypt with devastating results. God's dealings with Pharaoh serve to show His infinite patience and longsuffering towards sinners; but let no sinner reading these words take that for granted, rather let him humble himself quickly and repent while the offer of mercy is still open to him.

Tuesday, June 23rd — Exodus 10:21-29

" Our cattle also shall go with us; there shall not an hoof be left behind " (v. 26).

The remonstrations of his servants, the devastating locusts, now the darkness that could be felt, besides all that had gone before struck such a blow at Pharaoh's defiance of God that he began to weaken, angrily. Moses held to his demands: there was to be no compromise, nothing was to be left behind. Because Pharaoh's obstinacy is highlighted in this drama, let us be careful lest we miss seeing Moses' strength of character. Pharaoh had met his match. Moses refused to weaken his demands for an easy settlement. This has set the pattern for all time. For those who serve God and are called according to His purpose, there must be no compromise with evil; but rather full separation unto God.

Wednesday, June 24th — Exodus 11:1-10

" Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold " (v. 2).

To borrow with no intention of returning the borrowed goods is stealing. God does not connive at underhanded tricks, though this passage as it stands gives the impression that He instigates them. There is no need to tax our ingenuity to clear God of the charge of inciting theft; for the Hebrew word here translated borrow is usually translated ask and even carries the thought of demand. The tables had turned for the Hebrews. Now they could make demands of their masters without any fear of refusal let alone reprisal. The plagues had shaken Pharaoh's servants as well as the rank and file of the people. It was becoming frighteningly clear that the Hebrews were a people to be reckoned with, that a resurgence of the spirit of independence and of human dignity was driving them to make a bid for freedom. An irresistible power, unaccountable to the Egyptians, was moving among them.

Thursday, June 25th — Exodus 12:1-20

" And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover " (v. 11).

Dressing ready for departure on this first Passover feast was not a ritual. Events were rapidly moving to a climax. The hour of departure was about to strike and they must be prepared to march at a moment's notice. Though it is not stated here, we know by a subsequent remark that the bones of Joseph had been prepared for transit (13:19). God's final blow on Egypt to secure the release of His people was imminent. Their servitude was nearing its end. Secure beneath the sign of the blood, the Hebrews waited patiently through that awesome night when the firstborn in Egypt was smitten, plunging the nation into unprecedented grief, for orders to march.

Friday, June 26th — Exodus 12:21-36

" And the Egyptians were urgent upon the people, that they might send them out of the land in haste " (v. 33).

God struck such a blow at the oppressor that he staggered and reeled under the impact. He had to learn that the Almighty was not to be trifled with, that he could not repent and recant to satisfy his own whims. Frightened and bewildered, the Egyptians hustled the Hebrews out of their land. To have been thrust out unprepared would have been a major disaster, but because they obeyed God they were ready dressed for departure. No time was lost in marching victoriously out of the land. When a man's cause is in the hand of God, all eventualities are taken care of: God is in the advantageous position of knowing the end from the beginning.

Saturday, June 27th — Exodus 12:37-51

" It is a night to be much observed unto the Lord for bringing them out from the land of Egypt " (v. 42).

At first it may seem strange that God should stress so heavily that that night should be remembered. Could they ever forget it? That night they had sheltered beneath the blood. " Never forget that," said God. That night they had been saved by the substitutionary death of a lamb. " Never forget that," said God. That night they had been delivered from an evil servitude. " Never forget that," said God. That night they had been given a new start that could only be described as passing from death unto life. " Never forget that," said God. That night they had been given a new hope, a new purpose, a new destiny. " Never forget that," said God. O God, how can I ever forget what you did for me that dark, dark night at Calvary?

Sunday, June 28th — Exodus 13:17-22; 14:1-9

" And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night " (13:21).

The day of miracles did not end with deliverance, God's resources had not been taxed by the plagues, He had so much more of His power to show them on whom He had set His love. He would guide them all the way. Before their wondering eyes were the pillar of fire by night and the pillar of cloud by day. They may have been mystified by the way they were being led, but the wisdom of God had chosen that particular route not for any purpose of His own but solely for their benefit lest they should encounter problems too great for them. As far as we know **they** were not told the reason, but God has given us a glimpse behind the scenes to help us to trust when we are led in ways we cannot understand.

EDITORIAL (*continued*)

and bad. In the Arab world in modern times only one man has demonstrably wielded this power over a nation stretching from the Atlantic to the Persian Gulf. Millions see or hear him, whether in his immediate company, on television, or on the radio, and his speeches are printed verbatim in many newspapers in the Arab countries."

All this comes as no surprise to the student of prophecy. The Nile-Euphrates region has long been recognised by him as the cockpit of this dispensation's last military adventure: it appears to be about to burst on us at any time.

YOUTH PAGE

By FRANK BATEMAN STANGER

We Christians must learn about . . .

Getting the best of our disappointments

But we had hoped that he was the one to redeem Israel

"WE had hoped"—what commonplace words, what a familiar mood! Disappointment is one of life's common experiences.

There are various occasions of disappointment. Some disappointments are unnecessary. Any disappointment that is the inevitable result of the wilful neglect or abuse of any known law of life is unnecessary.

Some disappointments are unfounded. This was actually the experience of these two disciples on the road to Emmaus. All of their disappointment was imagined — in vain; for, in reality, Jesus Christ was alive!

Other disappointments are unavoidable. There are the disappointments that result from a conflict between ideals and reality, that are the inevitable consequence of moral tensions set up between standards of goodness and conditions of evil.

A great host of disappointments are unbearable. Unbearable because of the nature of them; unbearable because there is no earthly explanation for them.

We, as Christians, must learn to get the best of our disappointments. We must never succumb to them. We must triumph over them. We must be masterful and victorious. How can we do it?

First, through conscientious and consistent Christian living we will escape the disappointments that are unnecessary.

Second, through maturing understanding and developing faith we will learn to unmask the seeming disappointments that are unfounded. In other words, we will understand increasingly just what to expect and what not to expect from life.

Third, in our philosophy of life we must accept the fact of certain unavoidable disappointments occasioned by the conflict between ideals and reality, between the idea of the perfect and the existence of the imperfect.

But what about those disappointments which from a human standpoint are unbearable? We must understand that such disappointments are the common experience of life. We must realise that disappointments are a part of our discipline and probation in this life. We must recognise the Divine Hand in all of life's experiences. "Disappointment"; change one letter and it becomes "His appointment."

We must use the resources of the redeeming grace of Jesus Christ to master our disappointments. While in prison Samuel Rutherford headed his stationery "God's House, Aberdeen." Madame Guyon wrote from prison: "The Lord has shut me up, so that I do nothing now but sing."

The Alliance Weekly.

ANOTHER VIETNAM?

Question: *Is it possible to compare Russian involvement in Egypt with the U.S. involvement in Vietnam? What does Egypt expect of the U.S.? What can be done in the present situation?*

The relations between the Soviet Union and Egypt are very close, but I don't believe they are as close as those between the U.S. and South Vietnam. There the U.S. is actually conducting the war. I don't think that the Soviet involvement in Egypt is that deep, or that the responsibility that the Soviets have assumed in Egypt is that comprehensive.

Egypt wants two things, or at least one of them, from the U.S.: to order Israel to withdraw from the occupied areas; or, failing that, to halt all aid to Israel, to stop sending her aeroplanes, and to stop giving her loans and other economic assistance.

In his May Day speech Nasser announced that he was ready to halt the war on two main conditions. The first is total withdrawal of the Israeli forces from all the occupied areas—from the Golan Heights, from Sharm e-Sheikh, from East Jerusalem—withdrawal to the 1949 armistice lines.

The second condition is that Israel should take back the 1948 refugees on the basis of the so-called "free choice"—that is, every refugee will be given the option of returning to his home in what they call "Palestine" and we call the State of Israel.

WHAT KIND OF PEACE?

But when we say we want peace, and the question arises what kind of peace we can achieve today, we have to decide whether or not we are ready to accept it. We have to answer ourselves: Are we ready to come down from the Golan and expose the settlements in the north to Syrian artillery fire? Leave Sharm e-Sheikh—and leave our navigation to the good will of Egyptian coastal guns? Leave the Gaza Strip and leave George Habash there to direct the war against Nahal Oz and Yad Mordechai? Leave Kalkilya, Nablus, East Jerusalem—and leave the Jordanian forces to sit once more on the mountains, and the Fatah to wage their terror war?

If we are ready for that, then we can bring an end to the present war in no time at all. If we are not ready for that, then I do not know of any more liberal Arab proposal for bringing peace nearer.

The following quotes from President Nasser's long May Day speech summarises the Arab point of view:

> "Brothers, the attitude of Israel after June 8th, 1967, strongly condemns it before us and the entire Arab and the world public, because Israel's attitude after June 8th reveals its intentions. Israel wants not peace but expansion. When Israel and its leaders speak about peace and say they want to demarcate secure and recognised borders, they are misleading the world. What is the meaning of secure and recognised borders? When they say they have no borders and wish to demarcate new borders ensuring security and safety for them, this means that the new borders must be close to the Jordan river. This means the usurpation of large parts of the Arab territory.
>
> "I have met many foreigners. All of them expected the Egyptian people to faint and collapse after these Israeli raids. I have met a number of senior U.S. journalists. They have asked me about it and said that they came expecting an Egyptian collapse as a result of the Israeli strikes with the U.S. Phantoms on the outskirts of Cairo, in Hulwan, Ma'adi, Abu Za'bal, Khankah, Dahshur, and Tall-al-Kabir. However, they saw that the people were determined and more stubborn.
>
> "These days, brothers, in the past fifteen days, a change has taken place. Our armed forces have regained the initiative with bold military operations in the air and on land. In the past our forces have carried out bold sea operations too. The new factor today, however, is that we can say that we have begun to take the initiative."

The following quote from Igor Belyaev's, Middle East specialist of *Pravda,* the Moscow *International Affairs,* etc., long feature on "How the Soviet Union visualises a Middle East settlement," seems to us to summarise the Soviet point of view:

> "Preserving peace in the Middle East and establishing good relations with the Arab countries would be a lot more profitable for the West than the present military confrontation in which Washington, London and Bonn are backing Israel.
>
> "Our opponents usually argue that the Soviet Union is also supplying military equipment to the U.A.R. and other Arab countries. This is so. However, it was not Egypt, but Israel together with the British and French imperialists, that unleashed aggression in the Suez Canal zone; it was not the Arab countries, but Israel, that started the six-day war in June 1967.
>
> "For peace, Tel Aviv must abandon its absurd plans of creating a greater Israel from the Nile to the Euphrates; it must carry out the Security Council's November resolution strictly and without delay. This, it goes without saying, necessarily includes the unconditional recognition of the principle that it is inadmissible to acquire territory by war or military pressure."

But probably "Sarih's" comment on the magic of President Nasser gives as much food for thought as do the belligerent manœuvrings of the super powers. "The magic of President Nasser has to be seen to be believed. Modern history has known many orators who have played with the emotions of their audience, and prompted them to great things, good

(*turn to page 430*)

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THE ELIM EVANGEL

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The student body at Elim Bible College with the Principal and Mrs. Gilpin and the lecturers: Miss Marion Paint, Pastor W. J. Maybin and John Bell.

ON FIRE FOR GOD



An old phrase with a new message

By Michael J. Frith, L.Th. (Lon.), A.C.A.
MINISTER OF CHRISTCHURCH, NEW ZEALAND,
ELIM PENTECOSTAL CHURCH

THE phrase " to be on fire for God " was very common among the early Pentecostals. It was an apt description of people who, when filled with the Holy Spirit, had a holy enthusiasm and passion in their lives; they had a great impact on others, for the power of God was on them; they had a great God-given passion for the lost; *they had the power of the Holy Spirit to turn that passion into action,* and so were rightly described as being on fire for God.

But what of today? We do not hear, or read, this phrase very often; nor do we very often meet those who would be described in this way; nor do we hear people praying very often that God will so ignite them that they may be on fire for Him. This should not be so, for I believe that as a movement Elim has the potential to be mightily used by God. Therefore I would to God that we all had the desire to be on fire for Him; that we would stir up the gifts within us; and that we might long to be ablaze for Him.

Jeremiah is God's towering example on this subject, for he wrote that he had " the Word of God like fire in his bones." It all started the day he

MET GOD FACE TO FACE

something, I believe, we may do today. But we must see the need for having a burning vision of God. When Jeremiah met the Lord He touched his lips and he was changed; the man who said he was too weak to be used of God became strong in the power of God; he became a mighty prophet, God's mouthpiece to a wicked nation for forty years, up to the captivity in Babylon.

No doubt some would envy the power Jeremiah had as God's mouthpiece, but this same power brought

MUCH DISCOURAGEMENT

to Jeremiah. The people he spoke to stubbornly rejected God and would take no heed to his pleadings and prophecies of forthcoming disaster. At times Jeremiah succumbed to grief and despair.

But discouragement was not all Jeremiah had to face. He also found there was

A PRICE TO PAY

for his faithfulness and his office. For Jeremiah's preaching was an embarrassment to the leaders of his day. On the one hand they maintained that everything was fine; on the other hand, Jeremiah was always insisting the judgment of God was going to fall on them.

Things came to a climax on that day Jeremiah told the people that God was going to make their land so desolate that passers-by would be astonished; that God would scatter the people as with an east wind before their enemies. So when the governor of the temple found Jeremiah preaching in the temple he clapped him into the public stocks. And, sad to say, being an object of public ridicule nearly broke Jeremiah's spirit. True, he had been called by God; true, he had endured discouragement; true, he had been paying a price, but this was too great a price. So he resolved not to preach God's message any more.

But what do we find? Ah, that God was greater than a man's resolve to keep quiet, for Jeremiah soon found the Word of God was burning in him, like a fire burning in his bones. He endeavoured to keep it quiet, but finally he was so on fire with God that he had to give vent to the fire.

TODAY'S GREAT EXAMPLE

Jeremiah met God face to face. He knew there was a price to pay for speaking out for God, and

he knew how great the discouragements would be. But finally God triumphed, and he became on fire for God, burning with His Word.

We have already followed in his footsteps to some extent, for those who have been born again and are filled with the Spirit have indeed met with God. Those who sigh because of the sin around them can finally become discouraged; those who have to pay a price for being all out for God may be tempted to feel the price too great. But don't stop here, look at Jeremiah again, and see that he is triumphant. For the climax of the story was Jeremiah going forth burning with the Word of God.

This must be the goal of every Christian. Many get taken up with godless causes which become all-consuming passions. But God looks for those who will be ablaze for Him; people burning with a great love and desire to witness, live and speak for Him.

TODAY'S GREAT NEED

It is for us to be on fire for God like Jeremiah, for it is clear that time is short to tell the good news of Christ to the lost millions; time is short to be flames of witness for God; time is short to burn out for Jesus, but the need is so great.

WHY IS THE NEED SO GREAT?

(a) *Because the person who dies without Christ goes to hell.* We cannot understand the terror of hell, but Christ did. He left heaven that He might

(*continued on page 437*)

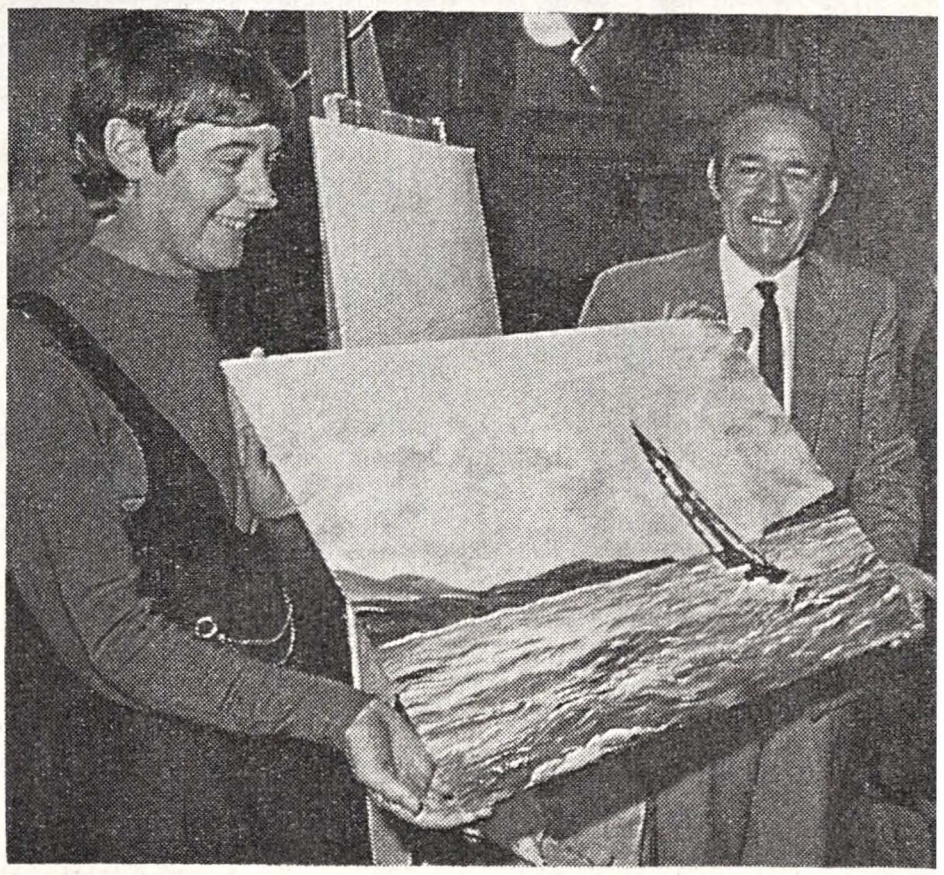
Elim news

P. S. BREWSTER IN FRANCE AND SWITZERLAND

Pastor P. S. Brewster, serving as Elim's representative, attended as delegate to a conference in Zurich. The conference was planned to bring together the Pentecostal leaders and people of Europe.

After the committee sessions were completed Mr. Brewster went to Paris to a Labour Day rally of the Pentecostal people. Mr. Brewster preached twice through an interpreter to almost a thousand people, and at the close of the meeting thirty made a decision for Jesus Christ.

On the Sunday in Zurich Mr. Brewster preached twice to crowded meetings, and at the close of the day nineteen accepted Jesus Christ as their Lord and Saviour. Thus the Lord is adding to His Church daily.



George Canty with two members of the Sparkbrook "New Creation" group who sang in the town hall during the Dudley-Upper Gornal campaign.

ANOTHER MISSIONARY COUPLE SAIL FOR AFRICA

By LESLIE WIGGLESWORTH

Farewells at quaysides are a mixed bag of joy and sorrow. The anticipation of service overseas in obedience to the call of God is exciting. The prayers of the company gathered on board the great vessel stimulated the purposes of the new missionaries and there was a spirit of expectancy, a hope that the Lord would accomplish a work through them.

Coupled with this is the spirit of sacrifice known to those who are separated from close members of their family. We ask prayer for fathers, mothers, brothers, sisters, and relatives who give up their loved ones for the cause of Christ. The parting is not easy.

On a beautiful day David and Maureen Butcher left Southampton for South Africa and the Transvaal. Ministers and friends joined the family in sending them to a busy life in the Emmanuel Press and in the Nelspruit area. A particular aspect of this journey was that the first minibus was aboard, ready to be taken for missionary work in the Transvaal. We ask that the many prayer partners and supporters of our Elim missionaries will remember our friends as they are launched into a completely new life with a new climate, a new people, new conditions, but with the same Lord! May the confidence of their early service be evident in Africa as they seek to serve the Lord.

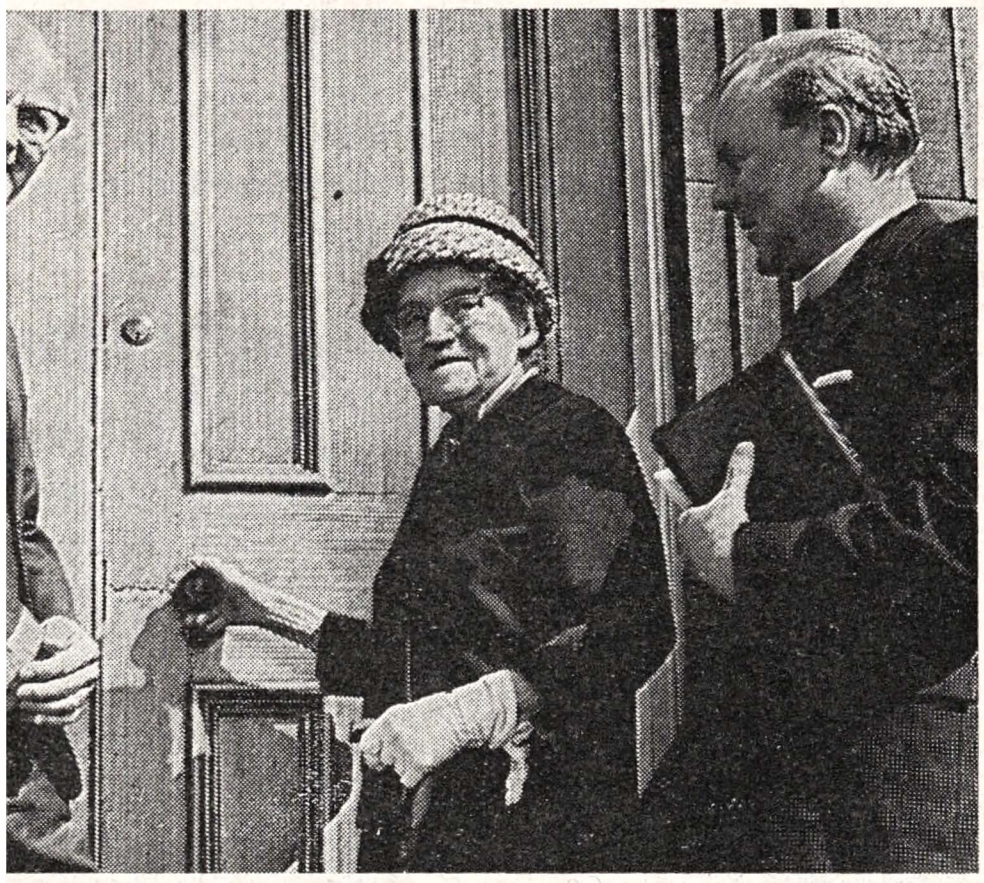
NEWHAVEN **Pastor: J. M. Reeve-Baker**

Sunday, April 26th, was the occasion of our Sunday school prizegiving. Out of a membership of forty there were thirteen children with 100 per cent

attendance records. This as a school we are very proud of, and it included three sisters who have maintained this standard for four years.

The church was packed to the doors with members, parents and friends. Pastor J. M. Reeve-Baker presented the prizes and preached the Word of God. The superintendent commented on the general faithfulness of the children, and paid tribute to the teachers' steadfastness.

R. JAMES, *church secretary.*



The opening of the new Elim Pentecostal church at Rotherham by Mrs. Aldam, the oldest member. With her are Pastors H. W. Greenway and C. J. Watkins, the resident minister.

LOWESTOFT **Pastor: J. Harrison**

During the weekend May 23rd to 25th we held our spring convention at Lowestoft. We had as our visiting preacher W. J. Hilliard, from Ipswich. At the opening meeting on the Saturday he preached about the Shunammite woman in a most helpful way. We also enjoyed the singing of Mrs. M. Halliday and Mrs. H. Moyles, and of Miss A. Tuttle and Mr. Jeff Cunningham, with guitar accompaniment by Jeff. The meetings continued on Sunday and Monday with musical items by the family of Mr. and Mrs. Wicks, and so brought to a close an enjoyable and refreshing weekend.

(MRS.) S. PARKER.

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

Pastor F. Birkett, of Birmingham, brought to us the first message of our spring convention, on Psalm 103, exhorting us to "forget not all His benefits." We were thrilled to hear this psalm expounded under the anointing of the Holy Spirit, and the message verified at the close of the service by the manifestation of the gifts of the Spirit.

On Sunday morning and evening again Pastor Birkett preached with great blessing to every listener. On Monday Pastor D. Woodfield, of Newcastle, joined us. He urged us to "sow in tears, that we might receive a harvest of rejoicing." Pastor Birkett thrilled us with a real live testimony of his own miraculous healing to the glory of God, and Miss O. Jarvis, our missionary from India, whom God has greatly blessed, spoke to us.

Vocal and instrumental ministry by our own members and visiting groups added much to the blessing of the convention. The last message, by Derek J. Green, of Bradford, on the difference between joy and happiness, concluded the convention.

(MRS.) M. BROWN, secretary.

STOCKPORT **Pastor: E. Snelling**

It gave me great satisfaction to minister at the induction (reported last week) of Pastor E. Snelling to the pastorate of our Stockport church, because I had known him and the loyal service he did for the Lord in Swadlincote. It was good to see that the Lord had restored his health after considerable heart trouble. Pastor E. J. Thomas, the District Superintendent, convened the service, and Mrs. E. Glass, from Chorlton-cum-Hardy, ministered in song.

Pastor Stanley Beresford preached on the need to be together in the gospel as pastor and people. I sought to recommend a Bible-based, balanced and believing ministry to the minister. In all it proved a blessed time of fellowship, and it was good to renew fellowship with the Swadlincote friends; truly we are a family in Elim.

It made us glad to hear how a house had become available, and how brother Snelling had now a position on the local weekly as a proof reader. We admire the complete dedication of brother and sister Snelling in their love for the Master. We are concerned for the Stockport friends; they need the prayers of the Elim fellowship concerning future building plans in this great town. We do not forget the many years that Pastor and Mrs. G. Brown laboured in the area, and trust that others will reap from their faithful ministry for the Lord.

K. SMITH.

NORTH-EAST PRESBYTERY'S SENIOR CITIZENS' HOLIDAY

From Newcastle upon Tyne, Southend-on-Sea, Cleethorpes, Hull and many other places, members of Elim churches gathered at Douglas House, Scarborough, for the first senior citizens' holiday arranged by the North-east Presbytery, and what a very happy and spiritually refreshing time we have had. We were all very conscious of God's abiding presence with us and felt that much prayer had been offered on our behalf.

Our hosts, Pastor and Mrs. J. Hyde, did not spare themselves in making every effort to see that we all thoroughly enjoyed ourselves.

On Sunday we worshipped at our Murray Street church.

Pastor Hyde came every morning for prayers and Bible reading and every evening for our get-together,

when he ministered the Word and members of the party sang duets, solos and recited. We were joined at these meetings by members of our own Elim church and we joined them for their senior citizens' meeting. We had a coach tour to Hornsea Potteries and another to Thornton Dale, which we all thoroughly enjoyed and members of the church joined us on these outings.

We truly have been abundantly fed spiritually. Our physical needs were well satisfied at Douglas House. We would like to take this opportunity to thank Pastor and Mrs. Hyde for all the work and thought they put into this holiday, which made it such a success.

M. BURROWS.

BOOK REVIEWS

Strangers in Trefoil Street, by Dorothy Webb. Published by Scripture Union, price 5/-.

This book is one of the "Tiger" series, with a story suitable for eleven-year-olds onwards.

The move from Cornwall to London brings disappointment, but in time the Pendray children find excitement and adventure.

The watch committee comes to be appreciated in Trefoil Street and rivals the feared "Sterk Gang."

The children discover that right will prevail. That God will change disappointment and answer prayer.

M. J. BROOMHALL.

Four interesting pamphlets

Dr. F. A. Tatford has contributed much to Second Advent thought and teaching and we must be indebted to him for four short works which are very suitable for background notes, for youth discussions, for introduction to Advent truth and for personal reading and study. They are priced at only 6d. each and are obtainable (postage being additional) from our headquarters or from B.A.T.M., 1 Parsonage Road, Eastbourne, Sussex, Dr. Tatford being, of course, the indefatigable secretary of this well-known movement.

The pamphlets are *The Jew and Prophecy,* which traces the origins and devlopment of Zionism and the place of the Jew in the plan of God for the future (marred by an unfortunate printer's error on page 5, where "1967" should read "1917"); *Russia and Prophecy,* which recalls something of the history of Communism, shows the importance of the Middle East and suggests possible future developments; *The Common Market and Prophecy,* which carefully appraises the aims of the Common Market, indicating the dominance of the Roman Catholic Church and opines that a dictator will arise who will link with a possible Jewish leader; and *A One World Church and Prophecy,* which propounds the theory that the Babylon vision of Revelation 17 will be revealed in the reunification of the World Council of Churches with the Roman Catholic Church plus possibly elements at least of non-Christian faiths, all under the dominance of the Pope. The pamphlets are all against a background of what most would regard as futurist views, but those who hold rather different theories will find these pamphlets very useful and well worth having.

T. W. WALKER.

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

ON FIRE FOR GOD *(continued)*

save us from hell. And since we have been saved from that prospect we should long to be on fire for God to save others from it.

(b) *Because of the worth of a soul to Christ.* In this age of speed, mass production and computerisation we can so easily lose sight of the worth of the one soul to Christ. But if the world had only one sinner, Christ would still have died for him.

(c) *Because death may intervene.* Death stalks our world like a hungry tiger. Time and again the curtains of death part and a Christian has had his or her last chance to win a soul for the Master. Time is short. Where is the fire?

(d) *Because so few are all out for God.* Christ said the labourers are few, and time has not reduced the need for more. If anything, the pressures of secularism and materialism have increased the need.

TODAY'S GREAT ANSWER

We have it. Hallelujah! The Bible records it and the Holy Spirit quickens it to you and me. Read what Jeremiah says: "His word was like a fire within my bones." Read what Paul says: "I feel compelled of necessity, and woe is me if I preach not the glad tidings of the gospel." Read what Peter says: "We must speak the things we have seen and heard." These are the words of men on fire for God, who were living in the power of the Holy Spirit. The gospel message was God's Word in their hearts, burning as a fire in their bones; it could not be put out, nor could it be held in, for their lips had been touched by God; they were God's answer to the needs of their day.

There is no reason why we should not be God's answer to the needs of our day, for we too have been baptised in the Spirit. He will have the effect of so keeping us in touch with God that we have to speak to others about God. There is power in the Holy Spirit, as Acts 1:8 says, which we have left untapped for long enough. There is a greater spiritual fervour and zeal possible than many of us know. The passion and enthusiasm of the early Pentecostals were not just for pre-war days. God bring us to that place in Christ where we shall be said by all to be truly on fire for God.

THE ELIM
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EDITORIAL

"HE keeps to his oath, though he may lose by it; he takes no interest on a loan; he is not to be bribed against the innocent—he, living so, shall never be rejected" (Psalm 15:4, 5, Moffatt). Who is this unreasonable man, "too heavenly minded to be of earthly use"? There are two extreme philosophies of living—either that God is irrelevant or that He is absolutely all-important. Most of us adopt a philosophy somewhere between these two extremes. Atheism is one extreme and through godless Communism enslaves most of the world's peoples. The Pentecostal baptism as experienced by the apostles is the other extreme.

Impartial students of economics recognise that the economic theories of Communism give it immense prestige and that they are not lightly to be dismissed. And for us Christians there is little point in our saying to those who believe neither in God nor in the devil that Communism is of the devil, even though we may believe it. They realise that the economic theories that have structurised society for six millenniums are no longer acceptable to the 3,000,000,000 people the outdated and outmoded theories would victimise.

But the only theories of economics that are universally beneficial are those set out in the Bible; though they go beyond the stage of being theories, they are principles—so much so that if we reject them any alternatives lead to the universal social and industrial chaos that consistently bedevils human relationships. It may surprise some to learn that economic principles are set out in the Bible; nevertheless they are embodied in the Israel Constitution that God gave to Moses. However, neither economic theory nor principle has power to change human nature any more than legislation does. Not even the God-given Mosaic Law and Constitution could change human nature, any more than could the God-given economics of that system.

But though only God can change human nature, and this is the gospel message, it is too often overlooked that appropriate legislation and philosophies of life can control and channel human nature to the betterment of social behaviour and relationships. Good laws and legal systems can make us unacceptable people act in an acceptable manner, even though sometimes by the coercion of fear.

But we tend very much to overrate the value of legislation and of the forces of law and order to regulate society's behaviour and very much to underrate on the one hand the suppressive effect upon evil and on the other hand the encouragement of good by the "climate of opinion" in a community. Would-be social reformers should give more attention, especially in the context of the current so-called permissive society, to the superior effect "the climate of opinion" has over legislation.

Regarding economics, the Bible believer need have no fears that the Bible is behind the times or that it is irrelevant: it set out its economics more than 3,000 years ago—land tenure and the control of its produce above and below ground, industrial complexes, usury, immigration, no expenditure on armaments, the waste of man power, in principle, on such activities as gambling, drunkenness, overpackaging; it provided for substantial holidays, better than anyone thinks of *claiming* today—and with pay! all with one proviso: that the nation be a theocracy, that is it be governed by God and that its national, social, recreational and economic life revolve around the house of the Lord. The diversion of finance for non-productive purposes, and health, poverty and military forces would be taken care of.

(*continued on page 442*)

BAPTISED WITH THE HOLY SPIRIT

By Norman E. Schlarbaum

JOHN baptised the people with water but he said Jesus would give them a greater, additional baptism. "He shall baptise you with the Holy Ghost," he declared (Matthew 3:11).

This experience is distinct from regeneration, even as the feast of Pentecost is distinct from the Passover feast. Christ's command, "Tarry ye in . . . Jerusalem until ye be endued with power from on high" was given to saved disciples (Luke 24:49). Previous to Pentecost their names were written in heaven, they were clean through the Word and Christ had already breathed upon them saying, "Receive ye the Holy Ghost."

Consider the time when Philip went to Samaria and preached Christ to the Samaritans. God confirmed His Word with miracles and healings until there was great joy in their city. Despite all this evidence of God's presence and blessing, the apostles at Jerusalem sent Peter and John to pray for them that they might receive the Holy Ghost, for as yet He had fallen upon none of them (Acts 8:5-25).

In the record (Acts 19:1-6) of Paul's arrival in Ephesus and his asking John the Baptist's twelve disciples the question, "Have ye received the Holy Ghost since ye believed?" (Authorised Version), or, as the American Standard Version translates it, "Did ye receive the Holy Ghost when ye believd?" both versions show that they were believing disciples, but that they had not heard about the Holy Ghost. Some time elapsed, during which they were baptised in the name of the Lord Jesus, before Paul "laid his hands upon them [and] the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:1-6). Thus we have three instances where the baptism of the Holy Spirit took place subsequent to salvation.

In Acts 10 we find that Peter was not disobedient to the heavenly vision that God gave to him; he preached Christ and the forgiveness of sin to Cornelius and his household, and "while Peter spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:44-46). These members of Cornelius's household were saved and filled in one gracious operation of the Spirit of God. This indicates that some are saved and filled with the Spirit at the same time. However, as witnessed earlier, this generally does not happen.

In all these cases there is a common denominator in that they all spake with tongues as the Spirit of God gave them utterance. The mighty rushing wind, the cloven tongues as of fire, and even prophesying were not repeated in every case. Yet on the Day of Pentecost, at Ephesus, and in the house of Cornelius they spoke with other tongues by the enablement of the Holy Spirit. Further proof of this is inferred from the visitation of the Spirit in Samaria at the apostle's hands, and also in Paul's own experience. There must have been a time in Paul's life when he spoke in tongues for the first time, because he later wrote to the Corinthians, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). This is a remarkable statement because the Corinthians were exercising the gift of tongues to excess or riot. Some may despise speaking in other tongues, but with Paul I would say, "I thank my God, I speak with tongues."

The baptism or fullness of the Holy Spirit is not for the world because the world cannot receive Him; it sees Him not, neither does it know Him. This experience is for you, child of God, if you have obeyed Peter's admonition, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." Peter made the promise very personal when he concluded with the words, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you" (Acts 2:38, 39). *The promise is for you.*

This blessing is bestowed upon us for a purpose;

(*continued on page 447*)

How can a good God allow evil in His universe ?

FIVE *WRONG* ANSWERS

An enlightening message by C. M. Ward

This article is one of the features included in " Revival-time's " 1970 prophecy newspaper.

EVERY preacher of the gospel has felt the lash of bitter and cynical souls who demand: " Where was your God when my son died in Vietnam?" Or " Where was your God when my wife was snuffed out in an automobile accident?" He hears the cat-calls and the bronx cheers. It is not easy to stand like an umpire behind home-plate and call them according to the Book.

I cannot solve the age-old riddle of how a good God can allow evil in His universe. What if I should ask you how you put up with that unsaved, ungodly, heartbreaking, insolent college youth in your home, dad? How do you put up with that deadbeat husband of yours, wife? How does society put up with all the freeloaders, the dull and the unproductive?

I admit I do not have any direct answer to this age-old riddle, but there are several answers you can discount.

Wrong answer : " God wills it "

" God wills it " is one answer often used to shrug away any catastrophe. That answer blames a God of love and goodness with some things that can never be expressions of love or goodness.

God wills no man to be lost or go to hell. I have His word for that. Here it is. " The Lord is . . . not willing that any should perish, but that all should come to repentance " (2 Peter 3 : 9).

God told the preacher Ezekiel, " Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live " (Ezekiel 33 : 11). And there is another verse you certainly can quote. " 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).

God does not want any man to go to hell. We know why the penitentiary of the universe was created. It was " prepared for the devil and his angels " (Matthew 25 : 41).

A good God and a loving God does not want you to go there, but He will permit any man to do so. A good and loving God will respect your choice, even though He knows you are making the wrong choice.

The early Christians recognised this in the case of Judas—that in the final analysis he made his choice, that he went " to his own place."

The same people who choose hell on earth choose hell for eternity. No, you cannot blame God for every catastrophe. Paul recognised it when a brother he loved was to blame. " Demas hath forsaken me, having loved this present world, and is departed " (2 Timothy 4 : 10).

God will never force a preacher to preach. He will never usurp a teacher to teach a Sunday school class. He will never commandeer a parent to conduct a family altar. The preacher, the teacher, the parent can " depart " at any time, God will struggle with your soul, mister ; He will tug you toward the right direction with every grace and providence at His command, but He will never overpower you. The decision must be yours.

Wrong answer : " Sin caused it "

" Sin caused it " is a second glib solution. This frame of mind sees every pain, every " tummy ache," as a punishment for some wrong committed. Some wrongdoing, perhaps secret mischief, is made the whipping boy for wrenched shoulders, fallen arches, damaged budgets, student dropouts, poor sermons, bad marriages—the list is endless.

This was the solution assumed around Job. He lost his fortune, his family, and his health. It was all attributed to sin in Job's life. His friends refused to accept any other reason.

It's a handy bit of theology! If you are a real goody-goody, you work your way into favour and become God's pet. As a result you must make money, live in a four-bedroom house with two and one half baths, complete with a two-car garage, cook and gardener. If you are bad, you must be a financial failure. Even the plants die on you. You are always under medical care. You are haunted with losses. It simply proves beyond reasonable doubt your guilt. If you were *innocent,* the bank balances, the health chart, the furniture would show it.

What are the facts ? Try this one on for size! " For whom the Lord *loveth* he chasteneth, and scourgeth every son whom he receiveth " (Hebrews 12 : 6). Mrs. Job didn't believe that, and most of the congregation agreed with her.

Ponder this! " Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice,

though now for a season, if need be, ye are in heaviness through manifold temptations: *that the trial of your faith,* being much more precious than of gold that perisheth, . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:5-7). That is quite a different view.

Wrong answer : " It's all for the best "

" It's all for the best " is a third wrong answer to the question. This answer does a disservice to the very text it usually claims for support. " All things work together for good to them that . . . are the called according to his purpose " (Romans 8:28).

Granted that God can and does overrule even a bad thing so that good comes from it. That much the verse declares. But that is certainly not the same as saying, " It's all for the best." The end cannot justify the means. Benevolent despotism is despotism just the same.

It is still wrong to drop out of school and abort your education. God is never on the side of ignorance. It is still wrong to force marriage and defy convention. It is still wrong to sit around in wet clothes and endanger your health.

This great promise of Romans 8:28 in your New Testament is limited to God's elect. It is not a

(*continued overleaf*)

Points for preachers

By J. ALEX WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

THE SHEPHERD PSALM

(Psalm 23)

(Eleven prepositions denoting the relationship of the Shepherd to the sheep)

1. WITHIN ME. " He restoreth my soul." All begins there.
2. BENEATH ME. " Green pastures." Food and repose.
3. BESIDE ME. " Still waters " mar. " Waters of quietness." The ministry of the Spirit.
4. AHEAD OF ME. " Paths of righteousness." Progress ; leading.
5. WITH ME. " Thou." His presence banishes fear.
6. OVER ME. " Thy rod and Thy staff." Comfort and protection.
7. BEFORE ME. " A table." Provision.
8. AROUND ME. " Mine enemies." Wild beasts.
9. UPON ME. " Thou anointest my head." Anointing ; healing ; gladness ; power.
10. BEHIND ME. " Goodness and mercy." God's faithful sheep dogs.
11. BEYOND ME. " The house of the Lord for ever." Prospect ; rest eternal.

" All the days," i.e. " As this day," hence " The psalm of a single day." " Life's little day."

A POEM

MY BIBLE

I supposed I *knew* my Bible, reading piecemeal, hit or miss,
Now a bit of John or Matthew, now a snatch of Genesis,
Certain chapters of Isaiah, certain psalms (the twenty-third!) ;
Twelfth of Romans, first of Proverbs—yes, I thought I knew the Word!
But I found that thorough reading was a different thing to do,
And the way was unfamiliar, when I read the Bible through.

You who like to play at Bible, dip and dabble here and there,
Just before you kneel, aweary, and yawn through a hurried prayer,
You who treat the Crown of Writings as you treat no other book—
Just a paragraph, disjointed, just a crude impatient look—
Try a worthier procedure, try a broad and steady view ;
You will kneel in very rapture, when you read the Bible through!

DR. A. R. WELLS.

AN INCIDENT

WELLHAUSEN'S BIBLE

He was a great German Bible scholar of the nineteenth century, whose name was on every theologian's lips. There came a sad and terrible day when he walked into the lecture room, and held up, for all to see, covers of a Bible with no pages at all between the outer boards. This, he made plain, was all that was left to him of the Bible, which for all the years he had laboured on, and which labours had brought him fame. He then left the theological faculty and joined a Semitic language school.

DR. CLEVERLY FORD.

A QUOTATION

HE IS RISEN !

" Why do you paint Christ on the cross so often, Christ suffering, Christ dying, Christ dead. Paint Him rather risen, with His feet on the riven rock. Paint Him victorious and glorious. Paint Him the Conqueror of sin and death! "

MICHELANGELO, to his fellow painters.

blanket policy. Only God's children, going God's way, can claim this miracle so that "all things work together for good."

Furthermore, there is a big difference between a "bad happening" being labelled good, and a "bad happening" fitting into a pattern for *ultimate good*. A tragedy can drive a man finally to God, but a tragedy is always a tragedy. It may take your son's death to open your eyes. That will be *the ultimate good*. But it will never be *good* that your son died—never.

Wrong answer : "The Devil did it"

"*The devil did it*" is a fourth slick solution. If you like what happened, you credit God; if you don't like it, you blame the devil. But this answer does not relieve God really. It only removes the cause one step: *you must ask why God let the devil do his dirty work*.

You really can't go around assigning blame and blessing. None of us can qualify as umpires. If preachers ran the weather, for instance, they would produce a national crisis in one year. I would never have it rain on a church night, or at Sunday school, or in an evangelistic campaign, or during the Sunday school picnic, and the farmers would be very unhappy.

So God sends the blessing upon the just and the unjust. Let me read that to you from the Bible! "For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45).

Not long ago a church burned. Some said, "This is the work of Satan." Others said, "God is trying to tell us something." Could both be right?

Wrong answer : "God is dead"

Another popular answer is "*God is dead.*" It's a contemporary way of saying what faithless men for centuries have chosen to affirm—*blind fate rules*.

But who and where and what is fate? What better off are you to believe in fate than you were to believe in God? You must still exercise faith; and that is what you are trying to avoid, isn't it?

There are too many signs pointing to a Creator's care and thoughtfulness toward men to rule out a personal God. There is that thermostatic temperature control in your own body—set at 98.6 degrees. It regulates the heating and cooling of the physical house in which you dwell. It adjust automatically to a change of clothing, to seasonal change, to change of environment, age, exercise, and so many other factors. It says to you, "Somebody loves you."

As I read the Bible I am encouraged to reject all of these man-made solutions and rest on God. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

Where was God when your son died? Where was God when your wife was taken? *He was right where He was when His own Son died—caring for you.* Or have you forgotten this in your grief and bitterness and rebellion?

God saw His Son mauled, dishonoured, and nailed to timber. They cut Him and disfigure Him even in death. Where was God then? He was in Christ reconciling you and me to Himself. *That is how much God cares.*

EDITORIAL (*continued*)

We make the above points to show that the Bible is always abreast of the times. But while a paradise on earth can be imagined in such circumstances, even its realisation would not achieve the salvation of one person apart from faith in Christ. Our comment on the quotation below elucidates this theme.

From the *Guardian*

"MUCK MONEY

What astounds me is that at this point in man's history . . . none of the political parties in this country has yet tumbled to the fact that not only is control of himself the greatest challenge homo sapiens has ever faced, but that the ordinary man in the street is beginning to realise this for himself . . ." (Alexander Geddes, member of the management committee, British National Appeal, World Wildlife Fund, in a letter to the *Guardian*).

How fervently we hope that the statement at the end of this quote is true; it may be the commencement of a religious awakening.

"Control of himself the greatest challenge man has ever faced." How often do we find that these insights are simply a reflection of what the Bible has been saying for 6,000 years. And 3,000 years ago it was put tersely like this: "And better is he that ruleth his spirit than he take taketh a city" (Proverbs 16:32). Biblical anthropology has consistently been centred on man's responsibility to himself for himself, his responsibility to and for his neighbour and his final accountability to God. The recognition of the inevitability of our final accountability to God more than any other factor induces that "climate of opinion" which generates upright living.

CORRECTION

Readers will have recognised that two lines were misplaced in the last paragraph but one in the editorial on the philosophy of Bertrand Russell in June 13th "Evangel." The paragraph should have read :

The ordinary beliefs of the ordinary person about right and wrong, God, heaven and hell, his belief that he is soul as well as body, about the sanctity of marriage, the importance of stability in family relationships, the need for affection on the part of parents toward their children and the need of respect for parents on the part of children are surprisingly linked to the possession of a stable personality and to a stable society. Break down these institutions, as many vain intellectuals are doing, and who can wonder that we have personality and social chaos on a scale probably hitherto unprecedented?



Margaret M. Ladlow's page

PERSEVERANCE

" Keep right on to the end of the road,
Keep right on to the end.
Though the way be long,
Let your heart be strong,
Keep right on round the bend."

THE words of this marching song will always be associated with the late Sir Harry Lauder and have, I am sure, lightened many a weary mile when sung by the trekker or the soldier on the march. Perseverance is a splendid virtue and we had an example of it recently which thrilled our hearts.

The Elim assemblies in Ghana decided to make 1970 a year of evangelism and to hold special campaigns and take up offerings for the evangelistic fund in each church. A successful campaign was held at Agogo in February, as already reported in the EVANGEL, and a number of souls were saved and some definite healings took place. On a Sunday in May the believers in the small village of Apersua planned an afternoon service to which members and friends were invited to bring their envelopes containing contributions to the evangelistic fund. The converts in Agogo, on hearing of this special service, determined to attend, eager to express their thankfulness to God for blessing received and anxious to give to the offering. They met on Sunday morning at the market square to get transport to Apersua. To their dismay, no " mammy lorries " were running. However, undaunted, six of them set off to walk three miles along the laterite road to the next village of Obawale, only to discover on arrival that there too there was no transport available. Undiscouraged they plodded on down the boulder-strewn forest road for a further three miles until they reached the main trunk road, believing that at the junction they would surely be able to hail a passing vehicle. After what seemed an interminable wait, realising time was getting short, they set off once more on foot and travelled another four miles and tired but happy reached their destination in time for the service.

Ten miles may not seem to be such a marathon walk, but those dear folk were walking during the hottest part of the day and two of their company were elderly ladies. More remarkable still, one of these ladies had been paralysed from the waist down and bed-fast for three years before the Lord healed her three months previously. It is no small wonder that the friends at Apersua received the travellers joyfully when they learned of their perseverance and determination to reach their destination.

Napoleon once said " Victory belongs to the most persevering " and this is true in many walks of life, and particularly so in making progress on our pilgrim journey. Milton, the Puritan poet, who though blinded persevered in his writings and witness for God, wrote these significant words, " I argue not against heaven's hand or will, not bate a jot of heart or hope, but still bear up and and steer right onward." Such a brave faith should find an answering chord in our hearts.

Persistence is rewarded with progress and an energetic Christian goes on eagerly walking in the light. The Scriptures teach us that there must be no looking back, and we must have a healthy disregard for the difficulties left behind. Are you plodding on? Are you pressing forward, determined to reach the heavenly goal? God does not mock us; there is a prize, a crown to be won when we reach the mark, and spiritual progress brings a reward both in this life and the more glorious life hereafter.

NEWS FLASH

Beeston crusade: souls saved every night; Radio Nottingham broadcast crusade interview.

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MISCELLANEOUS

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BIRTH

RUNDLE. On May 5th, to David and Jean Rundle the gift of a daughter, Frances Rebekah, a sister for Enid.

DEDICATIONS

JONES. Andrea Claire, baby daughter of Carole and Billy Jones, was dedicated to the Lord on May 17th at the Pontypridd Elim Pentecostal Church by Pastor Ray Hughes.

JOSLIN. On June 7th, at Elim Pentecostal Church, Southend-on-Sea, Claire Louise (born May 10th), daughter of Peter and Norah Joslin (née Wright) and sister for Philip.

LEACH. Siône Thomas, infant son of Lynn and Peter Leach, was dedicated to the Lord at Elim Pentecostal Church, Pontypridd, on May 17th by Pastor Ray Hughes.

ENGAGEMENT

LAVENDER—MASON. Pastor and Mrs. F. Lavender have great pleasure in announcing the engagement of their only son, Keith, to Faith Ann, only daughter of Mrs. Brenda Mason, of Enfield, and the late Mr. Douglas Mason.

MARRIAGE

WALSH—HAMPTON. On May 30th, at Elim Pentecostal Church, Rowley Regis, Michael Walsh to Roslyn Hampton. Officiating minister: W. J. Patterson.

WITH CHRIST

HAITH. On May 14th, Charles Haith passed into the presence of his Lord. Former treasurer of Elim Pentecostal Church, Scunthorpe. Age 74 years.

RIMMER. On May 15th, Emily Rimmer, aged 76 years, beloved grandmother of Ann (Southport Crusader), passed into the presence of the Lord. Officiating minister at funeral: L. Knipe.

RIMMER. On May 27th, Jenny Rimmer, aged 83 years, dearly loved partner of Farmer Rimmer, passed into the presence of her Saviour. Officiating minister at funeral: L. Knipe.

ITINERARIES

The President:
July 5, Swansea; 6-11, Llanmadoc; 20—August 10, Guyana.

London Crusader Choir:
June 27, Guildford Cathedral.

Miss O. M. Jarvis (India):
June 27, Nuneaton; 28, Leicester; 29, Banbury; 30, Coventry; July 1, Rugby; 2, Northampton.

D. Mills (Ghana):
July 1, Mosborough; 2, Loughborough; 4, Burton-on-Trent; 5, Derby; 6, Burton Joyce; 7, Long Eaton; 8, Sandiacre; 9, Nottingham; 10, Swadlincote; 11, Ilkeston; 12, Lincoln; 14, Beeston; 15, Mansfield; 16, Rotherham; 18, Sheffield.

Joseph Smith:
June 27-30, Carlisle; July 1-5, Whitehaven.

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COMING EVENTS

CANNOCK. Forum Theatre. Pioneer crusade conducted by Alan Caple and David Woodfield, commencing June 13. See panel on this page for details.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

ILFORD. July 5. Elim Pentecostal Church, Clements Road. Resident minister's second anniversary services at 11 and 6.30. Preacher: I. R. Moore (Clapham).

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

SALISBURY. June 28. Elim Pentecostal Church, Milford Street. Visit of Rev. W. R. Allan, of Gardena, California, U.S.A. At 11 and 6.30.

SHEFFIELD. July 4 Elim Pentecostal Church, Lee Croft, Campo Lane. Opening of extension. Services at 3.30 and 7. Preachers: R. B. Chapman and H. W. Greenway. Convener: A. V. Gorton.

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THEN — AND NOW

" His will be done ! " So carelessly I spoke !
But all too soon I left the course He planned—
Refused, in selfish pride, to take His yoke
And helping hand.

" His will be done ! " How confident my voice !
His way ! " Henceforth my wilful self is dead ! "
And yet, in time of testing, see the choice—
My way instead.

" His will be done ! " The boast was loudly made
That men might know I claimed Him as my Guide.
And yet the words were false—how soon I strayed
From His side !

" Thy will be done ! " in humble tone I say.
" My Lord, my God, this stubborn heart possess ! "
And, lo, my Lord has entered in to stay,
To guide and bless.

W. E. VOLLICK.



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THE FAMILY ALTAR

We commence a new series of Family Altar Notes this week by Pastor F. F. L. Frost, minister of our Carlisle church and District Superintendent of the Scottish District Presbytery.

On behalf of our readers we extend to Pastor Gordon Wright our appreciation of his series of Family Altar Notes which concluded last week.

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, June 29th — Exodus 14:10-31

" Fear ye not, stand still, and see the salvation of the Lord " (v. 13).

Satan, like Pharaoh, will not relinquish his hold without a fight. Israel's troubles were enlarged because Israel were more taken up with the pursuers than with their leader. The fear that gripped them almost led to capitulation; they were willing even to return to Egypt's bondage: " Let us alone, that we may serve the Egyptians " (v. 12). Having looked back, Moses now bids them to " look up." " Stand still and see the salvation of the Lord . . . today " (v. 13). " Be firm, confident, undismayed " (Amplified Version). What a lesson there is for us in this respect; too often, in spite of the promise given, we fear adversity. But whatever our fears Psalm 46:10 can prove a precious pillow for our troubled mind, " Be still, and know that I am God."

Tuesday, June 30th — Exodus 15:1-21

" Sing ye to the Lord, for He hath triumphed gloriously " (v. 21).

Yesterday's fears, when left to God, easily dissolve into praises. What a change from the mournful state on the other side of the Red Sea ! Moses began to praise God for the miraculous deliverance, and in his exultation of the Lord he led the people away from fear and into faith. " The Lord shall reign for ever " (v. 18). Oh, what praise can do ! It influenced Miriam until she, with the women of Israel, burst into song and dance, to the accompaniment of timbrels, to praise the Lord, their Deliverer. Let us practise praise today, and note its effects both on ourselves and others. " Make His praise glorious " (Psalm 66:2).

Wednesday, July 1st — Exodus 15:22-27; 16:1-8

" Then said the Lord unto Moses, Behold, I will rain bread from heaven for you " (16:4).

In this context how true are the words of Psalm 103:10, " He hath not dealt with us after our sins; nor rewarded us according to our iniquities." What great love and forbearance the Lord exercises toward us, in spite of what we are. If only we directed ourselves a little more toward Him we should not so readily murmur at every slight setback or inconvenience. Asaph writes in Psalm 78:40: " How often did they provoke Him in the wilderness, and grieve Him in the desert ! " A little scrutiny of our lives will be helpful before starting out today. " Let a man examine himself " (1 Corinthians 11:28).

Thursday, July 2nd — Exodus 16:9-21

" This is the bread which the Lord hath given you to eat " (v. 15).

The manna was to be gathered daily—note that it was covered with dew, kept fresh until rising time. When the dew lifted the manna became visible. The warmth of God's love and presence will reveal to us fresh manna in His Word, as we seek to gather it daily. Let us make sure of our portion in the morning; let us not leave it till retiring time. It might prove a pillow of comfort to sleep on, but it will be more profitable to feed and meditate on throughout the day. As we go to the Word each morning we may expect the mists to roll away as we pray, as did the psalmist, " Open thou mine eyes that I may behold wondrous things out of Thy law." " The things of the Spirit of God . . . are spiritually discerned " (1 Corinthians 2:14).

Friday, July 3rd — Exodus 16:22-36

" So the people rested on the seventh day " (v. 30).

Observance of the sabbath was strictly commanded by God, and Scripture records severe judgments upon many who disobeyed this command. Numbers chapter fifteen gives the record of a man who was put to death for gathering sticks to kindle his fire on the sabbath. In the context of gathering manna some went out to look for it on the seventh day, but they found none. What a tragedy that so many refuse to take God seriously ! What of today's slackness in this matter, even among Christians. The strictness of the letter is not merely for the enforcing of discipline but for the good of all who obey.

Saturday, July 4th — Exodus 17:1-16

" Wherefore do ye tempt the Lord?" (v. 2).

How fickle human nature can be ! What a problem the Israelites were to Moses ! He bore the brunt of their murmurings again and again. Those who lose faith at every trial are always ready to blame others. " Why did you bring us out of Egypt to kill us with thirst?" they asked Moses. In exasperation Moses cried to the Lord, " What shall I do unto this people?" In faith, at the command of God, he smites the rock and water pours forth. In the following test (vv. 8-16) Moses raised his hands in supplication for Israel's victory; when he wearied and dropped his hands Amalek prevailed, but Aaron and Hur supported him, and the battle was won. Do we support our God-given leaders or find fault with all they do?

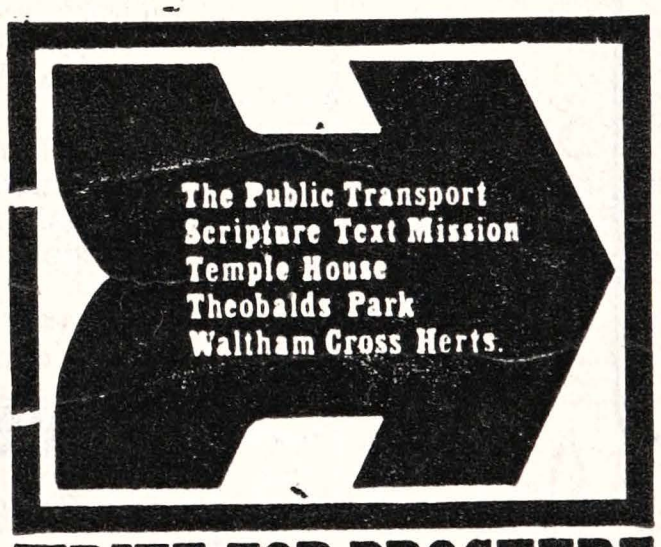
Sunday, July 5th — Galatians 1:1-10

" I marvel that ye are so soon removed from Him that hath called you . . . unto another gospel " (v. 6).

I have chosen this verse because it shows the same attitude in the Galatian church as was seen in Israel: they wavered. Paul writes of the substitutionary death of our Lord: " He gave Himself for our sins "—the fact; " That He might deliver us from this present evil world "—the purpose. He takes the world out of our hearts now, and will take us out of the world when our life's work is done.

The text is a stern reproof from Paul to these Galatians. " Ye are removing." " The present tense," says Vine, " suggests that the defection from the truth was not yet complete." The apostle shows the gravity of propagating false doctrines—" let him be accursed " (v. 8). The Christ, whom Paul exalted, said " I am the Door "; there is no other.

LET OTHERS SEE



WRITE FOR BROCHURE

Seed for sowers

By TOM BUCKIE

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

1. Simplicity: *look.*
2. Direction: *unto Me.*
3. Reason: *saved.*
4. Scope: *all the ends.*
5. Guarantee: *I am God.*
6. Solemnity: *there is none else* (see Acts 4:12).

☆

THE GREAT QUESTION

Hebrews 2:3: *"How shall we escape if we neglect so great salvation?"*

1. A great judgment: (*implied*). *How shall we escape?*
2. A great salvation: (*provided*). *So great salvation.*
3. A great possibility: *neglect.*
4. A great impossibility: *escape.*

☆

THREE GREAT THINGS BY LUKE

A great supper (14:16): *provision.*
A great famine (15:14): *possibility.*
A great gulf (16:20): *permanency.*

☆

ISAIAH'S CALL

(chapter six)

Conviction: *"Woe is me"* (v. 5).
Cleansing: *"Thy sin is purged"* (v. 7).
Consultation: *"Who will go for us"* (v. 8).
Consecration: *"Here am I, send me"* (v. 8).
Commission: *"Go . . . tell . . . make"* (v. 9).
Consequences: *convert and be healed* (v. 10); *desolation of desolations* (v. 11).

☆

THE LORD'S SUPPER

(1 Corinthians 23:30)

A backward look: *"The same night in which He was betrayed."*
An upward look: *"When He had given thanks."*
An outward look: *"Ye do show* [*proclaim*] *forth."*
A forward look: *"Till He come."*
An inward look: *"Let a man examine himself."*

☆

YOUR BIBLE IMPERATIVES

The sinner must: *"Ye must be born again"* (John 3:7).
The Saviour must: *"The Son of man must be lifted up"* (John 3:14).
The servant must: *"I must decrease"* (John 3:30).
The saint must: *"Worship in spirit and in truth"* (John 4:24).

☆

- ✱ Revival is the key to spiritual survival.
- ✱ Never mistake action for unction.
- ✱ The prayer of faith is like a prophesied miracle.
- ✱ Doubting your beliefs often leads to believing your doubts.
- ✱ Jump to conclusions might mean fall for delusions.
- ✱ A Christian sees more with his eyes shut than a sinner with them open.

☆

PENIEL'S PRIVILEGE

(Genesis 32:24-32)

1. A place of separation (v. 24): *"And Jacob was left alone."*
2. A place of aspiration (v. 26): *"I will not let thee go except thou bless me."*
3. A place of transformation (v. 28): *"No more Jacob but Israel."*
4. A place of revelation (v. 30): *"I have seen God."*

☆

PHEBE'S MINISTRY

(Romans 16:1, 2)

Shining: *This is the meaning of her name.*
Sister: *This is the quality of her love.*
Servant: *This is the humility of her work.*
Sphere: *This is the orbit of her call* (*cenchrea*).
Succourer: *This is the nature of her ministry.*
Support: *This is the commendation of her guest.*

BAPTISED WITH THE HOLY SPIRIT (*continued*) namely, to make us a blessing to a needy world. We are to be God's witnesses whereby He can speak to a sin-sick universe. God's provision for our need is contained in the last words that Christ uttered upon earth: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). I like the translation, "Ye shall receive the Spirit of Power coming upon you and ye shall be witnesses unto Me." Can you say with Micah of old: "Truly I am full of power by the Spirit of the Lord" (Micah 3:8)? If not, tarry in prayer until you are endued with power from on high.

The Pentecostal Evangel.

BACK PAGE

JOSEPH SMITH *writes on*

HOW TO SPOIL A MEETING

IT is almost amusing to hear people quote that well-known scripture: "Where two or three are gathered together in My name there am I in the midst," while at the same time they are sitting as far apart as the limits of the building will permit. Jesus said, "gathered together." I sometimes wonder if some of our churches were a mile long, where some of our people would sit. I have even known people to sit at the very rear of a large building with only a small number present, and complain because the preacher did not speak loud enough for them to hear. I remember on one occasion leaving the platform, and going down to the middle of the building, where I stood between the pews and preached to those present.

If you want to start a fire, what do you do? Scatter the fuel and hope that by some strange magic it will come alight, and the flame spread from one piece of fuel to the other? It would seem that some of our people merely want to be spectators of the glory of God, and not participators.

If you are out for a walk somewhere in the country and hear singing coming from a gospel tent meeting, as you begin to walk towards that tent (if you are spiritually sensitive) you will find, as you draw nearer to the tent, the sense of the presence of God increasing; then as you enter the tent you will be even more conscious of that divine presence, and as you make your way up to the platform you will find the sense of the presence of God still further increased. God makes His servant, the preacher, the channel for His Spirit to flow through, and the nearer you get to the source of that power the more you will be conscious of the presence of God, and will enter the more fully into the spirit of the meeting, not simply as a spectator but as a participator.

I well remember preaching in a Pentecostal meeting, where the congregation was very much scattered over the whole body of the church, and the convener said to me: "Mr. Smith, I would ask the people to come forward, but if I do, and they refuse, it will bring a spirit of bondage into the meeting." Although I had never thought of that before, yet I saw in an instant how right he was. The Bible says: "Obey them that have the rule over you, and submit yourselves." How quickly the Devil takes advantage of such an opportunity to make his binding presence felt in a meeting is something we preachers know only too well. We also know that the person concerned never intended his action to have this effect, but it does.

There are other ways in which Christians can help to spoil a meeting. A very common way is to allow your baby to exercise his lungs to the embarrassment of everyone, or to be an object of interest to divert the attention of those around you.

Some people think they help a preacher by closing their eyes and praying for him! While this thought is much to be admired, yet the effect on the average preacher is far from helpful. As he looks at you the Devil may suggest to his mind, "There's another one you have lulled to sleep; you are hopeless as a preacher." If you want to help a preacher look at him, and learn to pray with your eyes open.

Another way to spoil a meeting is to come in late, and walk up the aisle with a good, resounding tread so that everyone will know that you have arrived.

Finally, those sharing the platform can make it difficult for a speaker, even though they never intend it to be so, by appearing uninterested, weary, or bored, by rummaging through their hymn books in the sight of the congregation, by engaging in conversation on the platform, or by looking at their watches; all of these affect the spirit of the meeting. I remember on one occasion listening to the Marechale (the eldest daughter of Wm. Booth) preaching: beside her sat her son, the convener of the meeting, with his eyes glued on his mother's face, drinking in every word, as though he had never heard such preaching before. Although he may have heard her preach that sermon dozens of times, yet he listened as though every word was new to him. I thought to myself, that man knows how to listen, and knows how to make other people listen, by his example.

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THE ELIM
EVANGEL

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THE MAN WHO GIVES AWAY BIBLES

From the *Western Mail*

I SUPPOSE if I had ever had a dream about Russia it would have been a nonsense mixture of snow-covered streets, where women in head-scarves queued up to see the tomb of Lenin, and then hurried off to see the Red Army choir leap over the heads of the Russian ballet chorus. I knew as little as anyone about the real Russian people until I met Fred Dodds.

He is married, with a family, and he is proud to be described as a very ordinary working man, a labourer in a Cardiff steelworks. There's nothing unusual in his appearance, and that was very useful when he began distributing Bibles in Russia, that holy land of atheistic Communism.

Back in 1940 Fred Dodds was an average "restless young man" who wandered into Cardiff's City Temple and came out a new convert to Christianity. Like any convert to anything, Fred Dodds saw it as an instant revelation of a fundamental truth which he wanted to share with all the peoples of the world.

So since that day Fred Dodds has bought hundreds of copies of the Bible, in many languages, just to give away to the sailors in the ships visiting Cardiff docks. The translations come from Belgium and Germany, never America. Fred Dodds does not really approve of "American presentation of the gospel" as he put it.

When I asked him who paid for them all he told me: "Well, you might say British Steel does. Most of the money I earn from them I use to buy Bibles."

A few years ago Fred Dodds went to hear Pastor Wurmbrand speaking at a public meeting in Cardiff. He heard that the churches in Russia must be "registered" officially. They are not allowed to be rebuilt or repaired, and the Bible cannot be printed or imported and is therefore in very short supply. And Fred Dodds decided that Russia needed some of his Bibles, and that he would take them.

To go to Russia as one of an organised tour, stopping at certain "places of interest," would have cost about £85. But this did not suit Fred Dodds, so he saved £135 to go as an ordinary tourist. One day last August found him taking his seat aboard a huge Russian jet plane at Heathrow. Then he relaxed calmly, prepared to enjoy the 1,600-mile journey before the plane touched down at Moscow.

When he opened his case briefly at the customs office the Russian officials saw the carefully folded posters of Lenin placed on top, but they did not see the twenty-four small Bibles placed carefully underneath the few clothes.

Fred Dodds moved in at the Hotel Metropole, where he was allocated one of the solidly furnished rooms, with tickets to be exchanged for food in the hotel restaurant. After a long wait for an adequate meal, indifferently served, he wandered out of the hotel, and prepared to look at Moscow.

His first impression was of a beautiful city, with wide, clean roads. He stared at the passers-by and noted their coarse clothes and heavy shoes. He saw the newspaper stands at the street corners, where

(*continued on page 458*)

From the Secretary-General
J. T. Bradley

YOUR FIVE-YEAR PLAN

THE FIRST PHASE, SPREADING THE FOURSQUARE GOSPEL,

requires neither money, advertising nor organisation, or, at most, a minimum of these ; it only requires people " fired with holy zeal."

WHEN DOES IT BEGIN ? Right now !

WHO DOES IT ? You !

And it is scriptural—" they that were scattered abroad went everywhere preaching the Word " (Acts 8 : 4). **These early preachers were not specially trained, they did not have mass produced literature ;** they were simply people from every walk of life, converted and filled with the Holy Ghost, **and filled by Him with a passion to preach the Word.** Note that it is not specifically stated that they went soul-winning ; they preached the Word. God did the soul-winning. Overt soul-winning has, too often, produced a negative reaction ; people shy away from attempts " to capture " them.

Elim's hundreds of churches are already " scattered abroad," strategically placed for the purpose of preaching the Word throughout Britain to the thousands of villages and tiny towns in our land **whose inhabitants are as much in darkness about the real truth of the Gospel as the veriest heathen.** Within ten to twelve weeks of this being read, that is during the remainder of the summer, more than half a million people could hear the real Gospel for the first time in their lives.

There are yet a few weeks until harvest time, but the words of Jesus come to us today, " I say to you the fields are ripe already for harvest " (John 4 : 35). And His statement " the labourers are few " (Luke 10 : 2) **need no longer be true if we are on fire for God**—in Elim alone there are thousands of potential reapers, **if we go to work.**

" The eyes of a fool," states Proverbs " are in the ends of the earth " (17 : 24). It is no good my getting all steamed up about Europe if I neglect Euster on my doorstep ; it's no good having great plans about what I could do in Brazil if I were there, if I neglect Brailsford three miles away ; there is little point in my being a visionary about China if I neglect Chilcombe, my next village. " They went everywhere," so should we ; " preaching the Word," so should we.

If every Elim church covenanted with God to evangelise ten to twelve villages and hamlets, one a week, until this summer is through, nearly a million people, who have little opportunity otherwise of so doing, would, this year, hear the **pure Foursquare Gospel** for the first time.

For such a venture in today's circumstances the formal open-air service an hour long is not usually the best method. Ten minutes hymn singing at a strategic place, or places, and then to get to the people personally is the best way. Literature, not, please, the mass-produced tracts from overseas—better, nowadays, the newspaper type of literature—can be used to provide an opening for conversation. Never argue—just courteously state your case. If you don't visit every house, but go, say, to alternate houses, or even to every third house, you will be surprised how curiosity is stimulated!

The Jerusalem Reconstruction Corporation was made up of goldsmiths, chemists, rulers, Levites, priests, merchants, nobles (" but they didn't put their backs into the work of their Lord ") (Nehemiah 3 : 5) : had they known that their unfaithfulness was to be used as a warning example over twenty-five centuries later, how zealous would they have been. But their lack of zeal is recorded in God's book—what about our zeal for our Lord ? And the women ; they all became builders : an amateurish set-up, the scorn of their critics. But the task they set themselves, rebuilding the wall of Jerusalem, was finished in fifty-two days " for the people had a mind to work " (Nehemiah 4 : 6 ; 6 : 15). They resisted the temptation to over-organise, over-publicise, over-discuss—" Let's have a committee " the critics said (Nehemiah 6 : 1-4). But Nehemiah was too percipient and shrewd to be hoodwinked by any " hidden persuaders " ; he replied that he had a job to do not to discuss. Before you go to it read again for your inspiration the story in the first six chapters of Nehemiah.



NORTH-WEST PRESBYTERY MAY FESTIVAL

Report by Pastor John Fry, District Presbytery Secretary

Weeks before the festival many choir practices were held under the able leadership of their conductor, Harry Semple. All their effort was well worth while, as on the festival day the singing of such pieces as "Make His praise glorious" and the anthem "Son of My Soul" along with others brought great blessing.

The meetings held in the Bradford Elim Pentecostal church were convened by our district superintendent, Pastor Cecil Jarvis. Both services were well attended by ministers and friends of the Elim Pentecostal church and other denominations.

The soloist, Pastor W. Hunter, of Glossop, won the hearts of the congregation by his warm and affectionate singing of "How great Thou art" and other songs. We were greatly indebted to the Kilsyth quartet, who travelled a long distance to thrill us with their singing and instrument playing.

Alex Tee preached an inspiring message in the afternoon and in the evening his theme was the Lamb of God and the worship of His people towards Him. The festival was one of the highlights of our presbytery activities, through which the blessing of God evidently flowed. We give Him all the praise for the success of the day.

J. FRY, presbytery secretary.

LEIGH-ON-SEA **Pastor: P. E. Stormont**

The spring bank holiday convention this year became a Pentecost; despite the opposition of principalities and powers, God answered the week of prayer and fasting of His people preceding the meetings. We were enthralled by the stories of Alan and Anne Renshaw and the ministry of our guest from South Africa, Pastor Oliver Raper, moderator of the Apostolic Faith Mission. Who will ever forget his "Cameos of Christ" in the Sunday evening service?

On Monday the afternoon gathering was given an insight into the work of Elim at Inyanga, and some £60 was raised for the work there.

In the evening the church was filled to capacity, other local assemblies contributing their numbers. Pastor J. A. Wright, of Southend, shared the platform with Pastor H. Toft, of Westcliff, Pastor and Mrs. Renshaw and Pastor R. B. Chapman, who spoke on the prerequisites to the glory that attended the opening of Solomon's temple, and their application to today.

Musical items from Chelmsford young people, solos from Mrs. Chapman and Mrs. Renshaw and the "Renshaw Quintet" added to the blessing.

G. H. POLSON.

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

The annual convention services were wonderfully blessed of God under the ministry of Pastor H. McGowan, of Armagh, Northern Ireland. Service after service brought the presence and power of the Lord upon everyone. Mr. McGowan was supported



by musical items from the Gospel Three (Southport), the Reapers (Liverpool), and others.

The last of the services came far too soon, for God's anointing was upon congregation, convener, preacher and singers. It was a rich time of refreshing after a year of very hard work in repairing our church building.

FORTIETH ANNIVERSARY OF PASTOR AND MRS. J. TETCHNER CELEBRATED

Saturday and Sunday, May 16th and 17th, will long be remembered by Pastor and Mrs. Tetchner. It was the fortieth anniversary of their entering the Elim ministry. St. Helens church rose to the occasion by arranging a delightful meal at the Boundary Road Baptist church (kindly loaned) in the afternoon. The Field Superintendent, R. B. Chapman, and his wife, the District Superintendent, E. J. Thomas, and his wife, many other ministers with their wives, friends, relations and church members all sat down to enjoy it.

During the proceedings, which were convened by Mr. Chapman, a cheque from the church was presented to Pastor Tetchner and a lovely bouquet of flowers to his wife. Many letters and telegrams were read from the churches which they had pastored. Everyone was moved by the words of appreciation and thanks for the love and care of this dedicated couple. An impressive congregation attended the evening service, which was wonderfully blessed of God under the chairmanship of the District Superintendent, the ministry of Pastor Chapman, and the singing of Mrs. Chapman.

The anniversary services continued over the Sunday, when the Lord's presence was very near under the ministry of Pastor Tetchner in the morning and Pastor H. W. Fardell in the evening. There was, however, one deep regret—the inability of Pastor T. E. Francis to fulfil his part of the ministry through ill-health. We pray that the Lord will soon touch and restore him. E. J. THOMAS.

ROTHERHAM **Pastor: C. J. Watkins**

The activities of the Rotherham and District Sunday School Union span the years 1904-70. Each year a Whitsuntide festival has been held, weather permitting. On spring holiday Monday this year the festival pageant and witness was held, the main theme being "Jesus the revolutionary." About sixteen schools participated and the tableaux were presented in pairs, one depicting the Biblical story and the other its modern counterpart. Hundreds of people lined the route from the fairground to the park, where a service was held and the winning schools presented with a silver cup. This year the Elim schools took the cup for the best Biblical tableau of Jesus caring for the outcasts. Our lorry was dressed colourfully with suitable texts, the centre piece being a model of a Bible with Jesus pointing to it and the ten lepers around with their various needs waiting to be met. Mosborough Salvation Army school won a cup for the modern scene, in which they depicted Jesus through us fighting corruption and exploitation today.

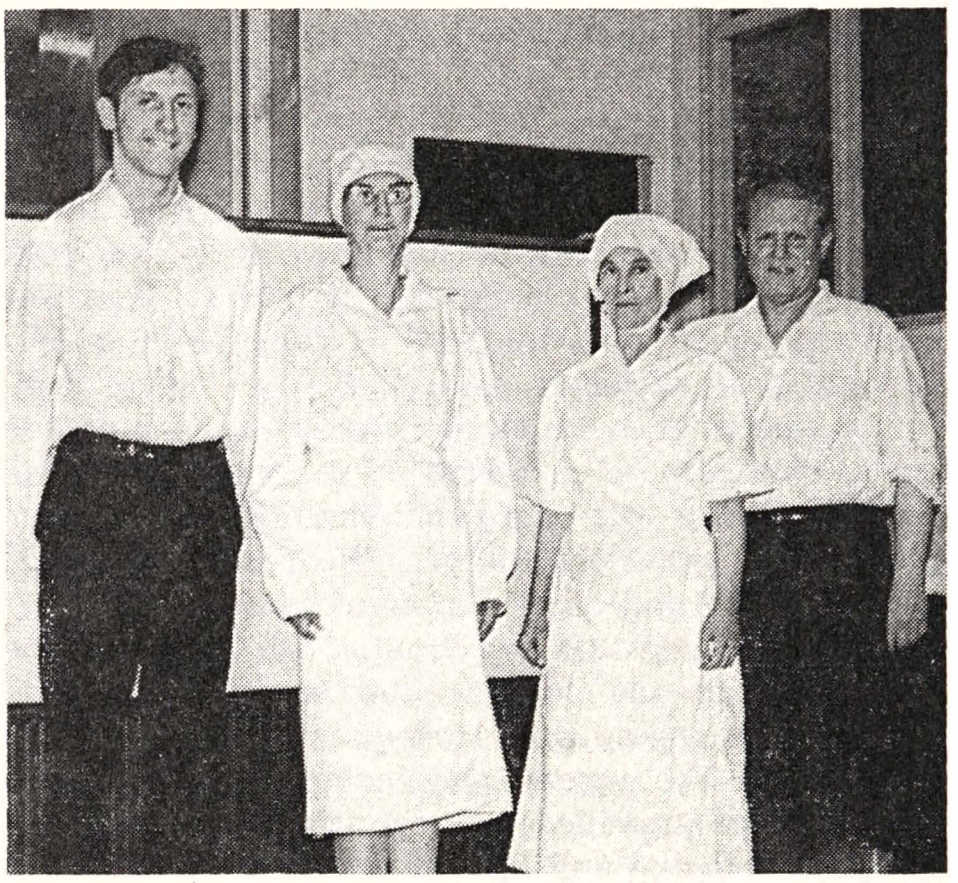
This yearly festival enables us to play our part in witnessing to the gospel of our Lord Jesus.

LONGTON, STOKE-ON-TRENT, CRUSADE

At a recent three-week crusade in Stoke-on-Trent, held in the town hall, the Longton assembly were greatly blessed.

The meetings were well attended. Each night people came forward in response to the appeal, and after the close of the services individual Christians were seen dealing with the unsaved in the seats. There were between sixty and seventy seekers.

Tribute should be paid to many of the church



members, by whom 17,000 handbills were distributed, eight factories visited, and personal invitations given.

Added to this were days of prayer and fasting, half-nights of prayer and two all-night prayer meetings. Six nights before the crusade house prayer meetings were held each night of the week. (This had a wonderful unifying effect among the members.)

Five weeks prior to the campaign Pastor Johnson held a Bible study counselling classes.

Photograph shows Pastor Johnson baptising some of the converts.

HALIFAX **Pastor: G. H. Wallace**

After two final meetings in our old building on December 30th and 31st, the special speaker being J. C. Kennedy, we vacated the premises to make way for the demolition workers, as our home for

thirty-eight years was being pulled down to make way for a new road.

For four months we were without a building of our own, so it was with gratitude to God that we



H. B. McGowan and G. H. Wallace with the parents and friends of the two infants dedicated at the first morning service in the new Halifax minor hall.

entered the minor hall section of our new church building on Sunday, May 10th, to sing our opening hymn, "To God be the glory." After the communion service and the ministry of the Word of God by the visiting preacher, H. B. McGowan, there followed the dedication of two infants, Pauline Joanne Levis and Craig Ashley Johnston, by the pastor of the church, G. H. Wallace.

The afternoon took the form of an open Sunday school, at which Pastor McGowan was again the speaker.

"Carmel," one of the Sunday school rooms, was used to take the overspill of a congregation of 170 at the gospel service in the evening, when items were provided by Mrs. Halloway, Mr. D. Brierley, our Crusader choir, and the Sunday school recorder group under the direction of Mr. D. Harpin. Mr. McGowan preached from Matthew 2:28 and we were thrilled at the close when eight people decided to follow Christ. "To God be the glory" indeed.

DAVID BRIERLEY.

NORTH MIDLANDS DISTRICT PRESBYTERY

Sunday school rally and march of witness

On Saturday, May 30th, the churches of the North Midlands District Presbytery met at Mansfield for a Sunday schools outing with a difference. We mixed pleasure and fun with good Christian witness. At 2.30 p.m. coaches from the churches began to arrive at Chesterfield Road recreation ground. Children tumbled out of the coaches and made their way on to the green and soon nearly 350 children were split up into various age groups, and under the guidance of teachers played merrily at games.

Each church had been asked to make a banner and these became the focal point for each school when teatime came. Then came the high-spot of the day, a march of witness through the streets to the Civic theatre, where a special programme had been planned for the children. The police did an excellent job of shepherding us safely, with each school marching behind its banner with accordionists accompanying the singing and a trumpet coming up at the rear. Folk gazed in wonderment at so many children with their teachers singing bright choruses as they marched along. Here was a march with a difference. No protesting folk, no scuffles with anyone, just boys and girls testifying to Jesus Christ.

Throughout the indoor meeting Robbie the Robot kept his eyes upon us and now and again said a word or two as well. Film-strips and song items and a message from Dick Fulcher, a children's evangelist in the Nottingham area, brought the day to a conclusion. It was clear that for many boys and girls it was the finest outing they had ever had. Going home, one chorus stuck fast and was sung heartily during the weekend at our schools, "The love of Jesus is so wonderful." We felt it to be really true.

C. J. WATKINS.

BRISTOL **Pastor: W. R. Jones**

PRESENTATION TO THE PRESIDENT AND HIS WIFE

The evening of May 20th was a happy occasion at the Bristol City Temple. Officers and church members met for a special service and afterwards a buffet supper in the minor hall. This was to celebrate with Pastor Jones, his wife and family his election as President of Elim.

Some of the church oversight and members paid tribute in word and song to Mr. Jones for his faith-



Left to right: R. Giles, L. Brooks, A. Criddle, Mrs. Jones, Pastor Jones, R. Helps, S. Hilliard and G. Lovell.

ful ministry and fearless declaration of the gospel. He was assured of the prayers of the church for God's blessing and guidance during his Presidential year of office.

A book token with a cheque was presented to Pastor Jones, Mrs. Jones was presented with a bouquet of flowers.

Sincere thanks was expressed to all who worked so hard to make the evening such a success.

GORDON LOVELL, *secretary*.

THE ELIM

EVANGEL

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EDITORIAL

THE more we read, and read about, science and scientists the more our trust in the Bible grows. This goes also for philosophy and philosophers.

Bertrand Russell's intellectual climax came with the publication of his *The Principles of Mathematics*. He began writing it in October 1900 and completed the first draft by December 31st. He states "it was an intellectual honeymoon" . . . such as he "never experienced before or since." "Then," quoting Sir Karl Popper, "the catastrophe came. A silly little difficulty arose. It was a trivial logical point . . . a paradox which he called 'the contradiction' in *The Principles. And he found the paradox invalidated not only his work but the work of all his predecessors."*

As an example of the form of logical paradox, write on one side of a sheet of paper, 'The statement on the other side of this paper is false,' and on the other side, 'The statement on the other side of this paper is true." States Sir Karl Popper "Yet now he was faced with a silly thing like this. . . . The frustration of his struggle, which went on for about ten years, almost destroyed the man."

But funnier still, Ray Bloomfield points out that in the account of this given in Russell's *Autobiography* the contradiction is described as created by having on *both* sides the words "The statement on the other side of this paper is false." Well, well! He asks, with unconscious irony, "Could Russell have slipped . . . ?"

The end of Russell's intellectual honeymon coincided with sudden disappointment with his first wife which led nine years later to divorce. "Thus," again quoting Sir Karl, "his autobiography connects his sudden disappointment in his first love—mathematics—with his sudden discovery that he no longer loved his wife." The end of his two honeymoons are described on the same page of his autobiography. A nice study in psychology!

All this stems from the great question of philosophy "How do we know what we know?" An interesting question, to which the Bible gives some answers, but not all: probably because we couldn't understand them if it did.

The Bible puts so simply what psychologists seek to explain so complicatedly. "Psychologists point out that the speed with which babies come to associate the properties of objects, and go on to learn how to predicate hidden properties and predict future happenings, would be impossible *unless some of the structure of the world were inherited—somehow innately built into the nervous system."* The Bible, 3,000 years ago, put it like this, "Also God hath set the world in their heart" (Ecclesiastes 3:11).

And regarding all humanity it has this, ". . . the knowledge which comes from God and about God shines out within them, for God showed it unto them." But the wrath of God is also revealed from heaven against all who stifle truth thus revealed. Regarding knowledge shining within them our Lord is declared to be "the true Light which lighteth every man that cometh into the world" (John 1:9); also only the Bible reveals man as a triune being, spirit, soul and body, and refers to "the spirit of man as the light of the Lord searching all the inward parts of the belly" (Proverbs 20:27). Alas, man's increasing sophistication stifles the message of natural revelation, and his instinctive awareness of truth. But to quote again: "The ordinary beliefs of the ordinary people about right and wrong,

(*continued on page 455*)

TESTIMONY TIME

I COME from a wonderful Christian home where the Christian life is lived, but unfortunately my parents had never been told about the baptism in the Holy Spirit and so I knew nothing about it.

At the church I attended, not a Pentecostal church, we had some new Christians. One, a young boy, backslid and we did not see him at church for about six weeks. All efforts to reach him at home failed. Then one evening at the church prayer meeting he came back and all he could talk about was a friend he had been chosen to work with as an electrician who believed in speaking with other tongues. I showed him my joy at seeing him again, but expressed doubt at the value of the ideas that he had been told.

The following Monday evening at the youth fellowship he brought his friend with him, and as this friend could sing well and I played the piano we got on well. He took me to his church, the Elim Pentecostal church in Thornton Heath, Surrey, and although I enjoyed the service I had to come out halfway through the sermon. given by an Elim College student. However, I was confused at the " noise " in the other meetings and very unwillingly, and yet feeling the pull to the Elim church, I used to wait on a windy corner near my home, and being winter the snow was thick on the ground, for my Elim friend to take me to the church. I was confused, as I had been a Christian for four years and could not understand why, if this experience was so wonderful, I had not heard about it before and my church did not preach and practise it. I argued for hours that it was all wrong, but still God was drawing me and deep in my heart I knew it.

The following Monday evening at the youth fel- a retired minister, who worshipped with us, was preaching and I felt sure he had " that something " that my Elim friends had, so I spoke to him. His reply was to the effect that although he had never studied the subject thoroughly he felt sure that God was speaking to me and what right had I to say no. That did it. I sought the Lord and the following August at Elim youth camp I received the baptism in the Holy Spirit. A truly wonderful experience! And still is.

By that time I had told a very dear friend of my experience and he came to that same camp " refusing to be indoctrinated," but on seeing and hearing the young people at that camp began to seek and received a few months later. His girl friend, newly converted from Mormonism, also received her baptism a few months later, together with a few of her school friends.

I felt God telling me to stay in my own church, which was situated near my home, but I longed to be joined to the Elim church, which was half an hour's journey away.

After a year had passed the Lord showed me very definitely that I could leave my church, and now my husband, who received Christ as Saviour and received his baptism within six months of my joining the Elim church, and I are living opposite the Elim church and have two lovely children to bring up in the knowledge of the Lord.

(MRS.) M. L. CHEESMAN.

EDITORIAL (*continued*)

God, heaven and hell, his belief that he is soul as well as body, about the sanctity of marriage, the importance of stability in family relationships, the need for affection on the part of parents toward their children and the need of respect for parents on the part of children are surprisingly linked to the possession of a stable personality and to a stable society. Break down these institutions, as many vain intellectuals are doing, and who can wonder that we have personality and social chaos on a scale probably hitherto unprecedented."

The vacuum created in us by our rejection of Divine revelation will inevitably, the Bible declares, be occupied by doctrines of demonic origin; if we douse the light of Divine truth, the inhabitants of the abyss of darkness will substitute what the Lord Jesus calls " the light that is darkness." Just as false religions are revealed by the Bible as demon inspired, so humanism and philosophy are so revealed.

NATIONAL YOUTH RALLY — WESTMINSTER CENTRAL HALL

Sept. 26th at 6.30. Speaker: W. Ron Jones, President

Programme includes " THE VERITY SIX " from Paisley. KEEP THE DATE FREE

STUDIES IN THE BOOK OF JOEL



by Pastor Charles J. E. Kingston

CHAPTER ONE

THE burden of Joel's message is one of judgment, illustrated by the appalling destruction from the locust hordes, invincible and frightening through their sheer numbers. But there is a deeper and eschatological meaning underlying the prophecy. Ancient tradition places Joel as ministering in the ninth century B.C. He was probably the successor of Elijah and Elisha. When he began his ministry the war between Jehovah and Baal had been won in Israel.

His name means "Jehovah is God" and one writer suggests that he may have been born at the time Elijah faced the Baal priests on Mount Carmel, and when the fire came down from heaven the people cried out "Jehovah, He is the God." His parents, in their new-found faith, commemorated their conversion at the birth of their child, Joel.

Joel spoke the "word of the Lord" (v. 1).

He claims nothing of himself—he is solely God's messenger. His authority was God-given. Today's messengers should speak with authority, too, and we ought to obey the word of the Lord through them. Joel's authority was vouched for by Peter (Acts 2:17) and Paul (Romans 10:13).

The theme of the book

The present calamities of the locust hordes were but the warning of more awful and greater judgments of the "Day of the Lord." Each chapter has this refrain (Joel 1:15; 2:1, 11, 31; 3:14). This visitation is a warning of a greater visitation if Israel will not repent (see Joel 1:15). Yet even in the midst of God's judgments God's love is longing to call His people back to Himself. God is angry at His people's sins because He loves them so much that He hates that which harms them.

The first chapter may be divided into three parts:

1. The call to attention.
2. The call to repentance.
3. The call to self-examination.

1. *The call to attention*

(Joel 1:2-12)

The prophet draws attention to the sad state of the country under the plague of the palmerworm, the locust, the cankerworm and the caterpillar. A fourfold plague was denuding the country. It is thought that all these were different kinds of locusts. The palmerworm (Heb. *gizam*) was the young or creeping locust; the locust (Heb. *arbeh*) was the locust on the wing; the cankerworm (Heb. *ilak*) was the hedge chafer, a kind of locust; while the caterpillar (Heb. *chasil*) was the unfledged locust. Jewish writers suggest these four plagues refer to the four ancient powers which have devastated Israel: Assyria or Babylon; Medes and Persians; Greeks and Antiochus Epiphanes; Rome.

(a) *The appeal addressed to the old men* (v. 2).

They are those who remember better days. The prophet addresses them because experience teaches much and he reproves them for their dullness in not seeing God's hand in the plagues. Older Christians of today can remember the days when the churches were filled and men, mighty in the Scriptures, fed the people with the Word of God. A recent Gallup poll revealed that in seven years church attendance had dropped by one-third.

(b) *The appeal addressed to all* (v. 2).

"Give ear all ye inhabitants." Joel spoke to the nation. What Britain needs today is a prophetic voice to call the nation to repentance—a Luther to nail the need for national repentance on the national conscience.

(c) *The appeal to the drunkards* (vv. 5-7).

God's judgments touch the drunkards in a tender spot; the vines are destroyed by the plagues and the new wine is "cut off from the mouths." These drunkards are typical of those who make the gratification of their senses, whether it be by intoxicating drink or drugs or lust or worldly pleasures, their aim in life. For them there are two alternatives: to weep in contrition and repentance now or to weep in a lost eternity hereafter.

In all these judgments God is grieved. He complains "my vine" is wasted, "my fig tree" barked; these are symbols of Israel. God's heart mourns when He has to judge His people because of their

sins—" in all their afflictions He was afflicted " (Isaiah 63:9).

Is there not, too, a reference to the neglect of the heavenly wine of the Spirit? " Be not drunk with wine, wherein is excess, but be filled with the Spirit " (Ephesians 5:18). Are not even Christians today in danger of seeking the wine of this world, whatever the particular brand may be whether prosperity, worldly fame or worldly pleasures, instead of the new wine of the Spirit-filled life?

(d) *The appeal addressed to worshippers in the Lord's house* (vv. 8, 9).

The Church is depicted as a girl whose husband has died in her youth. The Hebrew word here refers to a betrothed virgin whose betrothed has died. The Song of Solomon (5:6) pictures the Church as a bride who cannot find her husband: " I sought him, but I could not find him; I called him, but he gave me no answer." How bereft is that Church if Christ, the heavenly Bridegroom, withdraws His presence! Yet, does the virgin Church of today mourn and lament when its services are bereft of His presence? Are we satisfied with the absence of our Beloved or don't we love Him enough to care?

(e) *The appeal addressed to the farmers* (vv. 10-12).

Their fields have been devastated by the plagues. Their seed goes rotten under the clods (v. 17) and the farmers are desolate because empty of grain, even the corn in the field is withered. Is not this the condition in the field, which is the world? The ministers of the Word see the seed carried away by the birds of the air or it rots in the furrow. There is a farmer's jingle which goes something like this:

One for the bug, one for the crow;
One to rot, and one to grow.

Let the spiritual farmers and sowers of the Word mourn because of the four sore judgments on their work. Let them be ashamed (v. 11) at the fruitlessness of their efforts for the summit of all evil is when they feel not moved by God's judgments in the earth.

(*to be continued*)

Evangelistic Committee Feature

We all pull together



by
John M. Cuthbert
MINISTER OF NORTHAMPTON ELIM PENTECOSTAL CHURCH

THE first disciples were commanded to preach the gospel to every creature, no one was to be excluded; every age group, social strata, racial background, and religious persuasion, was to be invaded with the message of life and peace in Jesus Christ. History testifies of their success. Under the direction and organisation of the Spirit of God, many specialised ministries were operative in the churches and missionary front-lines, each aiding and complimenting the other. Some ministries, like those of the leading apostles, were spectacular and fiery. Others, and I think of Dorcas and Epaphras, have very little said of their work for the Master, and yet it was equally valuable in the eyes of the Lord. Public acclaim is not necessarily a sign of divine approval. The work of God is presented in the book of Acts as united and related. The apostle Paul likens all the believers in Christ to a body, with the Son of God as the head; and every one performing some useful and vital function (1 Corinthians 12). In many ways the local church mirrors that larger, worldwide programme and specialisation; with workers of differing abilities, united by the bonds of fellowship and a common desire and ambition for the furtherance of the kingdom of God among men, striving together as a team in the great adventure of faith.

Evangelism has many facets, and each facet calls for different skills and abilities. The famous evangelist who can hold the attention of thousands in the largest halls of the country, may become an embarrassed, red-faced, stammerer when confronted by a Sunday school class of five-year-olds. The fellow, or young lady, who finds that every sentence becomes a tongue-twister when they stand before a congregation, may discover that they can speak with great facility to individuals contacted through personal evangelism. The main thing is that we do evangelise, in every way that we can, according to our different abilities. Whether it is formal or informal, among the young or the elderly, oral or literature, if it has the touch of God upon it it will prosper.

I believe that the aim of every department of evangelism in the church (Sunday school, Crusaders, Sunshine Corner, etc.), should be to win the lost and to introduce them to the life of the fellowship, and pray that they will in turn become soul-winners. When once asked how many decisions were recorded at a particular meeting in which he had preached, General Booth retorted that he wasn't interested in

" decisions." It was soldiers he wanted. The follow-up and after-care of the newly converted demands co-operation and co-ordination of every department in the church. For example, a young teenager is converted in a Crusader meeting. Because of the occasional visit the pastor makes to this department, he knows and trusts him. The step into the routine and life of the church is quite painless. Because of the close liaison, Senior Crusaders, which he is soon to join, are fully aware of his needs, fears and problems, and will thus be able to ease the transition period.

If the needs and developments of every department are made known and prayer support is requested, the membership as a whole feels the burden of the Sunday school, the Sisterhood, and the boys' club leaders. And fifty prayer partners are very useful! The " us " and " them " attitude has stunted the growth of many an assembly ; fellowships, walled and tight, within a fellowship can only hinder. Team effort, as in industry and commerce, so in the church, will bring success. And every one feels part of that success, from the director to the office junior, from the deacon to the newest convert.

An evangelistic church is one that is reaching out, every day of every week, in all departments, by all means, to save the lost. If we share the vision, we shall share the burden ; if we share the burden, we shall share the reward.

THE MAN WHO GIVES AWAY BIBLES
(*continued*)

people stood to read the displayed copies of the only newspaper published. He saw the women street-cleaners keeping the roads immaculate, and the women labourers on the building sites.

In the late evening he saw long queues form at the roadside stalls selling vegetables, and at the roadside stalls selling beer from huge barrels.

At this stage it would have been very easy for Fred Dodds to sell his Bibles for at least £6 each to the pastors of the churches. They would have been taken to be copied out carefully by hand many times. But Fred Dodds wanted to give them away.

When I asked him just who did he give them to, he answered " Well, to anyone who looked happy enough to have heard the message of Jesus Christ." Occasionally he was rebuffed, but mostly the proffered Bible was accepted gratefully and then hurriedly hidden.

One evening a young man directed him to a hall just outside Moscow, where there were about 2,000 people standing—there was no room to sit down. When the meeting began Fred realised it was a Christian service, complete with Sankey tunes to the words from the handwritten hymn books. When he joined in with English words the Russians around him were very amused.

The service lasted for two hours, as it does every evening, six days a week at this registered Evangelical church. And that night Fred Dodds got to know a great many ordinary Russian people, and he heard some terrifying stories.

He was told of the two sisters who were imprisoned for five years because they started a Sunday school, when Russian law forbids anyone to teach Christianity—particularly to anyone under eighteen. He was told of the party officials, and their wives, who belong to the underground Christian movement because they dare not be " registered " as church members.

Now Fred Dodds has plans to take his load of " good news " to other Communist countries, and with his Daniel's determination I am sure he will. But I am left wondering what the average Russian church member would think of our churches. It is an uncomfortable thought.

JOAN HUGHES.

THANKSGIVING

Even so, Lord, quickly come to Thy final harvest home ;
Gather Thou Thy people in, free from sorrow, free from sin ;
There, for ever purified, in Thy presence to abide :
Come with all Thine angels, come,
Raise the glorious harvest home.

This thanksgiving hymn was the expression of Henry Alford, dean of Canterbury Cathedral. A prolific writer, Dean Alford had fifty books to his credit. The spirit of thanksgiving was deeply rooted in his life. He was known to stand at the conclusion of a meal to thank the Lord for His bounty. At sixteen he wrote: " I do this day in the presence of God and my own soul renew my covenant with God and solemnly determine henceforth to become His and to do His work so far as in me lies." Henry Alford kept that consecration until he died in 1871.

His thanksgiving hymn, " Come, ye thankful people, come," expresses thanks to God for the earthly harvest and relates it to God's own harvest in the last stanza.

Twentieth-century hymnology has given many meaningful hymns to the world, but very few of a predominant thanksgiving theme. The ability to thank is a grace that adorns the human spirit, and it is by the grace of God alone that we may bow in humble thanksgiving in the presence of the Giver of every good and perfect gift.



Margaret M. Ladlow's page

Praise the Lord!

"THE rain came down and the floods came up. The rain came down and the floods came up . . ." so run the words of the children's chorus, bringing with them an apt description of the rainy season here in Ghana. To have rain on a Sunday morning is particularly disappointing and the steady downpour, grey sky, steamy atmosphere and mournful croaking of the frogs all seemed to dampen our spirits. Nevertheless, a small company of believers battled through the rain and we commenced our service. My husband announced his text, Isaiah 12:6, and proceeded to show that because God was in the midst of His people it was only right that as the R.S.V. renders the text they should "shout and sing for joy." At that very moment a perky sparrow apparently unaffected by the rain flew into the church and alighted on top of the church wall and began to chirp with ear-splitting fervour. Perhaps my ears are too sensitive, but in West Africa the cocks, hens, birds, frogs, crickets, dogs, sheep and goats all seem to have particularly efficient lungs and vocal chords, and this sparrow was no exception; indeed, he almost drowned the voice of the preacher. One of the men rose, clapped his hands and the bird flew away. A young man sitting next to me said, "What a pity, the bird was surely praising the Lord just as the pastor says we should."

Pentecostals are sometimes derided or criticised by our more sober brethren for their "unseemly" exuberance and noisy praise and there is a danger in exciting such noise and extravagant expressions just to follow the approved pattern of a lively meeting. My husband made the point which, I feel, reveals the complete significance of the text, simply that when God is in the midst we cannot withhold our praise. When the realisation sweeps over us that God is so near the shout of praise and the song of joy come freely from our lips. In spite of the dismal morning and the fact that some of the worshippers were chilled by sitting in wet clothing, we did begin to worship the Lord in our midst, realising His greatness and His holiness. Two young men who had never prayed audibly in public before rose to their feet and led in prayer and praise and their response to the message was most heartening.

It may seem trite to say what is so often repeated, that "praise brings the victory," but it is still a proved formula and even when dark and stormy days come, God is an ever-present help and we can rejoice in His greatness and power. There is no wonder that our less-inhibited African brethren with their free and joyful expression in worship count the hymn of Charles Wesley, number 193 in our *Redemption Hymnal*, among their favourites.

"Clap your hands, ye people all,
Praise the God on whom ye call;
Lift your voice and shout His praise,
Triumph in His sovereign grace!

Shout the God enthroned above,
Trumpet forth His conquering love;
Praises to our Jesus sing,
Praises to our glorious King!"

THOUGHT FOR THE WEEK: "Praise, more divine than prayer; prayer points our ready path to heaven; praise is already there."—EDWARD YOUNG (1683-1765).

When Thomas Mott Osbourne was appointed a member of the New York State Prison Reform Committee he asked to be permitted to do a rather unusual thing. He asked that he himself might be committed to one of the prisons of the state that he might share the experience of a prisoner. He felt that he could better serve his state and the unfortunate people in the prisons if first he had a part with them in the life behind high walls and steel bars. Does not this suggest what Jesus did when He "humbled Himself, and was found in fashion as a man"? When Mr. Osbourne's cell mate discovered who he was he was so impressed that he became converted and found his way back to a life of respect and service.

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MISCELLANEOUS

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BIRTHS

PIKE. On May 28th, to Geoffrey and Pamela (née Hardman), God's gracious gift of a son, Roger Kevin.

TELFER. On May 30th, to Ron and Brenda, on the Isle of Wight, God's gift of a daughter, Rachel Dawn.

WITH CHRIST

HEALEY. On May 24th Dorothy Healey, founder member of the Islington Elim Pentecostal Church, passed into the presence of the Lord. Funeral service in Leighton Buzzard Methodist Church conducted by Revs. J. R. Barnsby and F. H. Coleman.

ITINERARIES

London Crusader Choir:
July 12, Brixton prison; August 2, Eastbourne; 16, Worthing; 23, Brighton.

D. Mills (Ghana):
Juy 4, Burton-on-Trent; 5, Derby; 6, Burton Joyce; 7, Long Eaton; 8, Sandiacre; 9, Nottingham; 10, Swadlincote; 11, Ilkeston; 12, Lincoln; 14, Beeston; 15, Mansfield; 16, Rotherham; 18, Sheffield.

Joseph Smith:
July 18, 19, Romsey; 20, Southampton; 21, Canada Common; 23, West Wellow; 24-26, Eastleigh.

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Evangelist: ALF HARLEY

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Weeknights 7.30
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SPECIAL ANNOUNCEMENT TO ELIM MINISTERS AND CHURCH MEMBERS

EVANGELISTIC CONFERENECE

SEPTEMBER 28th to OCTOBER 1st

in the CITY TEMPLE, CARDIFF

The delegates to the conference will be welcomed to Cardiff by
MR. GEORGE THOMAS, M.P., and
DR. A. ALDIS

Conference chairman: P. S. BREWSTER

Speakers include Elim Executive Council members, Evangelistic Council members, Elim ministers, and Ian McPherson and Nelson Parr, supported by the City Temple youth choir of 100 voices

Those desiring accommodation kindly write to

The Evangelistic Secretary, the City Temple, Cowbridge Road, Cardiff

All letters will be dealt with in strict order of arrival

Subjects to be dealt with include
New Testament evangelism • Pioneer evangelism • Church evangelism • District evangelism, individual and house-to-house evangelism • Literature evangelism • Winning students for Christ • Our Lord's great commission • The gospel in the power of the Holy Spirit • Soulwinning and counselling • Campaign follow-up • Opening new churches

COMING EVENTS

CANNOCK. The Old Library. Pioneer crusade conducted by Alan Caple and David Woodfield, commenced June 13. See panel on this page for details.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

ILFORD. July 5. Elim Pentecostal Church, Clements Road. Resident minister's second anniversary services at 11 and 6.30. Preacher: I. R. Moore (Clapham).

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

SHEFFIELD. July 4. Elim Pentecostal Church, Lee Croft, Campo Lane. Opening of extension. Services at 3.30 and 7. Preachers: R. B. Chapman and H. W. Greenway. Convener: A. V. Gorton.

MINISTER, MEMBER, OR CHURCH, ARE YOU PRAYING FOR

BOLTON ?

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D.2106

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D.2119

NINTH PENTECOSTAL WORLD CONFERENCE, NOVEMBER 3rd to 8th

Some 11,000 delegates from around the world will assemble at Dallas Memorial Auditorium for the Ninth World Pentecostal Conference, scheduled for November 3rd—8th.

Noted Pentecostals from fourteen countries will address the delegation on subjects related to the conference theme, "The spreading flame of Pentecost." Their messages will demonstrate the significance of Holy Spirit baptism in contemporary life.

The Pentecostal Fellowship of North America, headed by Rev. Dr. Thomas F. Zimmerman, will host the meeting for only the second time since its inception in 1947. This is the first time the conference has been held in the United States, making it the first world meeting which could be easily attended by U.S. delegates.

The triennial conference has previously met in Zurich, Paris, London, Stockholm, Toronto, Jerusalem, Helsinki, and Rio de Janeiro.

Official languages for the meeting are English and Spanish, but translators will be available at each session to assist participants from other language groups.

A twenty-two-man advisory committee, chaired by Rev. Percy S. Brewster, of Wales, has met several times to finalise plans for the international event. The committee has chosen the theme, set the dates and times, chosen the meeting place, selected the speakers and tackled the myriad details involved with such a meeting.

"Spiritual fellowship among the world leadership of Pentecostal churches" is the official purpose of the conference and the heads of several Pentecostal denominations will be present. Unity among the denominations will be strengthened by special meetings involving mission workers and representatives from publication departments. During these special meetings discussions will focus on common problems and areas where increased co-operation would be beneficial.

Other features of the conference will include a mass choir made up of voices from around the world. Directed by Dr. Delton Alford, head of the division of arts and science at Lee College, the choir will provide inspiration at each evening service.

Morning, afternoon and evening meetings will be held each day after the opening evening service conducted by Rev. Brewster. On the last day of the conference, a mass communion service will be held for all delegates.

Sermon subjects for the meeting will include such topics as "Pentecostal fire, power for world missions," "Pentecostal fire meeting the human dilemma," "Pentecostal fire inspiring human guidance," and "Pentecostal fire in a dying world."

Speakers from the United States will be Rev. Junious A. Blake, pastor of the Greater Jacksonville Church of God in Christ; Rev. Dave Wilkerson, founder of Youth Crusades, Inc., from the Assemblies of God; and Rev. Dr. Ray H. Hughes, Assistant General Overseer of the Church of God.

The Adolphus Hotel in Dallas has been selected as convention headquarters, and the Dallas Memorial Auditorium will serve as the meeting place.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, July 6th — Galatians 1:11-24

" It pleased God . . . to reveal His Son in me, that I might preach Him " (vv. 15, 16).

In going to Arabia instead of Jerusalem Paul went away from Christian teachers and thus was taught direct by the Holy Spirit. The normal experience of every true Christian is first " to " then " in." At conversion God reveals His Son to us, then He reveals His Son in us. The Author of revelation is (a) God (v. 15), (b) Jesus Christ (v. 12). The Channel of revelation is the Holy Ghost (Ephesians 3:5; John 16:13, 14). ". . . He shall glorify me: for He shall receive of mine, and shall show it unto you." We may not manage a period in Arabia as did Paul, but devoted meditation will result in the revealing of His Son in us, and through us by preaching.

Tuesday, July 7th — Galatians 2:1-10

" False brethren . . . came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage " (v. 4).

Judaisers were keen to keep the law of circumcision, and to impose it upon the Gentile believers; a subject which Paul appears to have been sent by God to deal with. " I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles " (v. 2). The apostle was very careful not to cause unnecessary offence; thus he went privately to them which were of reputation. Had he gone openly and preached the doctrine of " Justification by faith, and not by works," he would have stirred up opposition; so he put his revelation to the leaders, " lest by any means I should run, or had run, in vain." His careful and charitable dealing in the matter made the point, and his companion Titus, a Greek, was not compelled to be circumcised. He who goes by " revelation " will exercise Christian grace, and such going will not be in vain.

Wednesday, July 8th — Galatians 2:11-21

" I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me " (v. 20).

Having expressed his views on circumcision and his unwillingness to be brought into bondage to the law, he does not discharge himself from his duty to God: on the contrary, he was " dead to the law, that he might live unto God through Jesus Christ." He gives his personal experience as an excellent description of the mysterious life of the believer. He is crucified, and yet he lives; the old man is crucified (Romans 6:6) but the new man is living. He is dead to the world, and dead to the law, and yet alive to God and Christ. " I live, and yet not I." Paul lived in the exercise of grace, but the grace is of Christ not his own. " Christ liveth in me," he says. This results from his mystical union with Christ, by which he is involved in the death of Christ, and by virtue of that to die unto sin; and he is involved in the life of Christ, so as to live unto God.

Thursday, July 9th — Galatians 3:1-14

". . . who hath bewitched you, that ye should not obey the truth ? " (v. 1).

The Galatians, like many others, even of our day, had been made to depart from the faith. " If," asks Paul, " you did not receive the Spirit by the works of the law, why are you so foolish, having begun in the Spirit, as to think you can now be made perfect by the flesh—the works of the law ? " " The just shall live by faith " (v. 11). They only are just, or righteous, who are freed from death and wrath and restored to life by the favour of God. All who obtain this life are the accepted of God, and are enabled to live to Him now, and will live with Him for eternity. Justification is no new doctrine of the New Testament, it was taught in the Old Testament, " But the just shall live by his faith " (Habakkuk 2:4).

Friday, July 10th — Galatians 3:15-29

" Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith " (v. 24).

In verse 21 the apostle asks, " Is the law against the promises of God ? " Do they clash and interfere with each other ? " God forbid," he says. The law was not inconsistent with the promise, but subservient to it. The design of the law was to discover men's transgressions, and to show them their need of a better righteousness than that of the law. Before our Lord appeared, and the doctrine of justification by faith in Him was more fully discovered, Israel were kept under the law and obliged, under severe penalties, to a strict observance thereof. They were " shut up," held under its terror and discipline that they might be disposed more readily to accept Christ when He came into the world. " The law was our schoolmaster [servant] to bring us to Christ." The Lord is now revealed, therefore we do not need the law to direct us to Him; the Holy Spirit fills that role, to bring us to Christ.

Saturday, July 11th — Galatians 4:1-11

" But when the fulness of time was come " (v. 4).

The time had come which God had appointed, for putting an end to the legal dispensation, and ushering in a better in place of it: " He sent forth His Son . . ." The only Begotten of the Father, of whom prophecy and promise, from the foundation of the world had been made, was now manifested. His coming not only released us from the bondage of the law, it " redeemed us, that we might receive the adoption of sons." " So that He could adopt us as His very own sons " (Living Letters). What a change of position in verse 7 ! " Wherefore thou art no more a servant, but a son." 1 John 3:1 puts it " Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Sunday, July 12th — Galatians 4:12-20

" Where is then the blessedness ye spake of?" (v. 15).

Time was when you expressed the greatest joy and satisfaction in the glad things of the gospel; why are you so altered regarding these things, and towards me? Paul asks. Does not such language savour of our present-day Christianity? So many seem to have " left their first love." If such should be reading this, you too would do well to consider with W. Cowper these words:

" Where is the blessedness I knew
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and His Word?"

What a sad thing it is to fall into the state of the Ephesus church, declared in the words " I have somewhat against thee, because thou hast left thy first love " (Revelation 2:4). According to this Galatian portion, when our relationship with Christ cools, our attitude to one another is also affected. " Ye would have plucked your own eyes out for me," he said in verse 15. But the next verse shows them ready to pluck his eyes out ! " I stand in doubt of you, I am perplexed for you." Does your minister have cause to feel the same about you?

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YOUTH ON THE MARCH

by T. Stevens
(COATBRIDGE)

NO longer are young people "seen and not heard," as were our Victorian predecessors. The spotlight of world affairs has given much publicity to the activities of young people in recent days. Of course, there have never been so many young people. The population explosion has brought about a situation that the world has never faced before.

The key word to success, fame and fortune is YOUTH. The Beatles have at least shown us this.

Fashion—entertainment—politics—journalism are all in gear with youth. They have to be in order to sell or win. Youth has the money to buy and the time to give.

Demonstration—protest—revolution—violence—sex—drugs=YOUTH. Or do they?

Behind many of these passions lurk adult vampires, intent on exploiting the young, diverting their enthusiasm, tapping their energy and money.

Behind the sixteen-year-old prostitute on the street corner is the spider web organisation of a gang, reaping the benefits of her misspent life.

In the life of every teenage drug addict searching for kicks is a parasitic pusher. Infiltration is on the programme of modern Communism. Schools and universities and clubs are all on the agenda. Their slogan could well be "Youth for Communism."

The story of Hitler's domination of youth in Europe is surely a pungent reminder of what youth can do, and will do, when dominated and controlled by satanic organisations. Disillusionment comes too late to undo what has been done.

The violence and rebellion that we see in youth today is an expression of the whole. It is the sign and symptom of a sick society, adult and young. It is a reaction to the hypocrisy and confusion of our age. People are turning from the leadership of blind men, only to turn to other blind leaders. The old-fashioned story of a younger son leaving his father in search of freedom, fame and fortune could never be more applicable to a generation as to this one.

As Christian young people and youth workers, our reaction to the present situation is vital. Many Christians have been mesmerised by Satan into complacency. They spend their time wallowing in defeat, hoping that revival will just drop out of the sky, instead of realising the tremendous challenge and the glorious opportunity that is at our doorsteps. The spirit of apathy that has gripped our land in the last decade is showing signs of weakness in the present generation of teenagers, who are groping for realism and truth. Are we going to miss the boat and allow Satan to substitute another of his devious plans, and side-track yet another generation? Or shall we raise the standard high for the sake of the gospel, and let every man know that Christ is the answer.

The scriptures encourage us in James 4:7 and 8 to "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you."

I believe that God is waiting for the young people in the church to "draw nigh to Him." As the floodtide of sin is sweeping across our nation, swallowing young blood and young brains, so also it is young blood that can stem this flood of sin.

Why, generally speaking, is the voice of Christian youth so muted? Here is a need. Here is a challenge. We have the answer in Christ. We must break free from the cocoon that has enshrouded our witness to this generation. God is waiting for young people to see the vision, and get up and do something. God doesn't give you a vision just to dream about. He means you to get on with the job. Paul was given a vision by God of a man in Macedonia pleading for him to come over and help them. Paul was not content to tell everyone that he had seen a vision—*He went to Macedonia and he helped them.*

If God has challenged you to do something—start now! Don't wait until you are "old enough," which usually means too old.

Jesus can harness the energies of youth which have brought so much disrepute, and channel them into avenues of usefulness and purpose.

Impetuosity is transformed into holy boldness; wild enthusiasm into godly zeal. We often forget that Jesus at the height of His ministry on earth was only thirty, and many of His followers were young in years.

Let us not be as the faithless spies sent to survey Canaan, who were afraid of the giants and the magnitude of the enemy—but let us be faithful and daring to march on and possess the land.

BACK PAGE

ANOTHER SLANT

by K. Smith

MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

Work and witness continue, and a recent survey among petrol dealers on delivery problems proved revealing. Since modern methods of administration have been introduced, one dealer claimed "We have been computerised, hynotised, and paralysed," and the consequent loss of the personal touch was much regretted.

Men, not methods, are the most important factor in every walk of life, not least the work of the Church. God grant that we in Elim shall never become "computerised, hypnotised, and paralysed" by a system which is out of touch with the problems within the local fellowship, and the human situations which they bring. Let our efficiency for God never lack human understanding. May our clerics never become computers!

A very prosperous managing director of one of the largest garages in the north used Christ's name so often that I waited my opportunity to say a word of witness. It came, so naturally, when I asked if he knew my real vocation. He then asked me, as a minister, of my assessment of his character. "A sinner like everybody else" I replied, and then told him that on my first contact I was impressed by him, but when he took my Saviour's name in vain his image was spoiled, and I knew him for what he really was. He was most embarrassed and apologetic, but I told him that the apologies should not be directed to me, but to the Lord Jesus Christ, whom he had slighted. I left him with the thought that next time he misused Christ's name to remember the pastor who had rebuked him for it. I am sure he will not forget it for a long time.

I was able to get the full set of world cup coins for our son Mark in my travels. How the world will use every gimmick for its end. No wonder Jesus said that "the children of this world are wiser than the children of light." Of course, we all know that farmers live on their losses, and a recent survey among pig farmers found them moaning about the high cost of living—that is pig-wise, of course! I thought of the prodigal who kept pigs, but resisted the use of that remark.

I recently conducted a survey among private hotels, boarding houses, transport cafes, and works canteens on the use of "instant tea." We live in an "instant age," but "instant salvation" and "instant blessing" are preceded by the Holy Spirit's preparation in conviction, and for even spontaneous blessing there is a price to be paid, by someone, necessarily the one being blessed.

The computers can manage my findings, but my writing provides problems to the office staff, at times! I still continue to find that once a relationship has been established through the interview, a word of witness causes no embarrassment, at least not on my part, and only on theirs in the case of the irreverent executive.

The recent debate which I attended on the subject "Has the Church had its day?" to which I referred in a recent sermon, and what I said, continues to have its impact, especially among evangelicals in the town. One is amazed at the silence among evangelical ministers when confronted with the challenge of Romanism, atheism, and modernism, as was the case in this debate, and yet I felt the responsibility of being the lone voice, yet appreciated the expressions of approval and agreement which followed our stand. I can understand the silence of lay people in face of priestly and ministerial intellectualism to a degree, but where are the evangelical ministers who can "earnestly contend for the faith"?

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THE ELIM
EVANGEL

Vol. LI No. 28 July 11th, 1970 9d



From the President's pen

"I SURRENDER TO THEE"

THE other day it was my privilege to welcome back to our country the Lee College Singers from America. They spent the Sunday with us in the City Temple at Bristol. The evening service was a great meeting not only because of the choir singing but also because of the presence of the Lord and the challenge of the Holy Spirit. During the closing moments the choir sang

" All that I am, all that I have,
All I shall ever be
Cannot repay the love debt I owe,
I surrender to Thee."

From that moment I have not been able to get the words out of my mind, *" I surrender to Thee."*

Friends, it's up to us

One of the present day tragedies is that the church has but very little influence and seems likely to have little more in the immediate future. An even greater tragedy lies in the fact that to a large degree it is the Church's own fault. I believe, however, that in this emergency as in past emergencies, the church will rise, but it does depend on us.

This present world is filled with crosses

And this world of crosses needs the message of the cross, the message of courage in face of danger, of faith in the hour of doubt, of love in the face of bitterness and of life in the experience of death. Unless there is a greater cross by which we can understand the lesser crosses there is no meaning to life. A religion which has no cross in it has no place in a world of crosses. The cross of Christ on Calvary did not stand alone; there, too, it was a cross in the midst of crosses; but there was a difference. The centre cross was luminous with God. Our task is to hold up that luminous cross of Christ above the world of crosses, to make men aware that there is no other power on earth by which they can be saved. We must be the agency, God's agency, to bring salvation. And there is no one else to do it. If we fail to be the hands and heart of God, no one will teach men how to make a life.

We must lead people back to God

It is back to God or else it will be desolation at the swine troughs of paganism. We must get on a mountain top with Christ, so transfigured, that we shall be impelled to bow down before Him. We shall never impress the world with God until we let God impress us with Jesus. It is the transfigured, crucified and risen Christ, the supernatural Christ, or despair for our world of crosses. It is the super-

(*continued on page 474*)

STUDIES IN THE BOOK OF JOEL

STUDY 2



by Pastor Charles J. E. Kingston

Chapter 1 (continued)

(2) **The call to repentance** (Joel 1 : 13, 14)

WE come now to consider the second division of the first chapter of Joel. Having shown the people their affliction under the hand of God, the prophet points to the remedy—it is repentance. We have seen, in the previous verses, tears because of the judgment; now tears are called for in repentance.

(a) *Repentance must begin with the priests and ministers* (v. 13).

"Lament ye priests: howl ye ministers." As God had made them leaders of His people they must first show them an example. "Judgment must begin at the house of God." When ministers sin more offence is given to God's cause than when a layman does; when ministers show little interest in the salvation of the lost the church will lose interest too. Let us, who are ministers, lead the way in repentance and prayers. It is the duty of all Christians to pray for the salvation of others but especially the duty of the ministers.

(b) *Repentance includes the elders* (v. 14).

". . . gather the elders . . . and cry unto the Lord." Here the word refers not so much to those who are old in years, but to those who, because of their age and experience, are entrusted with the government of the church as though, says John Calvin, "their slothfulness had allowed the worship of God and all integrity to fall into decay."

(c) *Repentance must include the people* (v. 14).

". . . gather . . . all the inhabitants of the land into the house of the Lord." God would have all spiritually prepared. None can be excused.

(d) *Sanctify a fast* (v. 14).

Let some time be set apart from all worldly business and let this be done by the whole nation or at least by the whole church. When Nineveh fasted God spared the city and granted a further 100 years before finally the judgment fell. What have we Christians fasted from for God's sake and the gospel's? Are we not as anxious for the things of this world as is the unconverted man next door? Are we not as desirous of the amenities of life and even for its luxuries as the next person? Have we ever fasted from some unnecessary thing that God's cause might prosper? When our church arranges an evangelistic outreach do we go out of our way to invite the sinners in? Indeed, are we ourselves willing to fast from our usual activities and give ourselves to prayer and attendance on the Word during the special effort?

(e) *Call a solemn assembly* (v. 14).

People should be gathered to the Lord's house where they may meet with God. One hundred years ago the Fulton Street prayer meeting in New York was the beginning of the revivals of the middle nineteenth century, which were felt in Northern Ireland and Britain as well as in America.

(f) *A call to prayer* (v. 19).

"O Lord, to Thee will I cry," Joel says. He states he will pray, and earnestly too. Even the beasts, voiceless, yet cry (or pant) unto God (v. 20); shall we be backward in prayer at the calamities that have come upon us? Matthew Henry says: "The prophet would not put them upon doing that which he would not resolve to do himself." If we cannot bring others to cry to God, yet must we be much in prayer. In times like these we "must not only pray but cry, must be fervent and importunate in our prayer." The old preacher said: "Turn thy complaints into prayer or else it is but murmuring against God."

(3) **A call to self-examination** (vv. 16-20)

The prophet calls for the examination of their material and spiritual condition.

(a) *The meat is cut off before our eyes* (v. 16).

They had not been thankful as they should have been for the "bread which strengthens man's heart." Now there is famine. The Lord Jesus said: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" (Matthew 4:4), and Amos foretells the time when there will be a famine not of bread "but of hearing the words of the Lord" (Amos 8:11). That day has over-

taken many countries in the world today. It could happen here.

(b) *Gladness is cut off from the house of our God* (v. 16).

Look at the professing church. See the effects of God's judgment there. Where is the joy of the Lord? When hearts are revived the Church sings for joy, but how can we sing the song of the Lord in a strange land, the land of the "far country"? The psalmist prayed: "Restore unto me the joy of thy salvation and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:12, 13).

(c) *The seed is rotten under their clods* (v. 17).

The farmer sowed but the seed rotted before it could germinate. The word preached, if not received into a willing heart, will go bad on us. Manna kept till the next day bred worms and stank.

(d) *The garners are laid desolate* (v. 17).

Because there is no ingathering, no harvest, the very empty barns cry out in desolation. How long is it since there was a conversion in our churches? In a certain denomination in U.S.A. of 7,000 churches it was reported recently that not a single convert had been gained in the whole year. What a tragedy! Assuming two sermons preached weekly it means that not one of nearly 750,000 sermons brought one soul to Christ. What a waste of effort!

(e) *The corn is withered* (v. 17)

Even those seeds which germinate grow up sickly and weak. Even those converts won, some brought to spiritual birth too hastily, wither by the sun of persecution or are choked by material things so that they become unfruitful.

(f) *The flocks of sheep are made desolate* (v. 18).

"The herds of cattle are perplexed . . . the flocks of sheeps are made desolate." The farmer expects his sheep to bear a lamb every year and thus increase his flock. Does God wonder that His sheep are so barren that no spiritual lambs are being added to His flock year by year? Where is that personal work and witness among Christians which would result in converts to Christ? Do Christians win a soul to Christ every year? If they did and their converts in turn won one every year the world would be converted in about ten years. When did you last win a soul to Christ?

CHURCH REPORTS

ROWLEY REGIS **Pastor: W. J. Patterson**

Our Sunday school anniversary took place on two Sundays—May 17th and 24th. The theme of the four demonstrations by the children was "The Gateway of Life." On the first Sunday afternoon and evening our own minister, Pastor W. J. Patterson, spoke to the children following the demonstration. On the second Sunday afternoon Peter MacMahon spoke to the children on "Nothing," and in the evening Pastor T. Jacobs, from the Cradley Heath church, spoke to the children about Elisha.

A big thank you goes to the Sunday school staff, and to Mr. David Hill, for training the children.

J. SMITH.

WOOLWICH

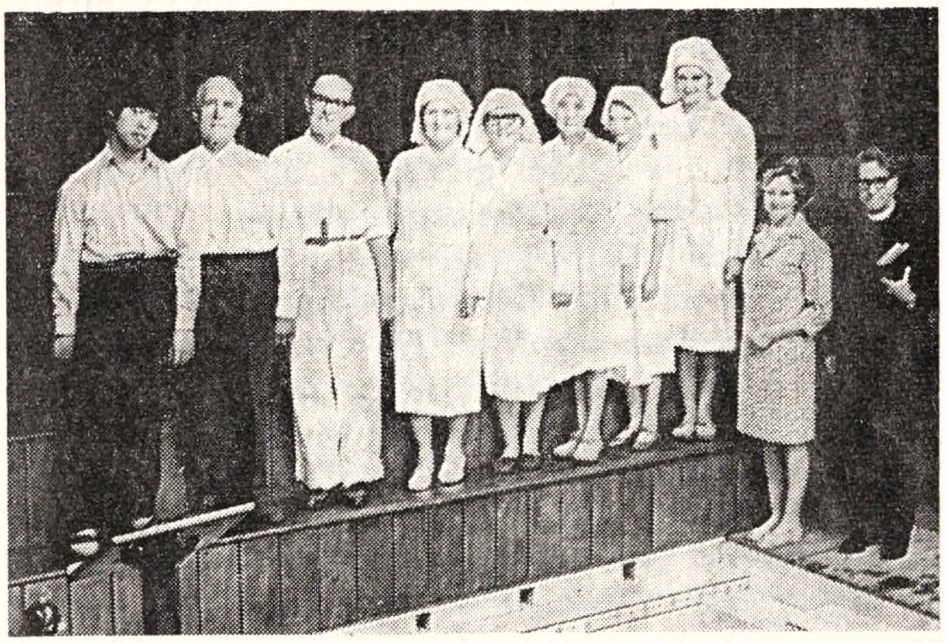
It was indeed a blessed occasion for Mr. and Mrs. W. Laws when Pastor A. R. T. Whittall, on behalf of the teachers, presented them with a silver tray to mark their retirement as full-time Sunday school teachers. After serving for nearly 40 years together, it is placed on record that this Sunday school owes a tremendous amount to our esteemed brother and sister. Thanks unto the Lord was expressed for their faithfulness and loyalty over the years and for their godly example to teachers and pupils. One of the fruits of their prayerful teaching is that an ex-pupil of Mr. Laws is the present superintendent.

As Pastor Whittall presented the tray, he remarked that in 1 Corinthians 3, the Lord refers to gold, silver, and precious stones as the works which will last for eternity, and will receive a reward. Thus, the gift was most fitting, for it pointed to their eternal reward for their labour of love. The Lord bless their active retirement.

K. TATTERSALL (teacher).

BAPTISMAL SERVICE AT YORK

Pastor: A. Brooks



Pastor and Mrs. A. Brooks on the right.

"In confession of your faith." Those of us who have gone through the waters of baptism surely feel again the thrill of that experience when we witness others being baptised by total immersion.

Having previously witnessed our two elder children going through the waters, the wonder of the experience was renewed in our witnessing our

youngest girl obeying her Lord's command.

After a stirring address on water baptism, Pastor Brooks baptised eight candidates.

Pastor Brooks made the announcement that anyone else who wished to be baptised could be baptised before the service closed, and in response two others responded and followed their Lord's example and command.

ALEX LAWRENCE.

GRIMSBY **Pastor: R. Hodge**

Two recent events at Grimsby have given joy and blessing to all taking part.

The first event was the Sunday school anniversary; this year's theme being "Lights along the shore." About fifty scholars took part and their recitations and singing were enjoyed by many parents and members. Mr. D. Watson, of York, convened, and the meeting was arranged by Mr. E. Hilton, Sunday school superintendent. What a joy to see that this very important work is still as active as ever.

The second event was the convention. These meetings are loved by all because it is a time of rich blessing and this year was no exception. Our own pastor was supported by Pastor H. W. Fardell (Southport) Pastor J. McBurney (Hull), and Pastor B. Epton (Lincoln). Men and women came many miles to take part and sing the Lord's praises. The Lord met us again, praise His wonderful name.

F. MARSH.

Elim Missionary Society feature

A RETURN VISIT TO AGOGO

by GERALD L. W. LADLOW, GHANA

ALMOST four months have passed since the campaign at Agogo, Yilo Krobo, and today I had the pleasure of visiting there once more. Since the campaign the services have been held under a palm leaf and bamboo canopy adjoining a little store room which, on occasions, is used for small meetings. The burden of prayer has been for the provision of a more suitable building especially now the rainy season has commenced. Today I was the bearer of good news. Have you ever had the privilege of telling someone that their prayer has been answered? Then you will understand the joy that was mine. The Lord had touched the heart of a dear sister in England and I had received a generous gift to enable the believers at Agogo to erect a permanent building.

Shortly after 8 a.m. I arrived with the interpreter and we were ushered into the little store room by the pastor. I was surprised to see hanging on the wall a large sheet of cardboard which had been improvised as a "blackboard" on which was chalked a Bible study explaining the titles "Lord," "Jesus," "Christ." It was painstakingly done, explaining the Latin, Hebrew and Greek derivations and meanings of these words followed by scriptures showing the practical lessons for Christian disciples obtained therefrom.

We were left on our own for a short time while the pastor sent out the news of our arrival and thus I was able to take a close look at this "blackboard." Not only was there a Bible study but also a chart of the alphabet and the vernacular characters. When the pastor returned I learned from him that the Bible lesson had been his "sermon" on Sunday



A Ghana Elim Sisterhood.

morning. He explained that as the converts of the campaign were mainly pagans, ignorant of the Bible, he was teaching them the basic truths of our faith. Not only ignorant of the scriptures but also illiterate; knowing that Bible reading is essential to spiritual growth he was trying to teach them to read in their own language. "Good for you" I said inwardly and admired this man's zeal and marvelled at his efforts, knowing that he had never been a student in a Bible college, nor had anything more than primary education and was a sawyer by trade. He travels on foot six miles into the forest each morning to his place of employment, arriving home

at the end of the day just before nightfall. I wondered how, living in a mud house with no light other than a small oil lamp, he managed to prepare so thoroughly for his services.

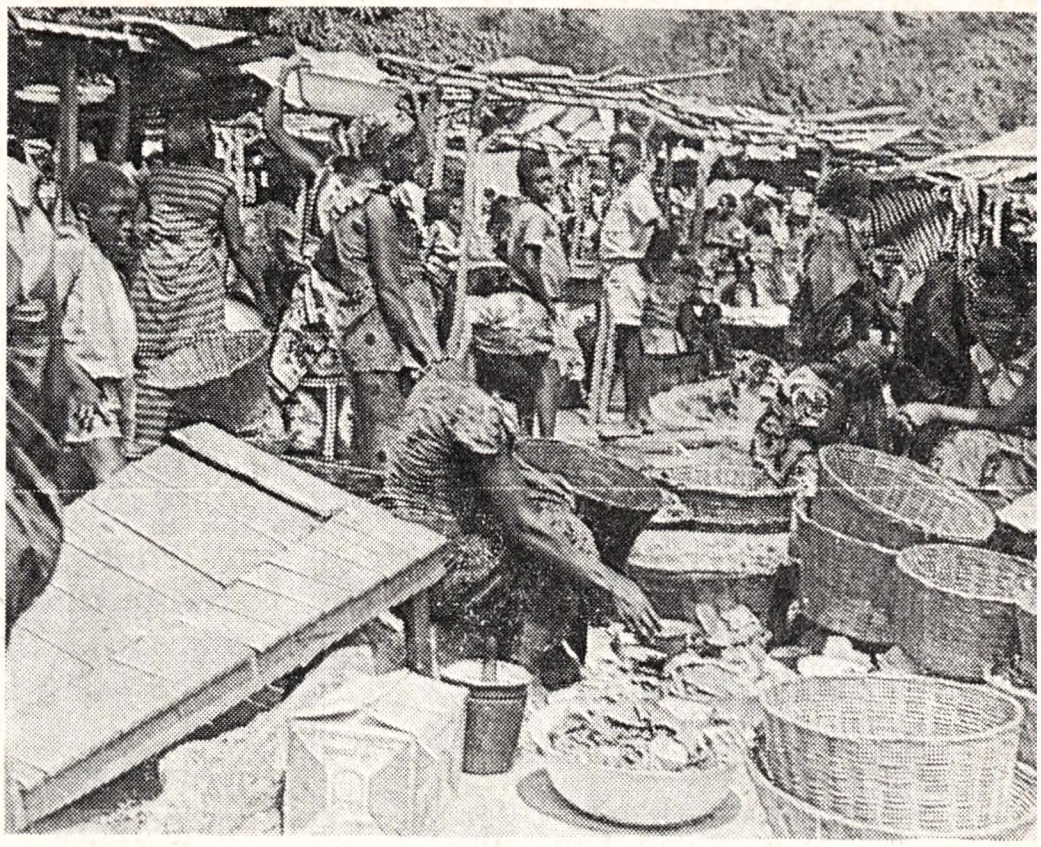
Soon folk began to arrive to give us their greeting. One of the first was Mr. Donkor, the former Moslem who professed conversion in the campaign. He eagerly greeted us and said "I now understand what being a Christian really means and I want you to baptise me this morning." What a surprise! My joy was further increased when later a young man



The same the world over!

joined the company and introduced himself to me. "I am Augustine Kofi, twenty-one years of age. I was educated at a Roman Catholic primary school and so always attended the Roman Catholic church. I was converted in your compaign and wish now to become a member of the church. Hearing Mr. Donkor ask for baptism I would like to join him and be baptised this morning too."

When the leading brethren arrived I explained that I had come to see if suitable land could be found for the erection of a Church, Yes, they had already made tentative inquiries and a fine plot was available and they would take me to see the owners. Eventually, in the compound of the owner's mud house, we settled down for a true African "palaver." All the heads of the family were present; the "old man" with whom rested the final decision was 100 years of age and, covered with a velvet cloth, reclined in a deck chair. Goats, sheep, chickens and a "host" of children roamed around us. The bargaining began. The family withdrew for a private discussion, returned and named their price; the church brethren consulted each other and refused the offer. And so it all began over again, and for the next one and a half hours they talked. There were offers to rent, offers of a small plot, offers of a lease, offers of the whole, repeated withdrawals for private discussions, fresh prices, fresh refusals until at last the old man spoke. He had not taken part in any of the family discussions nor the palaver with the brethren



A Ghana market.

but silently listened. Now he gave the verdict. The white missionary, he said, had come to ask for a small plot to build a church and was willing to pay the figure which had been named. The family did not want to sell part only the whole land and as the white man had come to bring God's good news, then "I decide that he shall have the whole land for the price he was willing to pay for his small plot." It was all over. With much good humour, vigorous handshaking, and a word of prayer, we left. For the equivalent of £10 Sterling we came away the owners of land sufficient, as the old man said, to "build a church, a school with playing field, a mission house and to make a farm."

Back at the store we met the believers once more and together proceeded down to the river. Being Monday morning it was wash-day and women and girls were busy in the water doing their laundry. On our arrival they came out of the water and joined our little service, at which the two brethren gave verbal expression to their faith in Christ before being immersed. The service over, the women continued their washing and we returned to the store.

At last the great moment had come. I told them of God's answer to their prayers and how it would now be possible to erect a little church. What rejoicing. Then began the eager offers of help. Three men said they were sawyers and would go to the forest and fell the trees and saw the wood; two said they were experts in making "swish" (mud walls); others offered to clear the bush from the land; women offered to gather stones for the making of concrete foundations, and so, one and all offered their willing service in this work for the Lord. After further prayer we bade farewell. They accompanied us to the van and loaded us with oranges, limes, pineapples and casava as tokens of their gratitude. With the shouts of happy rejoicing ringing in our ears we set off on the bush road back to Koforidua.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

"WE SPEAK THAT WE DO KNOW"

EVERY Monday evening during the summer season for several years, before ever we heard about modern Pentecost, it was the practice of a group of us, twenty to forty in number, no age limit, to evangelise every village around our home city. Forgive the personal note but my brother and I as teenagers must have preached a dozen times, and others scores of times, in every village within at least a five-mile radius of our home.

The following lessons may be learned from that rewarding experience.

First, that what had to be done on foot, on bicycle, or by train, can be done much more easily today.

Second, that though the type of open air service, about an hour long, acceptable then may now be outmoded, a free and easy ten minutes hymn singing at strategic points can be a good send off for house to house visitation or personal work.

Third, because of modern means of transport converts need no longer remain isolated; the widespread possession of transport makes Pentecostal churches more accessible.

Fourth, we failed to realise the importance of following up our evangelism.

Fifth, we failed to realise that some cells of witness could have resulted from our witness.

These last two, with our better approach today, would now be rectified.

Nevertheless **the principle of expansion by preaching in the "regions beyond" us** is laid down in Scripture. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (1 Thessalonians 1:8). The converts did the evangelising, *so that the evangelists, Paul and his companions, "needed not to speak anything."*

Is it not remarkable that this church in Thessalonica, the object of severe persecution, **and only a few months established,** should be so zealous to extend the kingdom of God *in the regions round about them in Macedonia and Achaia*?

It is in this letter to the Thessalonians, and in the second one, that we read so much about the Second Coming of Christ. Was the Thessalonians' zeal for the truth of the Second Coming the cause of their zeal for "sounding out" in the region around them the word of the Lord? Can our belief in the imminence of our Lord's Second Coming produce a similar result?

Let us not despise, as Israel, returning from seventy years' exile, did, "the day of small things." Speaking with a minister about a service he had preached at in a village, he mentioned that "only" about thirty attended the church. A question about the population of the village brought out the fact that seven per cent of the village were at the service; better than the national average. We discussed the point that his own large congregation was .14 per cent of the population of the town where he worked. Sizes of churches are relative to many factors—how effective a church's witness is the relevant factor.

COMMENT, OPINION AND REVIEW

THE BIBLE MARCHES ON

by G. Wesley Gilpin

AT the beginning of June I attended the annual meeting of the British and Foreign Bible Society in London. In presenting its 165th report, the overseas secretary, Rev. John Weller, B.A., outlined the present day mission and scope of Bible Societies as follows: the scale of the task is unprecedented in history. From one and a half thousand million in 1900, the world population will have increased to seven and a half thousand million by 2000. Throughout the seventies, some 90,000,000 babies will be born each year, most of them learning, as their parents never did, to read and write. Already, half the population of Asia and the southern hemisphere is under twenty-one. The United Bible Societies during 1969 distributed almost 200,000,000 copies of the Bible either whole or in part—yet this represents altogether only one for every twenty of the world's present population.

Then there is the new sharp contemporary impact of the Bible on our revolutionary world today. While there is a "flight from Scripture" in the west and north and a widespread decay of faith in the world as a whole, **the demand for Scriptures never has been greater—Scriptures to be read and studied, not just left unopened on a shelf or lectern.**

In Indonesia and Latin America the demand for Scriptures is insatiable: in Papua and New Guinea the Pidgin New Testament published last year is a major cultural event with a unifying result for 2,000,000 people, otherwise separated from each other by no less than 700 different languages. **IN AFRICA TODAY THE NUMBER OF CHRISTIANS IS INCREASING AT JUST ABOUT TWICE THE RATE OF THE POPULATION EXPLOSION. In resurgent Congo, in recently war-torn Nigeria, in forward-looking Ghana, in buoyant and turbulent East Africa, in racially tense Central and Southern Africa, and even in the Muslim North, this Christian and Biblical renewal offers a supreme hope for that mighty continent.**

Why is this happening? Perhaps chiefly because for at least fifty years Africans have had part at least of the New Testament, if not the whole, in their vernacular languages.

There is a wider circulation of Bibles in Eastern Europe than ever before. **Supply is still far short of demand even in Communist countries.**

China is a dark spot in this report but even there the beaming of Scriptures by radio at dictation speed is having its effect.

But the most spectacular impact in the world today is among Roman Catholics. Vatican II required that there should be "easy access to Holy Scripture for all the faithful," that Roman Catholics should use the Bible both for themselves and as a missionary instrument in their witness to non-Christians. **This massive biblical "reformation" (the term is used by Roman Catholics themselves) is only at its beginning. But its outcome could be as epoch-making as anything which happened in the Reformation.** In this quarter, biblical renewal has gone deepest in the religious orders which have the main responsibility for education in Roman Catholic schools.

The Bible marches on, or, to use the words of a report in book form from Holland and translated into English, "The Bible Speaks Again." A moment of God is surely upon the churches in Britain. Human need, world-wide, is great but it is specially thrilling to learn that there is a great surge of interest in the English versions of the Bible, old and new, and a greater circulation than ever before with a considerable new readership. In the nine years since publication in 1961, the N.E.B. New Testament has sold 7,000,000 copies. The complete New English Bible (published in March 1970) is selling fast and moving into reprints, and sales are beyond the publishers' wildest dreams. In just over three years the T.E.V. New Testament has sold more than 20,000,000 copies. And so it is; in a multitude of ways circulation of the Bible accelerates.

Surely the answer lies in the words of 1 Peter 1:25, "The word of the Lord endureth for ever. THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU."

"TRUE GREATNESS"

(Psalm 18:35)

A sermon preached recently at the
ELIM PENTECOSTAL CHURCH, BOLTON,
BY K. SMITH

WHEN the Lord gave me the word for this morning I rebelled for, knowing my own character, and knowing that you know it too, I felt that I was the last man in the ministry to give it. However, the Spirit persisted, and I would have you share with me this precious lesson.

His gentleness with me makes me great in blessing

Here is the shepherd heart of God, or, changing the picture, the Potter-clay relationship between the Eternal and you. What strong yet gentle hands are needed to bring the wayward and the wandering one back to the fold; for He still loves the backslider, praise God. The same qualities are needed to mould and fashion your life into His divine image, for eternal duration. I have seen the infinite skill and patience exhibited in the formation of exquisite pieces of pottery, and the gentleness of the divine Potter is not less real.

I am reminded of the line of the hymn which runs, "Oh, how patient Thou hast been," for truly it is "Of His mercies that we are not consumed." His hands are mighty powerful but they are gentle too. How His gentleness has blessed our souls; for we sing "Ransomed, healed, restored, forgiven," and each of those four aspects of blessing required His gentleness to perform it. Look at the words of the evangelical prophet, Isaiah, "He shall gently lead those that are with young."

How illuminating are Isaiah's words: "A bruised reed shall He not break, and the smoking flax shall He not quench." Here is another picture, for we are instruments in His hands. What more common than a reed by the riverside, or a bit of flax for the household lamp? There were plenty other reeds, and flax would be easy to come by; but Isaiah wants you to know the patience and gentleness of the Lord. He can take your life, bruised by its buffetings, and out of it can cause to flow once again melody, harmony, and praise to His glory. Your flickering testimony, which you feel has almost died on you, can be rekindled as the Lord blesses you day by day. Paul's fears of being a castaway, not in the sense of salvation, but in service for the Lord, need never unduly trouble your mind if you realise that the gentle hands of Jesus minister blessing as you keep in their hold.

His gentleness in me makes me great in goodness

This is not a natural disposition but a supernatural dispensation, for it is spiritual in its origin. It is HIS gentleness, not ours, we are discussing. How varied are our personalities! And that's a constant source of interest to me. Some of you brethren have a fifty yards start on me in the natural, when it comes to gentleness! Some of us by temperament, upbringing and circumstances are not given to natural gentleness; how much, therefore, we need an extra infusion from Him. We often envy the natural, placid, even-tempered gentleness which some who do not know the Lord exhibit. We are all so different. Both goodness and gentleness are mentioned as the fruit of the Spirit.

I would remind you that the fruit of the Spirit is not like the gifts of the Spirit, for the gifts are each distinct and definite. I look upon the fruit of the Spirit like the shades of colour in the rainbow. The nine-fold fruit of the Spirit ought to be seen in the Christian life; they are not to be thought of as separate segments of the whole.

Read Paul's chapter on love in 1 Corinthians to see the marks of Jesus' gentleness as He wants it to be seen in us. It is seen in James's epistle as a mark of divine wisdom, and Paul tells of the "meekness and gentleness of Christ." There is nothing weak or effeminate about His gentleness. When will my soul learn the lesson that when I am weakest, then I am strongest, in Him.

What a paradox Scripture presents when it speaks of "the wrath of the Lamb," in the book of Revelation. Oh, may we be good in the Biblical sense of the word: not with the goody-goodness that men of character despise, but with the genuine wholeness of Christian character that men respect and admire. You can be good, and, by His grace and gentleness in your life, still be a man among men.

His gentleness through me makes me great in grace

Our reactions reveal our character, or His, for

trials will come, and testings will prove our lives and test His grace in us. Listen to Paul's testimony, "But we were gentle among you, even as a nurse cherisheth her children." We have the promise that "He giveth more grace." How far short of Paul's standard for the ministry we often feel when we read, "And the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves." Who is sufficient for these things? We must re-echo Paul's words, "Our sufficiency is of God." Paul exhorts us all "to be gentle, shewing all meekness unto all men," and writes, "with all lowliness and meekness, with longsuffering, forbearing one another in love."

Did you notice the order in which I sought to apply His gentleness to our spiritual life? "With me," "In me" and then, "Through me," is the divine order, which will result in blessing, goodness and grace as our constant portion.

JUDAS A WITNESS TO CHRIST

by H. MELVILL, B.D.

IF Judas had been possessed of any information which at all tended to invalidate the truth of Christ, how eagerly would he have adduced it, and the chief priests have received it! The mere putting to death was as nothing compared with the proving the Lord a deceiver. And yet Judas, eager as he was for money, and anxious to crush the new religion, has no intelligence to give which may disprove Christ's pretensions. This is among the strongest of proofs that Christ was "a teacher sent from God."

1. For our Lord's pretensions rested chiefly on His miracles, so that to show deceit in the one would have overthrown the other. Infidelity will sometimes argue that there might have been collusion in the miracles. Now, had this been the case, Judas must have known it, and if Judas must have known this would have been a fine piece of intelligence to have sold to the chief priests, and by communicating it he would at once have enriched himself and destroyed Christianity. Nay, he would have done a righteous deed; and while gratifying his avarice, he would have laid up no food for remorse.

2. The infant religion might have been assailed with at least equal power through the moral character of its Founder. And one of the most beautiful arguments by which we may defend Christianity is derived from the more than human purity of Christ. And if it were possible to invalidate in the least degree the truth that Christ "did no sin, neither was guile found in His mouth," the whole system would fall to the ground. Mark, that "the chief priests and all the council *sought for witness* against Jesus to put Him to death; and they found none." Yet they were bargaining with Judas, one of His intimate associates, who must have been accurately acquainted with all the flaws, if such there were, in His character. In the silence of this traitor in selling His Master, we find irresistible attestation to the fact that Christ Jesus was indeed "a lamb without blemish and without spot."

3. The prophecies might have been frustrated. It had been declared, in Zechariah, that the Messiah should be sold for thirty pieces of silver, and this price be given to the potter. Now had the chief priests and scribes offered *more* than thirty pieces, or had Judas been contented with fewer, or had the price of blood, when returned by the traitor, been spent on the land of any but a potter, there would have been a defect in the evidence that Jesus was the Christ. And the infatuated rulers could not see this. Perhaps they drove a hard bargain with Judas, beating him down till they reached the exact sum which prophecy specified as the number of the pieces of metal. They never thought when exulting that they had bought Jesus at the price of a slave, that they had completed the evidence of His being their king. The like may be said of the potter's field. With all their profligacy, they were scrupulous in touching the money; and therefore will they use it in proving Jesus the Christ. It shall buy the potter's field—the only purpose to which it can be turned; and after being the price of His blood it shall serve to prove His commission. The only prophecies with which infidelity could be successfully pressed are those in which it is impossible that the parties professedly interested should have planned or procured the accomplishment. Nothing can more directly answer this contention than those prophecies which have reference to the compact with Judas. Thus Judas Iscariot vindicates the Master he betrayed, and sustains the cause from which he apostatised.

natural that gives the Christian message value; it is the supernatural that the world needs. If our problems are to be solved and our sorrows lifted and our sins forgiven only the supernatural Christ is sufficient. He is the only hope of the world. But will the world take Jesus seriously? We must show Him forth lovingly, patiently and persistently that the world may see Him.

We must identify ourselves with human suffering

Jesus did. The cross of Christ represents the eternal mystery of God as He suffered in and through it. No longer do I ask the question concerning human tragedy, "Why does God allow this to happen?" I rather ask, "Why did God allow that to happen to Himself?" When Jesus saw a leper, He became a leper. He entered into the loneliness, the mental anguish and the sense of being an outcast. Paul expresses it well, "Christ, who knew no sin, was made to be sin on our behalf." The Calvary God identified Himself with us through Christ in a visible way.



W. Ron Jones welcoming the Lee College Singers.

Today the question is being asked, "Is Christianity practical, or must its ideals be toned down? Can Christianity be lived here and now in the midst of the torrents of evil that whirl about us?" You and I must prove that it can. We must prove it by our humility and penitence; by our unmovable faith and sacrificial living. I can only prove it as "*I surrender to Thee.*"

We must reveal a cross-changed life

We must be through with all the veneer of Christianity; we must open the sluice gates of our lives for the coming in of the energies of God. We must interpret into life the meaning of the cross of Christ. The cross not only reveals the One who was willing to pay the price but it also reveals the only values worth purchasing. We only really live cross-centred lives when we begin to live for the values for which He died, and begin to die for the values for which He lived. Our main problem is one of values. Calvary is not primarily theology; it is a way of life. It is life. "If any man will come after Me, let him deny himself and take up his cross and follow Me."

We must be anointed witnesses

It is for disciples that the cross has opened the way to life. Disciples are witnesses. The only way to interpret the mystery of the cross is through the mystery of personality. If we as disciples can make people say, "See what the cross of Christ and the Christ of the cross are able to do for people," then shall we be revealing the meaning of the Master's cross in the midst of a world of crosses. "Ye are My witnesses," said the Saviour. This is our primary task; what right have we so to encumber our Elim movement, our local church, or our own lives with so many secondary things that we have neither time nor inclination for our primary task?

Recently I read the story of a tragic train wreck in our country in which the driver and fireman were badly burned. On that same train there travelled an eminent surgeon. He knelt beside the badly injured men and examined them. Then, moving aside to speak to the men who had sought his assistance on behalf of the injured ones, he said: "I could save these men if only I had my instruments." Our Jesus is mighty to save; but what about the instruments?

"Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men on His way,
He has no tongue but our tongue to tell men how He died,
He has no help but our help to bring them to His side."

"I SURRENDER TO THEE."

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THE BAPTISM IN THE SPIRIT IS FOR TEENAGERS

by A. R. T. WHITTALL
MINISTER OF THE WOOLWICH ELIM PENTECOSTAL CHURCH

THE challenge of being in a Pentecostal church and of not having received the baptism in the Holy Spirit comes to many of our young people today. It may be that there are older people in your assembly who have not received, or that you have fallen into the current trap of procrastination, viewing the "baptism" as an optional extra rather than as an absolute essential for Pentecostal Christian living. Teenager, the question of the Scripture, "Have ye received the Holy Ghost since ye believed?" (Acts 19 : 2) is as vital as ever, although one's answer for not receiving today in a Pentecostal church would, I'm sure, have to be different from that of those first disciples. They had not heard of the Baptism in the Spirit; maybe you have heard but have not wanted to receive; you may be afraid you would become too committed to Christ were you to be filled with the Holy Spirit.

Young man, young woman, the baptism, far from being an optional extra, is a definite Scripture command (Ephesians 5 : 18). The injunction, "be filled with the Spirit," comes to you today with equal intensity of incumbence as upon those Ephesian Christians of Bible days.

Teenagers need the baptism

Britain, yes, and the Pentecostal churches of our nation need godly, Spirit-filled teenagers today more than ever before, especially when so much emphasis is placed on youth, and when youth features so prominently in the world. Let youth rise up in our churches to claim the "promise of the Father," to possess the spiritual uplands of a life of faith and present a Christ-centred, Spirit-filled testimony to a contemporary generation that is pleasure mad and almost suicidal in its attempt to be seen and heard by all.

Remember you are a questing teenager only once; those formative years will so soon pass. Oh! the need to be filled with the Spirit, so that you may more easily come to the right conclusions about life, have the correct concept for future years, and a true appraisal of what it means to be in the will of God. Teenage years are also decisive years; decisions are better made when you have the light and witness of the Spirit within. Further, teenage years are years of conquest. Victories in life are more surely gained when we are filled with the Spirit; they are accomplished "not by might, nor by power but by my Spirit saith the Lord" (Zechariah 4 : 5). When you are "in the Spirit" the "mountains" of difficulty fall down before you and become a plain on which you begin to build with gold, silver and precious stones, enduring substances that appear as a reward for eternity. You are then set for "growing in grace and the knowledge of Jesus Christ" (see Zechariah 4 : 7, 1 Corinthians 3 : 12-16).

Teenage years, too, are years when difficulty is often experienced with sanctification; the desire to be holy and committed to Christ is often frustrated by passions that press for attention. The Holy Spirit, revealed as the agent of sanctification in 1 Peter 1 : 2, desires to be called alongside to help you succeed. Remember His name is Holy Spirit—how awe-inspiring and thrilling it is to know that the great eternal Holy Spirit, who has permeated heaven and the Father's throne throughout the ages that are past, now condescends to make our humble bodies His temple and desires to sanctify us to our Master's use by His fulness.

Then teenage years are years of opportunity, and to be baptised in the Holy Spirit equips one with the ability to seize every opportunity and make them count for God and the extension of His kingdom. Years of contact too, and the results of contact in teenage years are often far reaching and history making. The Spirit-filled believer is enabled to make the right contact at the right time. There are many Bible examples of this, such as Acts 8 : 26, 29, Luke 2 : 25, 27. Teenage years are years of growing maturity in understanding; the potential of the baptism of the Spirit can be appreciated so much more now

(*continued on page 477*)

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BIRTH

DAW. On June 21st, to Brenda (née Rowe) and David Daw the gift of a son, Jeremy David.

MARRIAGES

POTTS—STEWART. On June 5th, at Cardonald parish church, Glasgow, Pastor G. I. Potts (now of Accrington Elim Pentecostal Church) to Margaret Stewart. Officiating minister: Douglas O. Ward (Bath).

WIGGLESWORTH—ISAACS. On June 19th, Dr. Bryan C. Wigglesworth, son of Leslie and Ruth Wigglesworth, to Linda Isaacs, in London, Ontario, Canada.

WITH CHRIST

CLARK. On May 26th, Elsie Clark, aged 76 years, beloved wife of Edward John Clark, and faithful member of Hallifax Elim Pentecostal Church. Officiating minister at funeral: G. H. Wallace.

THOMPSON. On June 10th, Jack Thompson, aged 69 years, beloved husband of Phyllis, father of Ken and Beryl (Covenant Hall, Stafford). Officiating ministers at funeral: T. Partington and L. Knipe.

ITINERARIES

London Crusader Choir:
July 12, Brixton prison; August 2, Eastbourne; 16, Worthing; 23, Brighton.

D. Mills (Ghana):
July 11, Ilkeston; 12, Lincoln; 14, Beeston; 15, Mansfield; 16, Rotherham; 18, Sheffield.

Joseph Smith:
July 18, 19, Romsey; 20, Southampton; 21, Canada Common; 23, West Wellow; 24-26, Eastleigh.

ELIM PIONEER CRUSADE NOW ON

in

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EVANGELIST:

Rev. Alan Caple and team

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NATIONAL YOUTH RALLY — WESTMINSTER CENTRAL HALL

Sept. 26th at 6.30. Speaker: W. Ron Jones, President

Programme includes "THE VERITY SIX" from Paisley. KEEP THE DATE FREE

COMING EVENTS

CANNOCK. The Old Library. Pioneer crusade conducted by Alan Caple and David Woodfield, commenced June 13. See panel on this page for details.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

SHEFFIELD. July 4. Elim Pentecostal Church, Lee Croft, Campo Lane. Opening of extension. Services at 3.30 and 7. Preachers: R. B. Chapman and H. W. Greenway. Convener: A. V. Gorton.

SOUTHPORT. July 19. Elim Pentecostal Church, Evangel Temple, Manchester Road. Youth service conducted by Tony Sykes (Halifax) at 6.30. July 22 at 7.45. Preacher: J. J. Unsworth (Halifax).

SPECIAL ANNOUNCEMENT TO ELIM MINISTERS AND CHURCH MEMBERS

EVANGELISTIC CONFERENCE

SEPTEMBER 28th to OCTOBER 1st

in the CITY TEMPLE, CARDIFF

The delegates to the conference will be welcomed to Cardiff by
MR. GEORGE THOMAS, M.P., and
DR. A. ALDIS

Conference chairman: P. S. BREWSTER

Speakers include Elim Executive Council members, Evangelistic Council members, Elim ministers, and Ian McPherson and Nelson Parr, supported by the City Temple youth choir of 100 voices

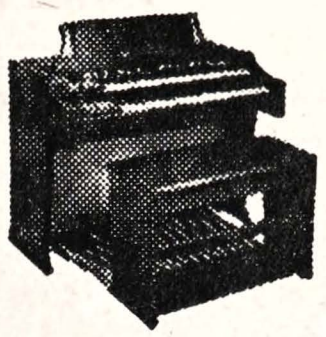
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BAPTISM IN THE SPIRIT IS FOR TEENAGERS
(*continued*)

than in childhood years. It seems evident from Judges 13 : 24, 25 that Samson was a teenager when he first felt the moving of the Holy Spirit upon him in preparation to become a future deliverer of Israel from her enemies. Joseph and Daniel stand out in their generation as Spirit-filled young men. The influence of their godly lives had a mighty effect upon nations, even the world of their day.

Teenager ! Receive the baptism

Young person, " ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. . . . " For God gives the Holy Spirit to everyone that asks Him (Luke 11 : 9-13). Step out in obedience to the will of God, for God gives the Holy Spirit to those who obey Him (Acts 5 : 32). By faith claim the promise and earnest of your inheritance (Galatians 3 : 2, 14). You begin to speak with tongues as the Spirit comes upon you just as the disciples did in Acts 2 : 4 and are empowered for service for Christ as the vista of a future God-blessed and Holy Spirit-anointed life opens up for you (Acts 1 : 8). God will not keep you " waiting " for years if you are now ready and willing to " receive " the Holy Ghost according to His word. Teenager, the baptism in the Spirit is for you !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, July 13th — Galatians 4 : 21-31

" Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman but of the free " (vv. 26, 27).

Here we have two mothers representing the covenants of law and grace, and two sons typical of two races, or classes : the saved and the unsaved, Jew and Gentile. How mortifying that these Judaisers whom Paul was addressing were in the position of outcast Ishmael, while uncircumcised Gentiles were in the position of Isaac, the true inheritor of the promise ! The son of the bondwoman who mocked Isaac was to be cast out, and in like manner God will cast out all who seek to be justified by the law, especially if they persecute them who are His children by Faith. We who believe are not children of the bondwoman, we have nothing to do with the servile Mosaic dispensation. Praise God, we are of the " Free "—being free from the curse and bondage of that old law, and from the power of sin and Satan. Thank God for the " other covenant " which is derived from Jerusalem that is above, which is free.

Tuesday, July 14th — Galatians 5 : 1-12

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage " (v. 1). That is—free from the ceremonial law; free in the liberty wherewith Christ has made all believers free ! Paul exhorts that the Galatians do not again put themselves under the yoke of legal bondage, for those who seek to be justified by the law make the work of Christ of none effect unto themselves (v. 4). We who believe in Christ, who are under the gospel dispensation " through the Spirit " (v. 5), without any of these carnal ordinances, " wait for," in sure confidence, " the hope of righteousness." This righteousness, and the full reward of it, we receive from God through faith. What sad words are those in v. 7 ! " Ye did run well ; who did hinder you that ye should not obey the truth ? " Reflection is good if it results in some drop-outs coming back into the race.

Wednesday, July 15th — Galatians 5 : 13-26

" Walk in the Spirit," and ye shall not fulfil the lusts of the flesh " (v. 16). Our nature desires—lusts for—what is contrary to the Spirit of God. The Holy Spirit on His part opposes our evil nature : " These are contrary the one to the other " (v. 17). There can be no agreement between the flesh and the Spirit. The path of compromise is fatal. It is vital that we walk in the Spirit, for then He will fight against our fleshly desires, " so that we cannot do the things that we would." See what the works of the flesh are (vv. 19-21), then contrast the fruit of the Spirit (vv. 22, 23), and we see immediately the profitableness of allowing the Spirit control in our life.

Thursday, July 16th — Galatians 6 : 1-18

" Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ " (vv. 1, 2).

That teaching, necessary in Paul's day, is no less so today. How many of our brethren and sisters in Christ, overtaken by a fault, have been buried beneath it ! The raised eyebrows and the " holier than thou " attitude of many Christians indicate that they have not " considered themselves." We do well here to remember our Lord's words, spoken to those who accused the woman taken in adultery, " he that is without sin among you, let him first cast a stone at her " (John 8 : 7). He who walks in the Spirit (5 : 25) will show forth the fruit thereof : " Longsuffering, gentleness, goodness, etc." How much backsliding would have been avoided if the teaching of these verses had been carried out. In this letter, of which so much is on bondage and law, we are now exhorted to sympathise with and assist each other in our weaknesses, griefs and trials, " and so fulfil the law of Christ." Such is a law of love, which makes the distinguishing mark of Jesus' disciples.

Friday, July 17th — Exodus 18 : 1-12

" And Moses told his father-in-law all that the Lord had done . . . for Israel's sake " (v. 8).

While Israel were complaining Moses was telling forth what the Lord had done for them. Jethro probably had heard something of the Lord's victory over Pharaoh, but he comes to hear it of Moses. Conversation concerning God's wondrous works is profitable conversation. Psalm 105 : 2 exhorts, " talk ye of all his wondrous works." Maybe we are too backward in such employ and, in consequence, many around us do not know the greatness and goodness of our God. After Moses' narrative, we read, " And Jethro rejoiced for all the goodness which the Lord had done to Israel " (v. 9). The testimony of Moses convinced Jethro, for next we hear him saying, " Now I know that the Lord is greater than all gods " (v. 11).

Saturday, July 18th — Exodus 18 : 13-27

" When they have a matter, they come unto me " (v. 6).

Moses was a great man who, under God, did a tremendous work. What a testimony is given of him in Numbers 12 : 3, ". . . Moses was very meek, above all the men of the earth." This characteristic made him an approachable man ; he was easy of access : the poorest Israelite was welcome to bring his own case personally to him. Good relations between Moses and Israel were essential ; they are no less so in our church life. We ministers must be approachable and sympathetic to our people's problems ; our people must also learn to trust their minister and approach him without embarrassment or fear. Jethro warns Moses about small matters and advises co-operation so that others may share the burden. Howbeit a matter trivial to some may be important to others, and the minister is there for your help and instruction. Confide in him ; it will do him good as well as you.

Sunday, July 19th — Exodus 19 : 1-15

" Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people " (v. 5).

God told them plainly what He expected of them. In one word it was, obedience. He now insisted that they, having been saved by Him from Egypt's brick kilns, should be ruled by Him. This was no unreasonable demand upon them, neither is it of us as Christians. " Obey my voice indeed " : not in profession and promise only, not in pretence, but in deed. All the happiness and blessing that is in that word, treasure, is assured to the obedient ones. " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven " (Matthew 7 : 21). Anything short of that is only saying, " Lord, Lord," and Jesus says that that is not enough.

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Margaret M. Ladlow's page

"When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter. . . . To the law and to the testimony if they speak not according to this word, it is because there is no light in them" (Isaiah 8:19, 20).



Mr. and Mrs. J. Tei Kwao, of Nkurakan, Ghana.

ONE Sunday night we were joined at our open-air gospel service by Brother John Tei Kwao, the assistant pastor of the Elim Church at Nkurakan. He was called upon to give a word of testimony and soon had the rapt attention of the crowd as he contrasted the certainty of the promises of God's word with the strange beliefs and practices of his former life in a pagan family. How we laughed as he told of his efforts to burst the tyres of a passing lorry by his ju-ju charm and his efforts to attract the opposite sex by following the guidance of his ju-ju oracle. But how we rejoiced in the deliverance from darkness, superstition and fear and to full confidence in the Word of the Lord. I was so blessed I afterwards asked him to give me a little of his life story that I might share it with you. So here it is in his own words.

"I was born into a pagan family a little over 63 years ago. My father, by name Kodjiku, had three rooms all filled with idols and ju-ju shrines. Each of the ju-ju had a special duty to perform. Prominent among them were: 1, Oblim—a battle fetish for war; 2, Jamah—ju-ju to fight men; 3, Kpolokpala—to be used for charming people; 4, Okataklaka—for defence; 5, Gadetor Gbloyighor—to be used to harm or kill your enemies; 6, Djowudjo—this is the king of ju-jus to give protection from all evil; 7, Agbi Kakalaku—this ju-ju was buried with a live cat at the entrance of the house to keep away all evil forces and to fight any disease or mishap that might come near the house.

"As the elder son I was brought up in the spirit of all this and I knew how to make use of them. Besides my father's ju-jus and fetishes I had my own; one was called Ogerdergebu and the other Djofuadjotu for self-defence and protection from evil. My mother was a priestess and when the spirit of the fetishes came upon her she behaved like a beast. We were all drunkards and did things which were disgraceful.

"One day after my father poured libation to the ju-ju and fetishes he left in good health for a certain place but towards evening his death was reported to us. My mother and the family went to inquire from the fetishes the cause of his death and the oracle told us that somebody had poisoned my father. From that day I began to question the usefulness of all these ju-jus and fetishes on which we relied. The Lord began to speak to my heart and a few weeks later I was converted and became a member in a Presbyterian church. I decided to learn vernacular in order to read the Word of God and the Lord helped me to be able to read in a short space of time. I burned all the ju-jus and fetishes and my heart was filled with joy. In course of time I met Pentecostal people who led me to know the Lord more than ever. I received baptism by immersion and later was blessed with the Holy Spirit, speaking in tongues as the Spirit gave utterance. I am now assistant pastor in the Elim church at Nkurakan, filled with joy untold, singing and praising God with my family. I say 'Thank you, Lord, for such unmerited favour.'"

BACK PAGE

As we go to press we are informed that the "Narrow Way" has been saved for the time being: *the church may continue tenancy at the present rent. The City Council has become interested and the Mayor of Gloucester is anxious to see the Narrow Way in operation.*

Eight conversions at the Gospel Service in Gloucester last Sunday.

"HELP US SAVE YOUTH CENTRE" DUKE IS ASKED

A GLOUCESTER minister has asked the Duke of Edinburgh to help save a flourishing centre for the lonely, whose patrons include a number of Hell's Angels.

The Rev. Frank Lavender, minister of Elim Pentecostal Church, Park End-rd., has also appealed to Gloucester's Mayor, the city's Police chief and the local Labour and Conservative candidates.

He wants them to help find alternative accommodation for the Narrow Way Centre, which will be faced with closure when the lease on its Worcester-st. premises runs out later this month.

INVITATIONS SENT

Church members decorated three unfurnished rooms and sent younger members out on to the streets to invite youngsters in.

Mr. Lavender said: "When there is a response to this approach they are taken to the centre and supplied with light refreshments, while our workers talk with them to see if they can be of help.

"Initially there was little response to our invitations, but eventually we became accepted and since early this year the two rooms used for general work have often been full.

TREATED AS HOME

"The third room is set apart for any youngster who wants to be alone to think, or pray, or to have personal talks with the leader of the work.

"The young people seem almost to treat the Narrow Way as home and some of them pour out their hearts to us. At times it is quite distressing, because they seem so sad, lonely and afraid.

"Our workers are often there until between midnight and 2 a.m., for they will not leave as long as there is a young person wanting help.

"We make no profit at all from this work. The young people pay only sufficient to meet the bare cost of the refreshments, light and heat and other charges are met directly from the weekly income of the church."

Mr. Lavender said there had never been any trouble with the youngsters, who include Hell's Angels and Greasers.

RUN BY DEACON

"We open on Friday and Sunday evenings and the project is run by a church deacon, Mr. Fred Cooper, Mr. Jim Deeble and Mr. Ted Spender, who is a child care officer in the city.

"We have found a great deal of loneliness among these young people. They seem to be afraid of what is happening or likely to happen in the world.

"Of course we talk about Christianity to them; it is very relevant and we are committed Christians. But first we listen to their problems. We had one girl who came to us as an atheist and three weeks later said she now believed in God."

The church has been paying £3 a week for the accommodation. Now Mr. Lavender has been told that when the lease is renewed they will be required to sign a seven-year lease at a weekly rent of £10, plus other considerations.

A TRAGEDY

"It is impossible for us to meet these conditions, yet it would be a tragedy for the work to cease and thus throw these youngsters back on the streets," he said.

"We feel that the work is of double value to the community. First young people who would otherwise be in public houses, gambling saloons or just walking the streets, are being brought into a much healthier atmosphere.

"The second, long-term value is that young people are being shown better moral and spiritual ideas, which can give them a sense of purpose in life and make them useful members of the community."

From the *Citizen*, Gloucester.

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THE ELIM EVANGEL

Vol. LI No. 29 July 18th, 1970 9d



NORWICH CONVENTION (see page 483)

Evangelistic addresses on Great Bible Doctrines
in the Elim Church, Sparkbrook, Birmingham

THE TRINITY

WHAT IS GOING ON?



by George Canty

WHEN we from Sparkbrook camped on the Gower coast, and walked across the glorious National Trust land, I felt as if I were interrupting something. Nature was busy. Beach, sea, heath, air and sky were full of activity. Industrious for a few million years, it would be for millions more. We were brief visitors, and could only ask "What goes?" Everywhere—what goes?

Who knows? The Greeks guessed wrong, Buddha was baffled, Mohammed was mystified, Confucius was confused. Every thinker today disagrees with every other thinker. What really motivates creation? What is it all for? Nobody knows, until . . .

Nobody knows until you know what God is. That's the key. That's the only adequate explanation. Whether the world is prepared to accept the explanation or not has nothing to do with it: it is adequate, and it is the only possible one.

Speaking of the universe, a science writer recently stated in the *Daily Telegraph* that it is not only more mysterious than we imagine, but more mysterious than we *can* imagine. Nobody can anticipate the marvels of God's ingenuity, so who could conjure up out of his mind what God is like?

Those little logic-choppers who try to size up God through a pocket telescope! The Trinity? That doesn't fit their ready reckoners. One sect actually tries to reduce our triune Lord to an elementary equation, and then mark it wrong—1+1+1=1. Surely three ones often make one. Three people make one family. Three thousand billions of life cells make one human body. But if they want an equation, what is wrong with this one?—$1 \times 1 \times 1 = 1$. That is correct, and why shouldn't it express the Trinity?

If a man's mind is so small that he finds it impossible to think of God as Three in One, then he will never understand the meaning of creation.

THE EXPLANATION OF EVERYTHING

The explanation of everything begins this way, "The Father loveth the Son." It goes on in a delightfully suggestive phrase, "and hath given all things into His hands." All things are the Father's love gift to His Son. Creation is the jewel which God bestowed on His beloved. This is what lies behind the cosmic systems and hurtling galaxies—love, God's love for God the Son.

A girl once told me that she had spent the whole day just waiting for her lover. When I expressed surprise at her patience when he had kept her waiting so long, she was surprised. "That's what I think I am for," she said, "to wait for him." Love!

That is what everything is for—love. In fact that is what God is for, and indeed God *is* love.

Things or people which are not for love, aren't for anything. They are pointless, hollow; they are The Dark, the Emptiness. This is the spectre which makes men shudder; this is the hell that Christ died to save us from.

ALWAYS GOING ON

When you tread the rustling grass of the hills and hear the humming industry of nature, you can know what is going on in it all—God is loving the Son. That's it.

Further you can be assured that it has always been going on. God IS love. That makes Him God. But not even God could be love and love nothing. There always had to be somebody to love. If God had ever sat like Robinson Crusoe with nobody in sight, how could the word love have had the remotest reference to Him? God is not potential love. He is love—because He loves, and did—and was always loving. The past continuous truth.

Well, whom did He love? Somebody as eternal as Himself, of course, if He was eternal love. For that matter He is the eternal Father, and Father truly is His name and character. So He must have had an eternal Son.

Suppose you collect all the love of all the fathers, and mothers, and sweethearts there has ever been. It really makes a great mass of love. Love adds up. Oddly the world only talks about a mass of hate—always pessimistically conscious of evil, and

never about the mass of love. Yet it is there—and vast as it is, you can only describe it as a spark of the consuming fire which erupts from the Father.

There is a curious expression used by Paul in Ephesians, "God, who loved us with His great love," as if His love was a separate entity, not just something He does. It sounds as if God used an agent for His loving, and the agent was love.

This is what it is—the Spirit of love. God's Spirit which like God is love. If God loved us with His great love, He loved His Son with His great love too—with the Spirit. The communication between them is so real it becomes a Person all the time. That Spirit of God is the Personification of what happens for ever between the Father and the Son. The Spirit, right through the Bible, is always the manifesting element in the Divine nature. The eternal Spirit, the third person in the Trinity, "proceeding" from the Father and from the Son, linking them in the divine arc of power, leaping in ceaseless joy between them "like a kind of dance" as Dr. C. S. Lewis once daringly put it. All three are one with a unity which is perfect.

This is the God of joy, whose penumbra expands towards mankind to wrap them all in His own blessedness. "The arms of love which compass me would all mankind embrace."

That of course is the other half of the story—

Every person of the Trinity (or ultra-person) occupied in the task of including the loveless and the lost in the Divine experience.

THE FATHER

His love was too dynamic to express itself in mere words. His love could not be spoken; it came to us in the "unspeakable gift." "God so loved the world that He gave His only begotten Son . . ." We only know about God properly when we see what He did. He gave, not a valuable or useful gift, but all that He really had—His Son.

That gift had to be placed within our reach in a

(*continued on page 493*)

CHURCH REPORTS

CHURCH OF GOD

LEE COLLEGE SINGERS

"O sing unto the Lord a new song . . . both young men and maidens," says the Psalmist. This is what the Lee College Singers of the Church of God did as they entered the City Temple, Bristol and walked up the two side aisles, singing their way to the platform, shaking hands with the worshippers as they went, accompanied with the sound of music (piano: Sharon Abbott, and organ: Myrna Alford) on Sunday Evening, June 7th. Dr. D. L. Alford then led the happy, inspired singers into an inspired service of song, in praise, testimony, music, instrument and word. In all my fifty odd years of Christian experience I have never heard such happy, inspired singers.

Pastor Ron Jones gave a brief word on "Our Lord's Return," an appeal was made, and many answered the call to conversion and consecration. Pastor H. W. Greenway and I and our wives travelled home that night singing the favourite chorus, "All I have, and all I am, and all I hope to be, shall be Thine."

LEON C. QUEST.

NORWICH **Pastor: L. Reeves**

Tremendous interest has been aroused in Norwich concerning Green Shield Stamps for Mini Buses for Missionaries. At the time of writing 102 full books have been sent to headquarters. It is our aim to provide at least an average of one book per member, which means we still have quite a long way to go, but the target will certainly be reached.

Our Annual June Convention was an outstanding success in every way, necessitating as usual the hiring of a public hall for the Saturday meetings in order to accommodate the people. Jim Hunt of the Kensit Memorial Bible School and Alan Caple of Selly Oak gave inspiring and challenging messages which held not only blessing but timely conviction. Alan's singing with its clear diction was tremendously uplifting. We give grateful thanks to God and to the faithful Norwich Assembly for the receipt of around £450 in gifts and offerings over the Convention period.

After a serious loss of children in our Sunday school, owing to the demolishing of houses around us, we are now blessed with a vigorous Superintendent and faithful staff who are working to build the school up again. A recent Project Sunday when, in the evening service, the children brought the result of their excellent work on to the platform and selected scholars chatted with the congregation in explanation of their work, was a delight to the whole Assembly.

Last Sunday we had the joy of seeing two young men accept Christ as their Saviour, and walk down the aisle into the vestry during the singing of the hymn.

We earnestly covet the prayers of all the readers of the EVANGEL as houses come tumbling down all around us and new flats are erected which within two years will bring a new population into the district bringing a great deal of hard work but a glorious and heart warming challenge.

DORKING

About a year ago Elim Bible College students had a crusade at Dorking. Since then, we have worked in Dorking to build the church. Results we admit have been meagre, but we can see the many opportunities there.

The church has Bible Study and Prayer on Tuesdays, and comes to the College for the students' service on Thursday. The Sunday Gospel service is followed by a Coffee-bar and about 35 children attend " '69 Club ".

Each Friday we do personal work, some on the streets, others from door to door.

Among the new converts is a young man of twenty-three who testifies that this is his first time off probation for 13 years. Another, of about twenty-six, has got victory over drunkenness.

Please continue to pray for this young church. We know God will bring glory to His Name.

E.B.C. STUDENT.

LEIGH-ON-SEA **Pastor: P. E. Stormont**

On a recent Tuesday evening it was a great joy to welcome to the Leigh-on-Sea Elim Pentecostal Church our two Congo brethren, Samuel Mupoya and Dominique Kalele, with Pastor Leslie Wigglesworth, the Missionary Secretary, to act as interpreter. The church was packed.

Right from the commencement of the service a deep sense of the presence of God was realised, and the ministry was clearly anointed of the Holy Ghost. Our hearts were thrilled to hear of the faithful witness of God's servants in the Congo, despite persecution and temptation; we rejoiced in the evident blessing of God upon their testimony to their own folk. The ministry of Pastor L. Wigglesworth as interprter and as soloist was greatly appreciated, and the meeting closed with a splendid missionary offering of over £40.

BAPTISMAL SERVICE AT CHIPPENHAM

On Wednesday, June 24th, the first baptismal service of the Chippenham Elim Pentecostal church was held. The service took place in the Ladyfield Evangelical church, kindly loaned by the members for the occasion.

There were three candidates for baptism, Mrs. L. Phillips, Mrs. M. Chivers and Mr. K. Phillips, lay pastor of the Chippenham assembly.

Pastor D. Ward, of the Bath Elim assembly, conducted the meeting, assisted by Mr. F. Smith, also of Bath. Mrs. D. Ward sang a solo.

The singing was accompanied by Mr. H. Brain and Miss G. Hopwood, both of whom are members of the Ladyfield church.

About 100 people were present and it was felt that this was a time of real blessing and a great testimony to those who attended.

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

It was a great joy on a recent Tuesday evening to baptise seven candidates, five of them from the local Congregational church at Thornton Heath. The local minister, Rev. Cyril Jones, convened the service and our pastor preached and baptised the candidates. One of the candidates was a Swiss girl, nursing in a hospital nearby, and another a student from the Bible college. There was a great sense of the Lord's presence throughout.

The President, Pastor Ron Jones, visited us the following Sunday morning and his ministry was much appreciated. The story of Enoch, his background, his consistent walk with God and his eventual triumph was dealt with in our President's own inimitable style. Quite a number of hands were raised in dedication as we came round the Lord's table immediately after the word. To our President we say, " God bless you in your year of office."

L. C. HOPPER.

PORTH **Pastor: W. Evans**

The first of the Welsh Presbytery's three-town crusades was held in our Porth church. Pastor D. A. Lambelle preached, and at least two backsliders rededicated themselves to the Lord. A number of young people attended the services. The churches in the presbytery supported us well. Pastor W. Evans convened the services.

D. LAMBELLE.

SPARKBROOK **Pastor: George Canty**

We have seen many won for Christ in recent weeks here as a result of activity of all kinds. One of our singing groups recently sang and testified to 350 men in Winson Green prison, and another group last year gave an hour's programme to 150 younger men of the prison. These groups have had opportunities in approved schools and remand homes, clubs, pubs, coffee bars and church halls. In addition our church choir has also continued to serve God in many ways.

Systematic visitation of the area takes place, first to establish friendly relations, and to take literature from door to door, into public-houses and other places where people can be met.

Our pastor has also done a lot of work as an evangelist, and the strong Pentecostal atmosphere and evangelistic emphasis in the services, together with his stress on expository preaching of the Bible, have made him well known.

Just over a year ago we began a Sunday school in the famous Chelmsley Wood housing development, the largest such in Europe. In May we conducted a week's coffee bar services, in which ministers of the Birmingham area did fine work, and counselling went on till a late hour each evening.

(*continued on page 490*)

Elim Missionary Society feature

TRANSVAAL

From Mrs. Jean Phillips

AS I take a backward glance over the past twelve months I exclaim with sincere gratitude in my heart, " What hath God wrought ? "

Twelve months ago my husband's life was hanging on a very slender thread, and literally hundreds in this land and overseas were praying for him. God has graciously answered prayer in a very marvellous way. We want to thank you all for your loving interest, prayers and faithfulness. The love and sympathy shown during those very anxious days will never be forgotten.

Before being taken ill, my husband had arranged to conduct the wedding of two of the members of the church. The day of the wedding was fast approaching and there he lay on his back in hospital! On *the* day he asked the doctors if they would allow him to go home for a few hours. They very reluctantly agreed. We brought him home very carefully by car. The bridal couple with all their friends were waiting for him. Sitting at the table in the lounge my husband struggled to fill in the many forms, but after about twenty minutes he said: " I can do no more, I must lie down." We helped him into the bedroom and there, lying flat on his back, he performed the marriage ceremony. Surely unique! We then had a time of prayer when tears flowed freely. At 4 p.m. he was quite ready to return to his hard bed in the hospital. That was about seven months ago.

How wonderfully God has worked since then, as gradually strength has been returning and now he is in full harness again, for which we praise God.

Last Sunday we visited an out-station about sixty miles away. The road for the first forty miles was good, then we had about fifteen miles of very sandy and corrugated road. The next five miles was a farm road and those of you who have travelled on farm roads in South Africa will have some idea of the stones, holes, etc., one encounters. The trip was well worth while for as we drove up to the meeting place, it was wonderful to see the joy on the faces of the people. Twelve months previously news had gone around that Umfundisi was dead, but now he was among them again looking the picture of health and happiness. God had answered their cry, and they were full of praise and joy.

All the seats had been arranged under a lovely shady tree, and as lorry-loads drove up more seats had to be brought out to accommodate the people. We had a lovely service and this was followed by a baptismal service. The " dam " or big pond where the service was to take place was a good mile away through the bush. A man went before us to lead the way lest we should puncture the tyres, or damage the car on the stumps of trees dotted about the place. The people, about 200, dressed in their bright Sunday clothes stood by the side of the pool singing " Follow, follow, I will follow Jesus," as the candidates were being baptised. At the same time the cows, black and red, with their calves skipping and jumping around, together with herds of goats, came down to drink at the same pool. It was very picturesque. We then returned to the shady tree where the candidates received the right hand of fellowship. When all was completed we returned over the same bumpy roads, arriving home just before 6 p.m. happy to know that another day had been spent in the Lord's service. Although my husband had driven over 120 miles he was not unduly tired. Praise the Lord.



Hubert C. and Jean Phillips.

We had very lovely and blessed meetings over the Easter weekend. The people began to arrive on Thursday as the meetings were billed to commence on Thursday evening. Early on Good Friday morning we were awakened by songs of praises and praying coming from the church where many had slept. From then on until Sunday evening the meetings continued. The crowd increased, until the church was not big enough to accommodate the people, many had to sit outside. Our people catered for the

(*continued on page 490*)

THE ELIM
EVANGEL

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EDITORIAL

THROUGH you and multitudes of believers like you, at school, in nursing, on the shop floor, in the boardroom, among your neighbours, at home, God seeks to make contact with people. You, not the Church's hierarchy as such, are God's worker-priests, and you, going about your daily tasks, are doing God's real work.

The "revival campaigns" complex that attracts so much attention in the Christian press should not distract our attention from that most important fact that the Church continues, is maintained, and grows, by the faithful support of multitudes of unsung witnesses to Christ amid the business of everyday living.

The results of the largest crusade in Britain in recent years, spectacular though they seem to have been, should not distract our thinking from the fact that at least as many people were brought to Christ in Britain during that period by the Church's normal activities as were by the crusade. And this "normal" witness is not sporadic; it goes on week after week, year after year.

The success of the Church, or any section of it, in soul-winning depends not on sporadic campaigns but on the way in which denominations recognise the validity of God's ordination of His worker-priests and on the way in which they can deploy their activities. But let us pause here. Perhaps we should say "depends on how denominations can allow the Holy Spirit to deploy their activities."

Any business organisation or political party would give its eyes and ears to possess the "cells of witness" in every last village in England that the Christian Church has.

We Pentecostals take it for granted that every one of our church members is a priest. In Elim we have no separate order of priests, all Elim Pentecostal Church members are God's priests. We also recognise that they are worker-priests, having contacts with a thousand and one different kinds of people in the normal course of their lives. And they have this advantage, that they are not protected from the rough and tumble of industrial and business activity, with the normal risks attached thereto of loss of employment, competition, etc., as are those who are separated to the ministry.

That "they that were scattered abroad went everywhere preaching the word" (Acts 8:4) we take as a norm of spiritual action.

Soul-winning is not easy, but if we can switch our minds away from depending upon the special effort, and remember that we are God's worker-priests, always on the job, we shall have accomplished a breakthrough in spiritual activity.

And the following from an article in *The Times* on July 4th by Canon Eric James on the manpower crisis in the Church of England may be apposite: "Perhaps only a severe shortage of priests will make people grasp the truth of the ministry of *all* Christian people and consider new forms of the priesthood. The death of the Anglican 'monopoly' could lead to a new vision and progress towards Christian unity. That must surely be our hope."

COMMENT OPINION, AND REVIEW

TESTIMONY TIME

DEAR MR. EDITOR.

I thought you might like to read and publish my son's and my testimony as the one is bound up with the other.

When I was 26, I was left a widow with three children. My husband died of tuberculosis through the war; eventually I had a nervous breakdown and all the children went into Dr. Barnardo's Homes. The middle child, a girl, was adopted and the other two boys came home again, but at the age of seven my eldest boy was sent to Australia with the thought that I would follow later with the younger son. Well I never got there. At the age of 21 my son came home from Australia. He had been in a pop group and did very well, as he sang and played a guitar, but he went on to drugs and was in quite a state when he came home. This was two years ago next October.

He started to read the Bible and praise the Lord was saved. He attended the Elim Church at Barking and started witnessing to me. I did not want to know. I have been quite a bad person in my time. To quote a little: I had married again and had twin sons. That marriage broke up four years ago; the twins and their father live in Scotland. I could never be happy with anyone or anything for long. Well, one Sunday after a row with my son I decided I had to do something, although I did not know what. I decided to go to church with Len and during the last hymn, "Softly and tenderly Jesus is calling," I was saved.

During the same year that my son came home from Australia my adopted daughter found me after sixteen years, but, wonder of wonders, she is a Christian and had been saved at the age of 12. She is now married to a Christian school teacher and I have a little granddaughter.

I pray now that my youngest son, Jim, age nineteen may be saved and of course the twins age 11 and their dad.

I pray if you print this it may be a blessing to many others. Condense it any way you see fit as I am not very good at putting a letter together.

Yours in Christ,

(MRS.) DORIS NICOLSON,

Barking.

PS. My son Len now often goes to different Elim churches to give his testimony and sing and play his own compositions. Sometimes he sings with a young lady he hopes one day to marry. She is also a Christian and a school teacher. Isn't our Saviour wonderful?

A DEBILITATING PHILOSOPHY

We have reached the point where we should reexamine the debilitating philosophy of permissiveness. Let this not be confused with the philosophy of liberty.

The school system that permits our children to develop a quarter of their natural talents is not a champion of our liberties.

The healthy man who chooses to loaf on unemployment compensation is not a defender of human freedom.

The playwright who would degrade us and the author who would profit from pandering to the worst that's in us are no friends of ours.

Let us look to our educational institutions at the local level, and if Johnny cannot read by the time he is ready to get married let us find out why.

Let us look at the distribution of public largess and if far from alleviating human misery it is producing the sloth and irresponsibility that intensifies it let us get it fixed.

Let us quit being bulldozed and bedazzled by self-appointed longhairs. Let us have the guts to say that a book is dirt if that is what we think of it or that a painting may well be a daub if you cannot figure out which way to hang it. And if some beatnik welds together a collection of rusty cogwheels and old corset stays and claims it is a greater sculpture than Michelangelo's "David" let us have the courage to say that it looks like junk and probably is.

Let us blow the whistle on plays that would bring blushes to an American Legion stag party. Let us not be awed by movie characters with barnyard morals, even if some of them have been photographed climbing aboard the presidential yacht. Let us pay more attention in our news columns to the decent people everywhere who are trying to do something for the good of others.

JENKIN LLOYD JONES,
Editor of *Tulsa Tribune*.
From *Church of God Evangel*.

STUDIE
BOOK OF J

STUDY 3 **by Past**

THE WAY TO REVIVAL

Joel 2:1-27

Chapter 2

In Joel, chapter 1, we saw the need for revival. Chapter 2 shows God's way to revival is through the outpoured Spirit.

Joel calls for a trumpet blast (verses 1 and 15).

The trumpet is the shophar, a long horn with a turned up end. It was used for giving the alarm on military occasions and as a call to worship. Joel uses the trumpet in both ways, for the Church needs an awakening ministry. This is especially true when it is indifferent to the apostacy all around and when it is not alive to the eternal peril of the souls it should evangelise. It was the priest's business to blow the trumpet, but it is the hearers' business to "tremble." Calvin remarks: "We do nothing but mock God when we present Him with ceremonies, while there is no sincere feeling in the heart."

Joel foretells the coming of the Day of the Lord (v. 1).

The prophet is speaking of a plague of literal locusts. "The awfulness of their devastations has been attested by travellers and scientific observers. Locusts darken the sky, their sound is like that of rushing wind; nothing can break their ranks or turn them back; they devour all vegetation; they penetrate houses; and finally, driven by the wind into the sea their dead bodies putrefy the atmosphere."

So vivid is the description of the locusts, especially under the figure of an army (vv. 6-11) that some expositors see this account as presaging a future invasion of Israel under Gog (Ezekiel 38).

The judgment of the locusts of which he speaks in parabolic language is but the faint picture of the more direful day of the Lord which is to come. Revelation 9:1-11 declares an awful outrush of demonic "locusts" from the bottomless pit. Joel not only sees the Holy Spirit outpoured before the great and terrible day of the Lord come but also sees these diabolical "locusts" descending upon the earth at the end time.

Chapter 2 may be divided under two headings.

(1) THE HUMAN PATH TO BLESSING.
(2) THE DIVINE RESPONSE IN BLESSING.

(1) THE HUMAN PATH TO BLESSING.

verses 12-18

History shows that when the cause of Christ becomes diminished in the world then Christians set themselves to seek God and revival follows. The two essentials are repentance and faith.

(a) *We are commanded to turn to God with all our heart* (v. 12).

The prophet urges us to do it *now*. The words are full of emphasis. God does not leave men to fix for themselves the periods of His mercy. He shows that this is the acceptable time and we must obey God when He invites us. If we delay the door may be closed and repentance come too late. I believe we are on the verge of a great outpouring of the Holy Spirit but we turn to God NOW.

(b) *The prophet urges us in the name of the Lord* (v. 12).

It is "Thus saith the Lord." It is God speaking to us. There is a need for the authentic voice of the Lord in our preaching today. People will not come to church to hear a man give his opinions, but they will when God beseeches by us (2 Corinthians 5:20).

(c) *The prophet urges us to turn with all our heart* (v. 12).

We must not act feignedly, or half-heartedly, with God. Some of us have a divided heart like Paul in his Romans 7 experience and we need to pray as David did: "Unite my heart to fear Thy Name." (Psalm 86:11). The sin of Ananias is ever a danger to us all and we must not pretend to a repentance which is not sincere and heartfelt.

(d) *God calls us to turn to Him.*

We are willing to try everything else but God. A Baptist minister in Canada likened the Church to a tired horse. When it would not or could not go its master bought a new saddle, or a new bridle, or a new whip, but still it could not move. A course of good oats put new life into it! The Church does not need a new organisation to saddle her, or new rules to whip her; a course of good Bible teaching in the power of the Spirit would wonderfully revive her.

(e) *The prophet urges us to fasting, weeping and mourning* (v. 12).

Joel shows us how deeply we should realise our guilt. We should not attempt to excuse ourselves; we are dealing with One Who knows our every thought. Dr. Edwin Orr, speaking at the Evangelical Alliance Conference in 1968 offered little hope for revival in Britain until "Christians get desperate

IN THE
EL

arles J. E. Kingston



enough. All too often we have 'buses to catch instead of prayer meetings to attend."

LACK OF CONVICTION

There is a lack of conviction of sin today. When Christians begin to weep and mourn for souls they will be convicted. "As soon as Zion travailed she brought forth her children" (Isaiah 66:8). Spiritual children are born only after spiritual travail. "If we want sinners to weep over their sins we must do more weeping for them." George Whitfield wept for souls as he prayed in private and he wept for them as he preached in public; is it any wonder that they wept over their sins as they heard him?

(f) *The prophet urges us to rend our heart and not our garments* (v. 13).

The Jews outwardly showed their mourning by the rending of their outer garment but the prophet commands a deeper sorrow. Calvin says: "Everyone of us is inclined to hypocrisy and has need of having his attention drawn to the sincerity of the heart." To rend the heart means to bare the heart before God. The heart of the hypocrite is wrapped up and he has recourse to hiding places that he may avoid a confrontation with Him. God will "rend the heavens" (Isaiah 64:1) when Christians rend their hearts.

Not only must we sincerely repent of our indifference, carelessness and sin but we must also expect great things from God. Repentance must be followed by faith.

(g) *We must expect great things from God because of His loving nature* (v. 13).

He is gracious; He wills to do us good freely. He is merciful; He helps us in our infirmities and pardons our sins. He is slow to anger; He does not let judgment follow swiftly but allows us space for repentance. He is of great kindness; thus what He will do is based upon His good-will. He repents of the evil; thus He speedily alleviates evil when sinners repent as He did in the case of Nineveh.

(h) *We must expect great things from God because of His honour* (v. 13).

When pagan unbelievers say tauntingly: "Where is God?" then God will be jealous for His name and for His church. He will have an eye to His own honour and to His promises. "My people shall never be ashamed" (vv. 26, 27), He says.

(i) *We must expect great things from God because of His Power* (v. 2).

God will limit evil. Our adversary, the Devil, may seem to do "great things" (v. 20), but God will put an end to him by Himself doing "great things" (v. 21). The Pharaohs, Nebuchadnezzars, Neros, Napoleons, Hitlers, etc. are finally overcome. There is always a rock on which their Armadas perish; a Moscow's snows that defeat. God makes the wrath of man to praise Him and the remainder of wrath He restrains (Psalm 76:10). He may shave with a hired razor, but woe to that razor if it cut too deeply (Isaiah 7:20). Matthew Henry puts it this way: "Those whom God employs for the correction of His people come afterwards to be themselves reckoned with; and the rod is thrown into the fire."

(j) *We are invited to act in faith* (vv. 22, 23).

"Be not afraid . . . Be glad then, ye children of Zion, and rejoice in the Lord. . . ." Be glad for the promise of the former and latter rain which God will give to His church. There will be the restoration of wasted years (v. 25). Though we cannot have back the time wasted, God promises larger blessings through the outpoured Spirit of His grace.

HIS LIFE WAS CHANGED

DR. Clarence Edward Macartney tells of two brothers who were long ago convicted of stealing sheep, and according to the brutal practice of the day were branded with the letters "S.T.," meaning "sheep thief."

One brother, unable to bear up under the stigma, left the country, finally to die in a foreign land. The other repented of his misdeeds, restored what he had stolen, and remained at home.

He said to himself, "I cannot run away from what I have done. Here I will stay until my neighbours again have confidence in me." Before very long he had established a reputation for honesty, uprightness and integrity.

Years later, when this gentleman had grown old, a stranger in town saw the letters "S.T." on his forehead, and asked a young native what they signified. After thinking it over for a moment, the villager replied, "It all happened a great while ago, and I have forgotten the particulars, but I think the letters S.T. are an abbreviation for saint."

DR. WILBUR M. SMITH.

CHURCH REPORTS (*continued*)

The cost of all these efforts is met by the young people themselves.

Through last winter a thirty-Sunday crusade occupied us with carefully prepared programmes each Sunday which employed many, or most, members able to contribute to such evangelistic services. This ended by fifty young people from the church, and others, spending a long weekend of evangelistic witness on the Gower coast, living under canvas to do so. At present the summer work goes on, and the Sunday feature has given way to a special series of sermons for the unconverted on great doctrines of the Bible. These have already attracted interest. Outdoor social activities are also in full swing to encourage the lads and girls contacted in recent months, and further children's crusades and teenage interests are being planned.

Sparkbrook is a major immigrant area, so there are special problems as we are surrounded by thousands with foreign religions. We now need a full-time missionary to Moslems and Sikhs.

R. C. ROBBINS.

GLOUCESTER **Pastor: F. Lavender**

Leather jackets in Gloucester church! God is saving souls in Gloucester. Fifteen at the last three Sunday evening meetings, besides many more at the Narrow Way. The Narrow Way? Yes, premises rented by the church in the centre of the city from which outreach is made to youth at weekends led by Mr. Fred Cooper and Mr. Jim Deeble, along with a team of willing helpers. Contacts are made on streets, in coffee bars, leisure centres, etc. The whole scheme being backed by prayer and God is moving, hence the leather jackets in Gloucester church.

There are now over 300 names on the registers of the three Sunday schools. Blessing was experienced by the choir on visits to Elim churches at Selly Oak and Hereford and at a local parish church, and about twelve men responded to the appeal during the choir's visit at the local prison.

Offerings are at the highest level ever. Yes, God is moving.

J. S. WADE.

MISSIONARY FEATURE (*continued*)

visitors and served up three meals a day. It was quite interesting to see them queueing up for their food, and long before the last were served the first were hurrying back into the church to get a good seat for the next meeting. There was no lull in the meetings from 5.45 a.m. until 10 p.m. daily. Not a dull moment; there was no reserve. All were out to have a very blessed time and God fulfilled His promise of pouring water on him that is thirsty; many received the baptism in the Holy Spirit. Messages were given in the power of the Spirit and hungry souls were fed on the finest of the wheat.

Lorry-loads returned to their homes rejoicing in the Lord and singing His praises. So another Easter has passed into history but " He remaineth."



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Margaret M. Ladlow's page

FELICIA'S KID

THERE is a story told of an incident which took place in the family of the founders of the Salvation Army. Catherine Booth overheard her children playing one day with their toy Noah's Ark and its tiny animals. The fascinating Bible story had been re enacted and the ark had floated successfully on the waters of the bath tub. The water had then been let out and the ark had settled safely on dry land. Now the children emptied the figures and animals out and there was to be the final scene, the solemn sacrifice by Noah. The children deliberated which animal should be chosen for sacrifice, " Here is one with a broken leg " said one of them " this will do." Their mother, an earnest Gospel preacher, ever mindful of an apt illustration, used her child's words to plead with Christians to give their best to God. All through her life she maintained by example as well as by precept that only our best is worth offering to God.

This certainly is a Bible standard, for right from Abel onwards when an offering was given or a sacrifice made or ordained by God, only the perfect animals were chosen. The firstlings of the flock, surely the finest and most vigorous, were claimed by God. We read of this commandment in Exodus 13 : 12 when the Israelites left Egypt and again when Moses met God on Mount Sinai and the covenant was made. Thus Exodus 34 : 19 re-affirms God's claim to the first and the best. We had an up-to-date reminder of this only the other day.

Felicia Ninne is an illiterate woman living in an isolated village on the top of a mountain. On a recent Sunday morning she could have been descending the steep, rugged, rock and boulder-strewn slippery pathway with a small kid under her arm. Arriving at the valley below, she made her way to the village of Nkurakan and tethered her burden outside the Elim Church. When the time came for taking up the offering during the morning service, Felicia slipped out of the building and returned carrying the kid and brought it to the front of the congregation and handed it to the pastor, Joseph Addo. She explained that this was the first-born of her goat and she wanted to present it to the Lord. It seems to me she had grasped a basic principle of Bible teaching and had demonstrated it in no uncertain manner. The pastor came later to ask my husband what should be done ; should the kid be sold, or reared to maturity and then sold, or used for breeding purposes and the proceeds given to the church ? I feel sure that God is delighted with her gift. The critics pour scorn on much of the teaching of the Old Testament yet since coming to Ghana and living in close contact with a farming community and in climatic conditions more akin to the Bible lands, I have realised how up to date and sound are the laws of God. We do need the whole canon of scripture to reveal how God has taught His people to render their best to Him, to give freely from a full heart, to count it a privilege to give. You will agree with me, I am sure, that if we have a true conception of God's greatness, His power and His holiness and the fact that He gave the supreme gift of His only Son for our salvation we can never give less than our best in return.

THOUGHT FOR THE WEEK :

God, who is the first and best, should have the first and best, and to Him we should resign that which is most dear to us and most valuable.

MATTHEW HENRY.

GOD'S AID FOR MAN'S NEED

(Psalm 142)

This psalm is the expression of David's own experiences as he is hiding from Saul in the cave Adullam, as recounted in 1 Samuel 22.

I. The distressed soul (vv. 2, 3, 6).

The trouble and affliction is desperate, so that he says " I am brought very low " (Job 5 : 7).

II. The deserted soul (v. 4).

In the midst of distress he is without sympathy and help. " Refuge failed me ; no man cared for my soul."

III. The praying soul (vv. 1, 2, 5).

Being distressed and deserted, he turns to the Lord and seeks His help—and not in vain (Psalm 34 : 4-8).

IV. The praising soul (vv. 5, 7).

Distressed and deserted conditions vanish, " for Thou shalt deal bountifully with me."

H.R.

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MATERIAL WANTED. Any books, magazines or articles on the rise and development of the Pentecostal movement in Britain. Payment made for all material. Return guaranteed. Rev. Alex M. Blower, Dip.Th., F.R.G.S., 49 Main Street, Cambuslang, Glasgow. C.2131

BIRTH

SCOTT. On May 5th, to Dr. and Mrs. Claude Scott, the gift of a son, Philip Douglas, a brother for Sarah. Dedicated to the Lord by T. H. Stevenson, Worcester.

MARRIAGE

COLLINS—GREGORY. On June 27th, at City Temple, Cardiff, Christine Joy Collins, B.A.(Hons.), to John Gregory, B.Sc. Officiating minister: P. S. Brewster.

WITH CHRIST

BARNETT. On June 24th, Emily Barnett, aged 74 years, passed into the presence of the Lord. Officiating minister at funeral: C. J. Watkins, Rotherham.

FURMIDGE. On June 21st, Mrs. Edith E. Furmidge, aged 87, faithful adherent of the Elim Pentecostal Church, Ryde, I.W., passed into the presence of her Lord. Officiating minister at funeral: Ian R. Hall.

ITINERARIES

London Crusader Choir:
August 2, Eastbourne; 16, Worthing; 23, Brighton.

D. Mills (Ghana):
July 18, Sheffield.

Joseph Smith:
July 18, 19, Romsey; 20, Southampton; 21, Canada Common; 23, West Wellow; 24-26, Eastleigh.

Miss Jarvis:
August 2, 3, Torquay and Paignton; 4, 5, Exeter; 6, 7, Plymouth; 8, 9, Newquay; 11, Penzance; 12, Falmouth; 13, Redruth.

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COMING EVENTS

CLAPHAM. July 18-21. Elim Pentecostal Church, Clapham Crescent. Visit of Felix Lloyd Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: Ian R. Moore.

ELLESMERE PORT. Elim Pentecostal Church, Alvanley Road, off Sutton Way. Sundays at 11, 3 and 6.30. Mondays and Thursdays at 7.30.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HAYES, Middlesex. July 25-28. Elim Pentecostal Church, Keith Road. Tabernacle studies by S. Beresford (Blackburn). Services at 7.30. Convener: David Beresford.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

SOUTHPORT. July 19. Elim Pentecostal Church, Evangel Temple, Manchester Road. Youth service conducted by Tony Sykes (Halifax) at 6.30. July 22 at 7.45. Preacher: J. J. Unsworth (Halifax). July 29. Services at 10.45 and 6.30. Preacher: Henry W. Fardell.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

RYDE, Isle of Wight. August 1, 2. Town Hall, Ryde. Elim camp weekend. 7 p.m. Saturday united Pentecostal rally. Sunday 6.30 revival rally and 8.15 Billy Graham film, "Hi Land." Conducted by the Elim campers.

WORCESTER. August 1. Elim Pentecostal Church, Lowesmoor. Presbytery rally at 7. Visit of F. Lavender and Gloucester Church Choir.

THE TRINITY *(continued)*

form we could accept—as another human that is. Jesus can be mine; He is mine. He can be yours—is He? Faith says, "This Jesus who belongs to God is my Jesus also." Faith makes it true.

THE SON

To be given to us meant He had to belong to us, to be one of us at least. But only to be one *of* us would not effectively enrich all. He had to be one *with* us. He had to touch all and be touched by all, sharing all our woe, bearing all our shame, taking all our infirmities. *He had to BE us all,* so that we were in Him, and He could bear our very sins. He suffered our suffering, died our death, tasted our hell. He was ours absolutely.

No mere man could be that close to men. Only God could. God was in Christ. The Christ who took my sins, and even 'became sin', by identification with my sin, was the God in whom we all live, and move and have our being. Only He could be us. The marvellous thing is He did it. Hallelujah! Suddenly I see what love is. Not the grubby crude effort of my untutored muddling, for "herein is love, not that we loved him, but that He loved us and gave Himself for us." He was instead of me. Facing the gates of darkness and despair, storming the future for me, He turned hell to heaven with the love of God.

THE SPIRIT

The Spirit is the manifestation of God. He is a perfect and full manifestation, therefore He is a Person in His own right. He is not a mere emanation. He is God. It was He that overshadowed Mary and she conceived Jesus. Wherever physical activity from God evinces itself, it is the Spirit at work. Jesus healed the sick—through the Spirit. He saves me from sin—through the Spirit. God guides me—through the Spirit. It is all at the Father's will, through the compassion of the Son and by the energy of the Holy Ghost.

That is what is going on.

MY PRIVATE LITTLE DIRECTION!

What about me—have I anything to do with what is happening? People ask if God is relevant. God wants to know if *I* am relevant. Is my life lived on its own, having no correspondence to the truth about the universe? Have I got my private little direction, while all the worlds go His way? Am I a misfit? God—if I am! What chance is there for me against the eternal swing of the cosmos? Like an insect trying to wriggle away in a dark corner among a million blazing suns, do I hide from reality in my own hole of a life? Do I live as if nothing was going on except me? Then I am done for—lost, doomed, damned. I shall be crushed and never be noticed. "Without love I am nothing," says the Bible.

We must swing into orbit with the will of God, with love. How can you move into this dynamic order of love, life, and light?

SALVATION

Well, perhaps you remember that when Jesus was baptised he was "numbered with the transgressors," and linked Himself with us. Then God sent the Holy Spirit upon Him. He was the one Son, the one Man, the only one to whom God could give the Spirit. Only He was fit and open.

In Jesus is the only place now to find the Spirit. Once you come to Christ, Christ links you up with the Spirit, and the Spirit with the Father. Christ is the only way to God. You, a man, can touch the Man who is one with the Father. This miracle happens all the time. We come, insignificant, discredited, spiritually negligible, dead, sinful, and we are "baptised into the body of Christ" by the Spirit. You can be "in Christ." In! . . . In! "He that cometh to me I will in no wise cast out." All you do is come.

What a glorious God! The Father sent the Son. The Son sent the Spirit. The Spirit brings us Christ. Perfect harmony and mutual obedience. Obey the Son, follow the leading of the Spirit. Come to Christ and the Father will come to you.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, July 20th — Exodus 19:16-25

" And Moses brought forth the people out of the camp to meet with God " (v. 17).

God is holy and cannot be approached without reverence. Moses was commanded to sanctify the people (v. 10), which he did (v.14), and bade the people be ready on the third day. Moses is a picture here of the minister, whose work is not finished when he has brought men to a saving knowledge of Christ; he must, in all seriousness, bring them constantly face to face with God. Israel's deliverer was called to the top of Sinai, but before God gave him the Commandments he was sent down again to put Israel on their guard. Moses considered that he had done this sufficiently (v. 23), but God would take no chances (v. 24). The restraints and warnings of God are all intended for our good, and to keep us out of danger.

Tuesday, July 21st — Exodus 20:1-17

" I the Lord thy God am a jealous God " (v. 5).

The Commandments were given to be observed; we break them to our own hurt. The dispensation of grace does not annul them, or remove our responsibility to keep them. Worship is stressed in conjunction with God's name. " For thou shalt worship no other god: for the Lord, whose name is JEALOUS, is a jealous God " (Exodus 34:14). He is to be the one object of the worship of His people. The second Commandment forbids us to worship the true God by means of images. God will not be shared with another. ". . . my glory will I not give to another, neither my praise to graven images " (Isaiah 42:8). Thank God, we have access to Him, but only by the blood of Christ (Hebrews 10:19).

Wednesday, July 22nd — Exodus 20:18-26, 21:1-6

" I love my master, . . . I will not go out free " (21:5).

What an expression of gratitude ! The man may have been a slave by reason of crime, have been sold by his parents to pay their debts, or to resolve a state of bankruptcy. As a slave he would be housed, fed and generally looked after. On the seventh year came his legal release. Now comes his choice to go free or to become a bondservant, and he chooses the latter. In like manner our Lord is prepared to take over spiritual bankrupts, sinners of every kind who, once in His care and trust, show willingness, on the part of most, to stay with Him. Remember the words of Jesus to His disciples when the multitude had departed from Him, " Will ye also go away?" To this, Peter replied, " To whom shall we go? thou hast the words of eternal life " (John 6:67, 68).

Thursday, July 23rd — Exodus 23:1-19

" Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt " (v. 9).

In these days of racial prejudice and discrimination we who are Christians should remember that God has given instruction therefor. The mixing of nationalities and races will always be with us. Leviticus 19:34 reads, " But the stranger that dwelleth with you shall be . . . as one born among you, and thou shalt love him as thyself . . . I am the Lord thy God." Racial prejudice, if found among Christians, makes nonsense of our missionary work, and of the heavenly kingdom where, we believe, race and colour do not count; only the relationship of all with Christ.

Friday, July 24th — Exodus 23:20-33

" Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared " (v. 20).

What providential care God exercises over us ! but note the warning in v. 21, " Beware of him, obey his voice, provoke him not." Lapses into sin and idolatry would not be tolerated or passed over with impunity. The blessings promised to Israel, deliverance from their enemies, provision of food, and good health were conditional upon their obedience (vv. 26, 27). God is as mindful of us to day, but His blessings upon us are dependent upon our obedience to Him and His word. Too many, alas, rob themselves by disobedience, and doubt God in their lack. Stand upon His promise to " keep thee in the way, and bring thee to the place prepared," " For He is faithful that promised " (Hebrews 10:23).

Saturday, July 25th — Exodus 24:1-18

" All that the Lord hath said will we do, and be obedient " (v. 7).

Moses had carefully given the words of the Lord, and the impending judgment upon violators of His word. How soon some forget their vows to God ! Nadab and Abihu were present then, promising to be obedient unto the Lord, but within one year both had been consumed with fire for their disobedience (Leviticus 10:12). God is good, but He will not be trifled with. Let us see to it that we stand true to all the vows we make to Him. It is better not to vow, than to go back on them.

Sunday, July 26th — Exodus 25:1-22

". . . of every man that giveth it willingly with his heart ye shall take my offering " (v. 2).

God invited His people to share in the construction of the Tabernacle, but He made known what offerings He would accept. Our text infers that if the heart was not in giving, Moses was not to accept it. God not only expects the best, He expects also that it will be given in the right spirit. " Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God liveth a cheerful giver " (2 Corinthians 10:7). None is able to outdo God in giving. That which is given to God out of a willing heart, will be " treasure laid up in heaven " (Matthew 6:20).

YOUTH PAGE *(continued)*

her spiritual " foster parent " as they read and explain God's word to them.

The Roman church has long since seen the importance of moulding boys and girls when they are young. Many of the great leaders in the christian church and on the mission fields were saved when young. Never underestimate the value of child conversion but skilful must be the hand which moulds the clay.

Dear Lord I do not ask for wealth or fame,
But let me lead some lambs to trust Thy name.
This noble calling is a wond'rous task
For nothing greater would Thy servant ask
Than see those trusting eyes closed fast in prayer,
And know the Shepherd of the lambs is there.
To listen to the language of a child
When asking pardon from a heart that's mild.
In Heaven, may I not stand among the great
But watch these children enter Heaven's gate.

Leading a child to Christ

by A. Tee
NATIONAL YOUTH DIRECTOR

GREAT care must be taken by all youth workers when counselling boys and girls who want to "give their hearts to Jesus." No child is likely to fully understand all the theology or the full implications of becoming a christian (nor will most adult converts). The counsellor would be unwise to complicate matters or boggle the tender mind of any child who has a desire to give themselves to Christ.

It is important however, that the child understands what we mean by the word "heart." It might be wiser to invite the child to give his or her whole life to Jesus.

Language they understand

Most children want to go to Heaven and it is simple to explain to them that Jesus has a book in Heaven called "the book of life." Only those people whose names are written in this book are allowed to enter heaven. Obviously the child will want to have his or her name written into the book.

Going on from this point the worker can explain that no one can have their name entered in the book until all of their sins have been fully and completely forgiven. The child should then be told how Jesus lovingly died on the cross to make this possible. If the crucifixion is described carefully the child will readily be thankful for such great love. It is important to make it clear that it was our sins which made it necessary for Jesus to suffer this terrible death. This will help the child to turn away from doing wrong and feel sorry for the wrong things they might have done in the past.

A child might not be able to word a prayer to the Saviour and a wise counsellor will offer to help the child who will nearly always be willing to repeat a prayer. It is good to get every convert, irrespective of their age, to pray. Here is a sample prayer which might be of help:

Prayer

Dear Lord Jesus, thank you for dying on the cross for me. Please forgive all my sins. I am sorry for my past sins and I ask you to pardon me. If you will write my name in the book of life which You have in Heaven I will gladly give my whole life to Thee. Please guide and help me every day. In Jesus' name. Amen.

You will notice the wording is simple and that no word has more than two syllables.

There are a few leaflets and booklets for children who make their decisions for Christ. "Jesus my Saviour" is a splendid booklet for children and can be bought from Evangelical Supplies, 19 Grange Road, West Hartlepool. "How to give your life to Jesus" is a decision leaflet for children and can be supplied from Elim Headquarters.

Keeping in touch

It is very important to keep in touch with a child who decides to become a christian. Fears and failure can discourage them and if follow up work is essential among adult converts, how much more vital is it among the tender lambs.

Example, love and fellowship are among the all important things a child convert will need. Instructions are all very good, but children respond to sincere love from someone who is showing by their lives that they are devoted to Christ and enjoying it.

It may be easier for a child to understand a modern version of the Scriptures; one thing is sure that almost all children will gladly listen to his or

(*continued on facing page*)

NATIONAL YOUTH RALLY — WESTMINSTER CENTRAL HALL
Sept. 26th at 6.30. Speaker: W. Ron Jones, President
Programme includes "THE VERITY SIX" from Paisley. KEEP THE DATE FREE

BACK PAGE

WATER OFF A DUCK'S BACK

By A. R. WILLIAMS

PASTOR OF WEST BROMWICH

ELIM PENTECOSTAL CHURCH

Mr. Williams contributes a weekly feature to the " West Bromwich Weekly Chronicle " (circulation 20,000). This is a recent feature.

THE most recent attack on the faith of millions of Christians comes from a lecturer in Old Testament and inter-testimonal studies at Manchester University, forty-seven-year-old John Allegro, in his book *The Sacred Mushroom and the Cross*. In this book John Allegro not only suggests that there was no Christ or Moses, but that there is no God.

What is the Christian reaction to such a claim? In the main " Water off a duck's back." Why is this so? Because for almost 2,000 years Christianity has been attacked in every way, from every angle, through every decade, and the more intense the attack the more strong is the faith of all true Christians, because attacks upon the vital truths of Christians only help to encourage beliefs, not discourage them.

Here are some reasons for saying this.

Firstly the Bible warns Christians to expect such attacks. **" But false prophets also arose among the people just as there will be false teachers among you, who will secretly bring destructive heresies, even denying the Master who brought them . . ."** (2 Peter 2 : 1). Read the rest of this chapter for yourself and note its warning.

Secondly, there are three good reasons why, in spite of any attack, Christianity will go marching on long after the Allegro theories of the world are dead and silent. These reasons centre around the Word of God, the Bible, which is an invincible weapon.

Firstly, there are the batterings it has taken. Every attack on the Bible proves what an invincible weapon it is, and it has stood up to the most brutal blows over the centuries.

Secondly, there are the barriers it has broken. In a very wonderful way the Bible has broken down every barrier, whether class, colour or creed, and it will continue to break even more.

Thirdly, there are the blessings it has given. Where people have taken the Bible on its face value and by simple faith accepted its message they have experienced the blessings of pardon, power and peace.

If every field in the world were filled with " mushrooms " the power of the cross of Christ will continue to be victorious in the hearts and lives of people who look to the Son of God, who died and rose again. His truth is marching on.

HOW TO STAY HEALTHY

SPIRITUAL conditions are inseparably connected with our physical life. The flow of the divine life currents may be interrupted by a little clot of blood ; the vital current may leak out through a very trifling wound. If you want to keep physically healthy, keep from all spiritual sores, from all heart wounds and irritations. One hour of fretting will wear out more vitality than a week of work ; and one minute of malignity or rankling jealousy and envy will hurt more than a drink of poison. Sweetness of spirit and joyousness of heart are essential to full health. Quietness of spirit, gentleness, tranquillity and the peace of God that passes all understanding are worth all the sleeping draughts in the country.

We do not wonder that some people have poor health when we hear them talk for half an hour. They have enough dislikes, prejudices, doubts and fears to exhaust the strongest constitutions. Beloved, if you would keep your God-given life and strength keep out the things which would kill it. Keep it for Him and His work, and you will find enough and to spare.

DR. A. B. SIMPSON.

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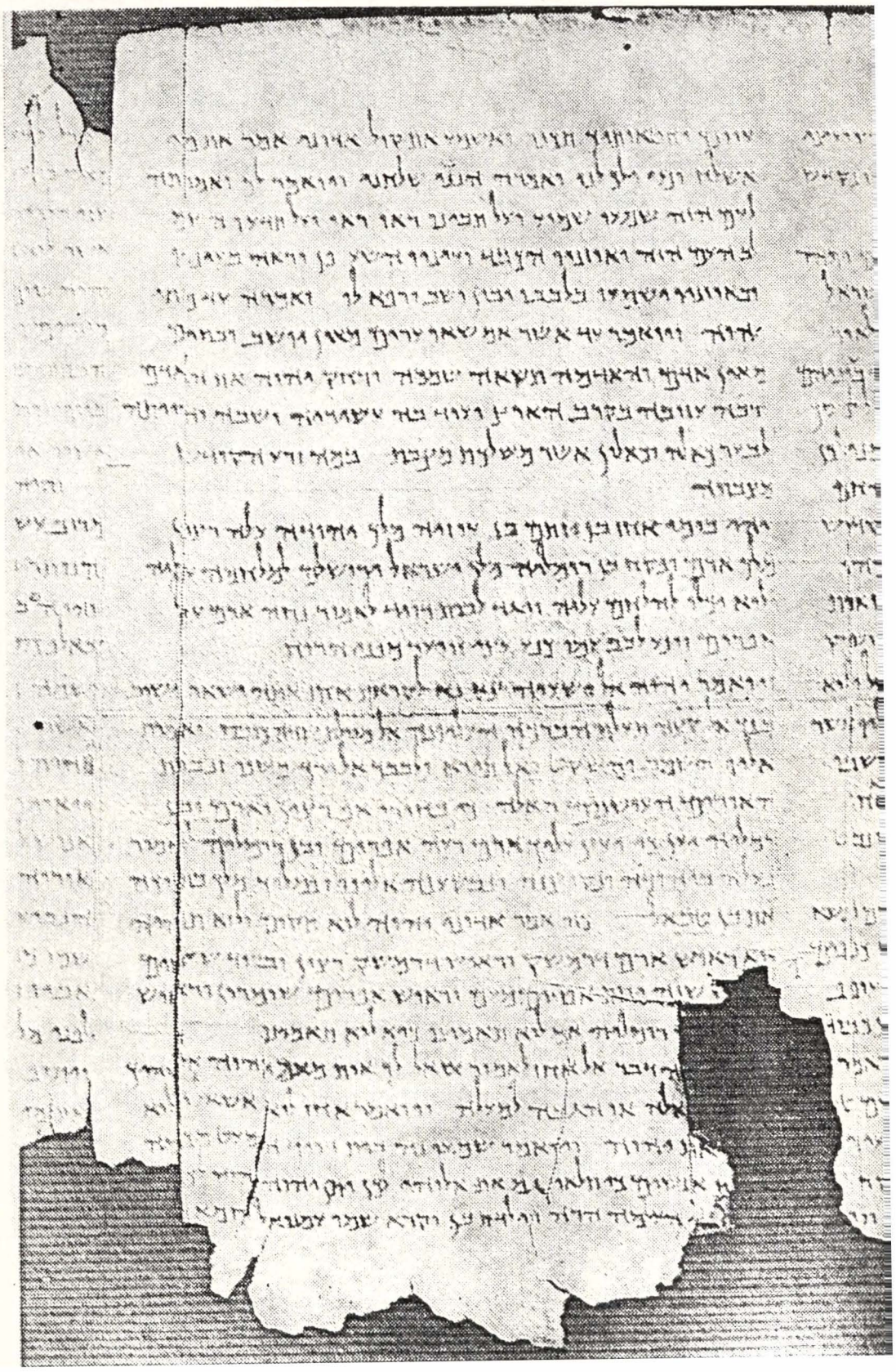
THE DEAD SEA SCROLLS

CHARLES R. BEACH
PROFESSOR OF ROMANCE LANGUAGES
AT LEE COLLEGE

SOME twenty-two years have now passed since the first chance discovery in 1947 of some more than two-thousand-year-old Old Testament scrolls and sectarian manuscripts in some almost inaccessible caves in the Judean desert very near the Dead Sea. They have come to be known as the Dead Sea scrolls. This discovery by a young Bedouin shepherd and subsequent recoveries in the mid 1950's by archæological expeditions constitute "one of the most astounding, revolutionizing, archæological finds in . . . the present century."[1]

From the total of eleven Qumran caves that have thus far yielded documents have come not only a rash of sectarian scrolls and biblical commentaries but versions—some almost complete but most only fragmentary—of every canonical book of the Old Testament except Esther.[2] Several of the books occur a number of times.[3] So many scrolls and fragments have now been gathered that "some believe that it will take fifty years to sort them all out and decipher them."[4] But the extreme tediousness and complexity of the assembly and study of the many thousands of fragments have not deterred fervently interested researchers, for there have been already "thousands

(*continued on page 500*)



On the right is shown a frayed part of the Isaiah scroll found near the Dead Sea. The lower half of the document reveals the text of Isaiah 7 : 1-14. The underlined area at the bottom is the text of verse 14 : "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

THE DEITY OF JESUS

Evangelistic expositions of great Bible doctrines, given on Sundays evenings in the Elim Church, Sparkbrook, Birmingham by GEORGE CANTY.

THE MAN NEARER TO MAN THAN MAN



NOBODY has a right to their own opinions unless they have considered the facts. Some say they do not believe Jesus was God. Are you entitled to that view if you have hardly given the subject five minutes thought? Please think along with me tonight.

Every day for the last 1900 years, millions have believed Jesus was God. Today more people than ever say it. About a thousand million. Of these a number as great as the population of the British Isles are certain about it. Probably as many again have died as martyrs for it. Their certainty was not dogmatism. They were sure, but not cock-sure.

The man who brushes aside this massive kind of testimony with a half-sneer is not merely irresponsible. He is dangerous. Society is weakened by such a casual attitude.

But why does anybody believe it? The answer is quite a story—the story of people, beginning with twelve men.

Those twelve were the men least likely to believe in a God-Man. From the time they could talk they had been religiously trained in ideas absolutely the opposite.

They were not ignorant pagans, but Jews. The first thing they ever learned by heart was " Hear O Israel, the Lord thy God is One Lord." Jewish national pride and believing that God was One God, went together. The synagogue school taught them to read with these words. Blasphemy was to them the worst of all sins—they could be raking fanatics on that score—and the worst blasphemy was to say a man could be God. They were bigots.

When Jesus met them, He was a teacher. His Divinity was no more in their minds than that I am the man in the moon.

Jesus Himself did not come offering them the dogma of His deity. He didn't tell people who He was, usually. But if He was God it shouldn't really be necessary.

In Mark Twain's book " A Yankee at the Court of King Arthur " King Arthur disguises himself and goes off through his kingdom as a poor man. However his imperious manner showed through almost immediately. He could not be hidden.

I don't have to enter into dialectic argument to prove a visitor here tonight is a famous pianist. I just let him play. Pachmann once at the height of his career took a music lesson as a pretended beginner from a teacher in a small town. When he passed that way again the lady had a sign outside reading " *Madam S . . . Pianoforte teacher (taught Vladimir de Pachmann).*" You can't hide greatness. The test is whether we are great enough to recognise it. Some of us would sell a Michael Angelo masterpiece for a couple of coins. But " The pure in heart shall see God." If you can't tell who Jesus is—God help you. " He that hath seen Me hath seen the Father."

The disciples were mostly not searchers for the truth. They were not wondering if Jesus was more than a man. They were quite satisfied that as Jews they were the chosen people and had the Word of God in the Old Testament. They boasted of their superiority and were content to be heirs of the truth. They didn't want to prove anything.

Jesus was to them at first a personality, then a great preacher and teacher, a miracle worker. The thought that actually leaped into their minds was that He was a possible champion of their national cause. He might rally Israel to fight for her independence. He was a king of Israel, a second David—no more.

But there were other things. Things which puzzled them, and put them off. Plenty of other followers gave Him up and left Him because of His strange references and actions. He was not just alarming or radical. He was beyond them, as for instance when he said " Except ye eat my flesh and drink my blood. . . ."

They knew He was a teacher from God. They asked Him to teach them to pray. He did, but He

didn't join in their prayers. He prayed alone, even when they were present. He taught them to pray "Our Father" but He never prayed it. He prayed "My Father." He never talked about Our God, but "Your God and my God"—as if there was a difference. He taught them to ask for forgiveness, but never asked for it Himself. He never prayed to be a better man, or to be kept from sin. He never followed examples. He never confessed failure, or lack of faith, or coldness of heart, or a sense of unworthiness, as every saint has done.

He was the humblest man they had ever seen or conceived. His humility humiliated them. And yet he talked naturally as if He was great, greater than Abraham, Solomon or Moses. Only if He just was great could He talk that way. I used to think that Americans always talk big. Then I went to the USA and realised they were only talking the way things were over there. How else could they talk? They had often been very modest without my appreciating the fact.

Jesus thought it not robbery to be equal with God, but He didn't put it that way. Gently He did what God would do—encourage trust in Himself. Humbly but royally He offered to be everything to us. Instinctively, unavoidably, He used the Divine titular-description "I am." "I am the Bread of life. I am the Life. I am the Way. I am the Truth." He spoke like the One in the centre of everything—because He was.

I suppose they thought it was beautiful poetry.

(*continued on page 509*)

CHURCH REPORTS

WINSON GREEN **Pastor: S. J. Brown**

A combined baptismal service was held in May, when the presence of the Lord was very real, as Pastor G. Evans, under the anointing of the Lord, opened up the Scriptures, and showed us our calling as the Lord's witnesses.

Nine candidates from Winson Green were baptised by Pastor S. J. Brown (our recently appointed minister and one candidate from Erdington by Pastor G. Evans, all the ten witnessing to their faith in the Lord Jesus before being baptised.

PHILIP H. BROWN, secretary.

LOWESTOFT **Pastor: John Harrison**

Elim youth led the way in a baptismal service held recently. Five teenage believers brought much joy and blessing to the congregation as they obeyed their Lord's command.

Our pastor, who immersed the candidates, has further led them, with others of the Crusaders, in a visit to an old folk's home at Eye, Suffolk, where, in testimony and song, they witnessed to the senior citizens that "life is wonderful" as they seek to "walk in newness of life."

D. GODWIN.

Memorial to Pastor J. J. MORGAN

PRESENTATION TO ELIM BIBLE COLLEGE

The visit of the President, W. R. Jones, to the college to lecture on evangelism afforded an opportunity for a presentation to be made.

It is now some two years since a much-respected minister and college tutor, Pastor J. J. Morgan, went to his heavenly reward. In one of the morning devotional periods the President, on behalf of Miss Jean Morgan, sister of Mr. Morgan, presented to



the college a pulpit pedestal and two chairs in memory of her late brother.

Pastor Jones spoke of Pastor Morgan as "a man sent from God" and then spoke from Daniel 5, showing how "there was a man" ready at the time when he was needed.

The President remarked on the fine qualities so evident in Pastor Morgan. The students were commended to seek such qualities in their own lives.

LIONEL CURRIE.

(*continued on page 506*)



Above is the Dea Sea (Qumran) scroll of Isaiah "A" (Qlsa) opened to Isaiah 38 : 8—40 : 28. One of the first three manuscripts found in Cave I by a Bedouin shepherd during the winter of 1946-47, this scroll is the best preserved of all the documents from the eleven Qumran caves. It is 24 feet long, 10½ inches wide, and made up of seventeen sheets of leather sewn together with linen thread. The document was copied with carbon ink about 100 B.C. and is the oldest complete biblical manuscript known to exist. It includes the entire sixty-six chapters of Isaiah, with only a few very minor gaps.

of studies done and articles written on the scrolls in the past twenty years."[5]

The most striking aspect, however, of these myriads of studies on the Dead Sea scrolls is that none, to my knowledge, has given even ample emphasis to the most important facet of the entire discovery: the fact that the retrieval of these Old Testament scrolls—almost all containing predictions about Christ and almost all having been proved to antedate Him—add indisputable authenticity to the Holy Scripture and unquestionable reliability to biblical prophecies, especially to those prophecies concerning the Messiah, the Christ of our Christmas.

In order to appreciate the significance of this newly added authenticity to the books of Scripture, it must first be remembered that the oldest extant manuscripts on which our present versions of the Bible, such as the King James, are based date from only about A.D. 900—almost a thousand years after Christ.

With this fact in mind it has been possible for the unbeliever to hold that the prophecies concerning Jesus could have been written after the fact, after Christ lived on this earth. This is no longer possible now since so many of the Dead Sea scrolls have subsequently been found—through palæographic, archæological, and/or chemical (the "carbon-14 test") analysis[6]—to predate the Christ of which they prophesy. Some of the scrolls range back as far as "the mid-third century B.C."[7] and some even further.[8]

As an example, Micah 5:2 tells exactly where the Christ of our Christmas would be born: Bethlehem of Judea. And not only have fragments of Micah been found but also a commentary on this book, "alike in material, writing, state of preservation and contents" to similar commentaries on other books such as Habakkuk,[9] which has been dated at approximately 63 B.C.[10] Thus the prophecy of the birthplace of Christ, which did come to pass, occurs in a manuscript which is older than Christ. The odds against this prediction coming to pass were fifty-fifty—unimpressive odds.

But add another prophetic detail and the odds, doubling, are four to one against both of the predictions coming to pass by mere chance: Daniel 9:25, 26, which foretells the exact year that the Messiah, the Christ of our Christmas, would be "cut off." The *Living Prophecies* state it in the clearest manner: "Now listen! It will be 49 years plus 434 years from the time the command is given to rebuild Jerusalem, until the anointed One will be killed, His kingdom still unrealised." This prediction is in a manuscript which predates Christ and it did come to pass—to the letter.

Britt says:

The command . . . to rebuild Jerusalem [*came*

in] 445 B.C., when Nehemiah returned by permission of Artaxerxes (Nehemiah 2 : 6). . . .

Therefore, God's prophetical Scripture states that Christ would be crucified 483 years [434 plus 49] from the time Nehemiah began to build. From 445 B.C. to A.D. 30, the year Christ was crucified, is only 475 years. . . . When we substitute the scriptural year of 360 days for the astronomical year of 365¼ days, we have the 483 years. . . . Christ came and was crucified the very year it had been foretold that it would occur.[11]

And now we have "fragments of [this] Daniel" and "two manuscripts of Daniel in good condition."[12] They come from Qumran caves one,[13] four[14] six[15] and eleven.[16] Their dates range from about the time of Christ[17] back to about 100 B.C.,[18] with others dating back to the early third century B.C.[19] and even earlier.[20] Professor Frank M. Cross, Jr., of Harvard University, probably the world's most eminent authority on the script and the dating of the Dead Sea scrolls, stated in a lecture, in 1968 at Maryville College, that there has now been found a fragment of Daniel, which is referred to as the "archaic Daniel," and which may well have existed during the very lifetime of the prophet Daniel himself, over five hundred years before Christ.[21] Professor Harrison supports this view of the antiquity of the prophecies of Daniel: "It may well be that the Book of Daniel will prove to be considerably older than has been alleged by many modern scholars."[22]

To the predictions concerning Christ in Micah and Daniel add another in Isaiah, and the odds, doubling again, become eight to one against all three coming to pass by accident: Isaiah 7:14, which says that "a virgin shall conceive, and bear a son, and shall call his name Immanuel." And a complete scroll of Isaiah (with "only ten lacunae . . . and about a dozen minute holes, making restoration of the text comparatively free from difficulty"[23]) has been found, in cave one,[24] and has been dated by Burrows[25] and Cross[26] at about 100 B.C. Thus, this prophecy occurs in a manuscript which existed long before Christ; and the prophecy was fulfilled. In fact, the circumstances of Christ's birth were so well known that his fellow countrymen apparently accused Him of illegitimacy.[27] Even Joseph, Mary's husband, wanted to divorce her when she was "found with child of the Holy Ghost."[28]

Add another detail of prophecy and the odds, again doubling, are sixteen to one against all four predictions coming to pass by happenstance: Jeremiah 31:15, which foretells the slaughter of the innocent children by Herod in his attempt to destroy the Christ of our Christmas. Cross dates the Dead Sea Scroll of Jeremiah at between 225 B.C. and 175 B.C.[29] Hence, this prediction, too, which occurs in a document which predates Jesus also came to pass.

It is not difficult to bring the number of prophetic details and fulfilments concerning the Christ of our Christmas to between fifty and sixty. The odds against fifty-five prophesied details occurring by chance are over thirty-six quadrillion to one (36,028,797,018,963,968 to 1) — incomprehensibly great odds! Beyond the realm of possibility? Seemingly. Yet these and many more Old Testament predictions have been fulfilled—predictions that now presently, exist in documents which themselves existed up to hundreds of years before the fulfilments.

Although much study is yet to be done on the scrolls, enough research has already been completed to give to the faith of the born-again Christian that "substance of things hoped for," that "evidence of things not seen."

It is true that there were some early cries concerning the scrolls by sensationalists and faith disturbers which were apparent attempts to cast doubt on Christian beliefs: "The greatest challenge to Christian dogma since Darwin's theory of evolution."[31] Several years later, however, after much more of the smoke had cleared and after a legion of books had been written on the Dead Sea finds,[32] scholarly Professor Harrison (whose book is the most highly recommended among those employed in this study) concludes that none of the scrolls "discovered to the present has altered in any way the unique elements of Christianity, nor have they made necessary any changes in traditional Christian doctrine"[33] —doctrine whose central theme is ever the Messiah, the Saviour, the Christ of every Christmas.

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THE ELIM
EVANGEL

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EDITORIAL

FAREWELL AND WELCOME

EXACTLY six years ago this week my predecessor, the late W. G. Hathaway, wrote to EVANGEL readers bidding us farewell as his period of service as temporary editor of our paper was now terminating, and announcing my appointment, by the conference, as editor.

It has been a stimulating and enjoyable period of office, and I would thank all our contributors, ministers and EVANGEL secretaries, the management and staff of Letchworth Printers, our readers, our Headquarters staff and our church report writers for their help in making the editorial job a rewarding experience.

With this issue we welcome the new editor, T. W. Walker, who will be taking over full editorial responsibility from the next issue. Mr. Walker is well known among us for his pastoral work. He is a member of the Executive Council and of the Faculty of Elim Bible College; he has had many years of experience in our administration and is no stranger to editorial work, having edited *Young Folk* for some years and Elim's *Sunday School Teachers' Handbook* for about ten years. We are happy to commend him to you. If Mr. Walker finds the editorial office as stimulating and rewarding as I have done, he will, I feel sure, be amply satisfied. May God bless him in his new office.

HALF-A-DOZEN headlines this week, spotlighting the world's trouble spots, show up **the one problem** that faces mankind and indicate **the one unseen evil power** that operates against God, His people and His revelation.

"U Thant hopeful of Russia's plan for Middle East," Hella Pick, *The Guardian's* Geneva correspondent; "Israeli claim desperate," Richard Scott, *The Guardian's* Washington correspondent; "Soviet policy in the Middle East unclear," a correspondent from *The Guardian's* foreign staff; "Nixon fears war by accident over Middle East," Louis Heren in *The Times*.

"Police mobilised for Canterbury mass," Christopher Warmar, *The Times;* "Arrests in cathedral protests," *The Times;* "Sir Alec chides Irish Minister for Belfast visit," *The Times;* "Eire Minister rebuked [in Parliament] by Foreign Secretary."

"The key to peace in Indo-China. Mr. Rogers, the United States Secretary of State, said in Tokyo yesterday that a peace settlement could be worked out quickly in Indo-China if China would co-operate. China was the key to the future of Indo-China.

"During a television interview, Mr. Rogers said that South Vietnam was now in a position to defend itself. Cambodia appeared to have a good chance of retaining a non-Communist government. He hoped all Asian nations would recognise the true position in Cambodia, and help to preserve its neutrality."—*The Guardian.*

Current events in the Middle East, Vietnam and Northern Ireland

give the lie to the jibe that religion is the opiate of the people. It is religion and the spiritual forces that operate religion that inflame the situation in these three trouble spots. The Bible has a message about each of them. The Far East situation is the expansion of Communism versus overtly, for economic reasons, its containment. In the spiritual realm the contest is between the ideologies of atheism and Christianity (Daniel 10:1-21, Ephesians 6:12, Revelation 12:7-12). Mankind is aware of the shortcomings, in their outworkings, of these ideologies, but the ideologies provoke the militant confrontation and, ultimately, the military collision. In the Middle East, Israel, God's chosen people, occupies the world's cockpit. The Northern Ireland situation highlights the Protestant—Romanist confrontation.

The Bible comments freely on the three situations: the Christian—Communist confrontation, the Israeli —Arab confrontation and the Protestant—Romanist confrontation. The spread of violence indicates that, for the powers that control and govern this dark world, the end is near: "The devil has come down to you knowing that he hath but a short time" (Revelation 12:12). The battle is also being directed from within against Anglo-Saxon Protestantism: the "fifth column" permissiveness that assails Anglo-Saxon Protestantism and the countries influenced by and associated therewith results from the acceptance of the moral disarmament theory proclaimed by would-be progressives, with the consequent overthrow of personal and social morality.

As a matter of fact, two quotes, again from this week's news, are relevant.

"A massive report, which is the work of an independent commission appointed by the Church of England Board of Education and the National Society, inquires into the present state of religious education in state schools. The chairman of the commission was the Bishop of Durham. Some of the proposals will cause considerable discussion. It is suggested that religion should be treated as a subject like geography or history, and the commission recommends the abandonment of the present machinery for agreed syllabuses. One important statement in the report urges the need to distinguish between education and evangelism. It is stated that: 'The aim of religious education should be to explore the place and significance of religion in human life, and so to make a distinctive contribution to each pupil's search for a faith by which to live. To press for acceptance of a particular faith or belief system is the duty and privilege of the churches and other similar religious bodies. It is certainly not the task of a teacher in a county school.' Some flexibility is shown in the matter of daily acts of worship. It is suggested that some schools may continue to have such daily acts of worship. Others may choose to have them two or three times each week, but in any case: 'A greater element of flexibility should be allowed to schools than is permitted by existing legislation.'"—*The Christian Herald.*

This reflects the doctrinal permissiveness that afflicts the Church, the spiritual aspect of the current permissiveness generated by the powers of evil, referred to in our Bible quotations, afflicting us today.

The quotation infers that what a person believes is **comparatively** irrelevant; the Bible reveals it as **all-important. No Bible believer dare miss an opportunity of pointing all who come within the orbit of his influence to Christ.** He realises that he has a duty first and foremost to rescue lost souls—in the words of Charles Wesley, "to pluck poor souls from out the fire." We are aware that even in keenly evangelistic circles this aspect of witnessing tends to be neglected, but the rescue of lost souls was the purpose of Christ's work on the cross and is the only purpose of evangelism.

As touching the demand for increased permissiveness a quote from a speech by David Frost at the annual convention of the National Viewers' and Listeners' Association is to the point, "[Television] must be broadened and not narrowed. I delight in your vociferousness, but if television is to go forward, and it must, it *must explore the frontiers of knowledge, taste and experience*" (our italic): a euphemism for a literary free-for-all for any depraved mind to spew forth the evil products of his thinking.

The celebration of the Romish mass (the theological lie of 2 Thessalonians 2:11) in the precincts of Canterbury Cathedral for the first time since the Reformation is another symptom of the same confrontation. The curious general prejudice in favour of Romanism and against Protestants, the result of long years of astute Romish propaganda, is a symptom of the spiritual malaise of our time. As to the symptom, we simply ask "Would the furore that has resulted from the imprisonment of Bernadette Devlin have taken place had Ian Paisley been imprisoned on the very same charge?" Coupled with this we have the almost unprecedented interference by Eire's Minister for External Affairs, Dr. Hillery, in the affairs of the Queen's subjects. And here is a situation where British citizens, who wish to celebrate in a properly legal manner their loyalty to Queen Elizabeth II, are being urged, at the instigation of a country and religion that seeks the overthrow of Protestant Britain, to curtail or cease the expressions of their loyalty.

The Bible believer could, as alas some do, "stand in the wings," and watch the drama unfold, comparing Scripture with events. However, though he has been separated from the world and belongs to it no longer he is still in it, and has a divine responsibility thrust on him to share its life and work, but not now, however, as a vassal of Satan, but as a son of God.

STUDIE
BOOK OF J

STUDY 4 *by Pasto*

Chapter 2 :
THE WAY TO REVIVAL

(continued)

Joel 2:28-32

THE early part of chapter 2, as we have seen, discusses the human preparation for blessing. We have now to study the Divine response in blessing.

(2) **The Divine response in blessing.** Verses 28-32.

" My people shall never be ashamed " is God's promise, and then He lifts the veil of the future and reveals that it is by God's Holy Spirit not only being " in the midst " (v. 27) but being " upon " us in the mighty Baptism of the Spirit (v. 28) that the secret lies.

(a) *The time of the Spirit's coming* (v. 28). " Afterward." After repentance and faith. God had promised material blessings following repentance, but now offers spiritual blessings, too. Charles Finney's view was that revival will follow the use of the appointed means in the spiritual realm just as surely as it does in the natural realm.

We are not in any doubt as to the meaning of this promise, for Peter recognises the Pentecostal outpouring of the Holy Spirit in his day as the partial fulfilment of it; I say partial, because there is evidently a greater effusion of the Spirit to precede the Second Advent of Christ.

(b) *The fulness of the Spirit's coming* (v. 28). God says: " I will pour out My Spirit." The Hebrew word implies great abundance. When God begins to work He is no niggard but gives lavishly. When the Spirit moved on Wales in 1904 the revival claimed 100,000 converts in the eight months it lasted. God has not changed and will do the same and greater again.

(c) *The extent of the blessing of the Spirit's coming* (vv. 28, 29). " Upon all flesh." The Jewish rabbis understood this as referring to all Israel, but the Day of Pentecost and the Cornelian outpouring proved that God had a wider vision.

In naming " flesh " as the recipient of the blessing there is the implication that the body will feel the effects of the Spirit's coming. The body will tremble under the might hand of God; the tongue will begin to speak the heavenly language (Acts 2:4). When the Spirit fell on the Day of Pentecost mockers suggested the disciples were drunk (Acts 2:13, 15) so great was the effect upon them.

Further, all mankind will feel the influence of the Spirit's coming. Jesus said " When He is come, He will reprove the world of sin " (John 16:8). In the Welsh revival Evan Roberts cried out: " Confess your sins." " So we confessed them aloud for all to hear. And then we wept," said an old man who was thirteen years old in the revival days. So real was the consciousness of God's presence all over the place that even in the public houses men would order their beer, then go pale as they picked up the glass, turn on their heels and leave the drink untouched.

But the design of the prophecy is to show a manifest difference between God's ancient people and the new Church; under the old dispensation few received the Spirit; under the new, all of God's people would be enriched. Under the old, the Spirit was distilled on the few; under the new He was to be poured out abundantly.

(d) *The recipients of the blessing of the Spirit* (vv. 28, 29). Three distinct classes of people are mentioned.

" *Your sons and daughters shall prophesy.*" Under the Old Testament economy there were schools of the prophets for the few. Under the New Testament blessing God intends all His people to become prophets. Moses wished that all the Lord's people were prophets (Numbers 11:29), but Paul tells us that we may all prophesy (1 Corinthians 14:31), Yet there is a dearth of prophesying to-day! Yet all Spirit-filled Christians may speak under the anointing. A minister tells of the conversion of an illiterate fellow called Tim Hutchins at a camp meeting. When he got back to his home town, which was notorious for its wickedness, he went from house to house crying out: " What will you do when eternity comes?" Up one street and down another, until conviction fell upon the people and a revival followed.

" *Your old men shall dream dreams, your young men shall see visions.*" God says (Numbers 12:6), " Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." One of the first results of the Baptism in the Spirit is that young and old see a new vision of God; He becomes more real in their experience. Indeed, we are of no use to God's kingdom until we have had our vision. Esau lacked vision so he sold his birthright. The Bible calls him a " profane person "; he was earthy, materialistic. Joseph, by contrast, saw his visions and had his dreams; they kept him steadfast through all his trials, the pit, the slave market, the prison cell, until God brought his visions to pass.

IN THE EL

arles J. E. Kingston



If we would help others to God, we must first have our vision of Him. It is said of Dr. Gordon that he dreamed once that when he preached, Christ sat in the pew. And He does, in the believers. "Christ is in you, except ye be reprobates" (2 Corinthians 13:5).

"Also upon the servants and upon the handmaids in those days will I pour out my Spirit" (v. 29). The words "and also" are emphatical as the servants and handmaids are the slaves. And such were many of the first converts to Christ. This is said to encourage the least in the kingdom of heaven to seek to be filled with the Spirit.

(e) *The events associated with the Spirit's coming* (vv. 30-32). The prophet here seems to pass from promises of blessing to warnings of judgment. The conjunction "and" connects the outpoured Spirit with startling end-time judgments of "blood and fire and pillars of smoke." Thus we may see in the present Pentecostal outpouring a presage of the end of this age. And we may look for an even greater manifestation of the Holy Spirit before the great and terrible day of the Lord come (v. 31).

With true prophetical foretelling Joel is transported into the Day of the Lord. As the Sabbath completed the six days of creation, so the Day of the Lord will complete God's redemptive work; it is God's day of vindication.

The Day of the Lord will be preceded by "wonders in the heavens and in the earth." These signs are mentioned in Scripture many times and are associated with Christ's second advent. According to Matthew 24:29, 30 they follow immediately after the "great tribulation" (v. 21). Some expositors see an atomic war with "fire and pillars of smoke" as foretold here. With clouds of radio-active dust blotting out the sun, it would become "a day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel 2:2). Even the moon would shine blood-red through atomic dust.

Our Lord added "And then shall appear the sign of the Son of man in heaven" (Matthew 24:30). This sign is not Christ Himself, but as Dean Alford puts it: "This is manifestly some sign in the heavens by which all shall know that the Son of man is at hand." Compare Revelation 6:12-17 where at the opening of the sixth seal similar cosmic changes take place and all, rich and poor, king and beggar, realise that "the great day of His wrath is come." "And then they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30).

The Day of the Lord is to be preceded by the conversion of many (v. 32). Joel shows us that even as the Day of the Lord is about to dawn there is mercy offered to the "whosoever." Calvin remarks: "This is indeed a remarkable passage, for God declares that the invocation of His name in a despairing condition is a sure port of safety." Paul (in Romans 10:13) applies this Scripture to the Gentiles and lays stress on the "whosoever," as though to say, not to Jews only is the promise made. Deliverance came in fact through the death of Jesus "in Jerusalem." If then the liberty of "calling on the name of the Lord" belongs to all, it follows that the doctrine of salvation is common to all. Yet there is a "remnant whom the Lord shall call" (v. 32), not only with the common call of the Gospel but with the special call into fellowship with Jesus Christ (1 Corinthians 1:9). Those "whosoever shall call" are the praying remnant; but this calling presupposes faith in Christ, desire for Him, dependence on Him for salvation and obedience to Him. Without these, calling Him "Lord, Lord" will not suffice to save (see Matthew 7:22, 23).

C.J.E.K.

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments for the quarter ended April 1970.

	£	s.	d.
Aldershot		6	2
Barking	8	2	6
Birmingham			
Erdington ...	5	0	0
Kingstanding ...	5	9	6
Stirchley	2	11	4
Blackburn	5	1	9
Braintree	4	13	9
Brecon	3	6	11
Burton-on-Trent ...	8	10	11
Chelmsford	19	10	0
Dowlais	1	10	0
Driffield	1	5	0
Ealing		10	4
East Ham	4	0	0
Edinburgh	1	17	0
Eldad	3	4	11
Felixstowe	10	0	0
Hayes	4	0	0
Hove	2	13	6
Hull, C.T.	15	0	0
Ilford	3	0	0
Ingatestone		7	3
Knottingley ...		17	0
Leeds	30	0	0
Leigh-on-Sea ...	14	3	10
Leyton	3	6	4
Llanelli	4	16	0
Mansfield	5	0	0
Melbourne Street	3	0	7
Moneyslane ...	5	3	9
Newtownards ...	5	12	6
Plymouth	35	0	0
Pontypridd ...	15	0	0
Rochester	16	10	0
Romford	4	18	10
Rotherham	20	0	0
Sheffield	19	6	1
Smethwick	10	13	6
Southampton ...	1	3	0
Thornton Heath ...	6	0	2
Tythe Barn ...	10	0	0
Ulster Temple ...	3	13	6
Westcliff	14	0	0
Wimbledon (Carshalton)	3	0	0

Thank you, young people, in the name of the Lord, for your contributions to overseas work.

L. Wigglesworth, E.M.S. secretary.

CHURCH REPORTS

(continued)

ROWLEY REGIS **Pastor: W. J. Patterson**

PASTOR W. J. PATTERSON'S FORTIETH ANNIVERSARY IN THE MINISTRY

On June 13th we commemorated Pastor Patterson's fortieth anniversary in the ministry. At 4.30 members and friends sat down at tables in the church laid out with a delicious tea (seventy-five



people sat down to eat, plus eight ladies who served at the table). At teatime, unknown to Pastor and Mrs. Patterson, specially invited guests were waiting in the minor hall. We all sat down to await the arrival of Pastor and Mrs. Patterson and when they walked into the church there was a fanfare of trumpets and we began to sing "Surely goodness and mercy." Among the guests were Pastor and Mrs. R. Morrison from Kingstanding, Pastor and Mrs. R. B. Chapman from headquarters, Pastor and Mrs. Patterson's daughter and her husband, together with their two children from Halifax. On the top table was a beautiful cake made in the shape of a Bible with the text from Ephesians 6:7: "Doing service as to the Lord."

At the evening service Mr. Salter, church secretary, presented a cheque to Pastor Patterson and flowers to his wife.

The next part of the programme took the form of "This is your life," led by Mr. Salter. There were recorded messages from many of the churches at which Pastor Patterson had been minister during his forty years of office.

Pastor and Mrs. Chapman stayed with us for the whole weekend to minister in word and song.

MISSIONARY RALLY IN DERBY

By ARTHUR V. GORTON

Mrs. Renshaw prefaced her talk on her work as a teacher by telling us how the Lord called her to the mission field. She spoke of over 100 in the Penhalonga secondary school, with many coming to Christ, and instanced an ex-scholar writing for prayer as he had been appointed chairman of the Christian Union. Another is now a master in the boarding school. There are over 3,000 children in our Inyanga and Penhalonga schools.

Pastor Renshaw rejoiced our hearts as he recounted God's blessing in the past twenty years, from nothing to two well-appointed mission stations, a hospital with seventy beds, an intensive care unit, the river that has never run dry down the years, even during three or four times of prolonged drought. Alan is the missionary with the spanner and tools, among other things keeping the vehicles on the road tuned for the 50,000 miles they do annually.

Pastor J. K. McGillivray gave us a lesson in Chinese, using some of the characters in their alphabet as the basis for his message. Very, very interesting. How wonderfully God has blessed the work in Formosa. There are now twenty-five assemblies that he has pioneered.

The E.W.M.A. secretary, Mrs. G. Gorton, introduced the 1970-1 project, "Light from literature" with the target of £3,500, and exhorted every sister to do her utmost. The Elim Missionary Society secretary, Pastor L. Wigglesworth, ably convened the meeting.

GLOUCESTER **Pastor: F. Lavender**

The people at the Gloucester Elim church have recently enjoyed two weekends of special ministry, which have been of great blessing.

A team of twenty-nine students from Elim Bible College, led by the Principal, Pastor G. Wesley Gilpin, conducted rallies which resulted in the salvation of sinners. The college music group, "The Contacts," stayed until late on the Sunday evening singing and testifying to a tightly packed audience of youth at the Narrow Way, and their ministry was much appreciated.

On the following weekend we were blessed by the ministry of Dominique Kalele and Samuel Mupoya from Congo, with interpretation given by Pastor Leslie Wigglesworth and Mrs. Mary Brown. As our brothers testified of the great grace given to them in Congo and uplifted the name of Jesus, their "Hallelujahs" and joyful countenances took my mind to the verse in Acts 2:11: "We do hear them speak in our own tongues the wonderful works of God." Thank God, salvation came once more to this house of God.

TED SPENDER.



Margaret M. Ladlow's page

SWEET MUSIC

" Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, for it removes from the heart the weight of sorrow, and the fascination of evil thoughts."

MARTIN LUTHER.

I WAS unexpectedly favoured with a musical interlude on Sunday afternoon. Unfortunately all mechanical music-making had come to a standstill. Owing to the humidity of the climate here in Ghana our tape-recorder and the record player had both unexpectedly refused to function. Also when I tried the radio it was impossible to tune in to any pleasant music so I gave up the attempt, although still wishing for some songs of Zion or well-loved sacred music.

Then down in the deserted compound the singing began " Count your many blessings," " What a friend we have in Jesus," " I'm pressing on the upward way," these were the first hymns I heard and peering through the window I saw that the singer was Paul the cripple who had attended our morning service. He had been brought in his shabby wheelchair and was waiting on the students' verandah for someone to take him home. At the age of fourteen, Paul was a bright, intelligent school boy when over night the mysterious disease which crippled him, attacked his body. Now fifteen years later he is virtually helpless, unable to walk, one hand paralysed, the other stiff with rheumatism, unable to read also because of cataracts on both eyes, condemned to spend his days in one small room in a very noisy compound. He is only able to attend divine worship when someone offers to push him along in his old rickety chair, the wheel of which gave way recently and catapulted him into the road, giving him a severe bruising and abrasions. Yet this man could sing so cheerfully in spite of all his troubles. We must not presume to judge or make comparisons but I think that Paul's singing may sound sweeter in the ears of the Almighty than many an anthem rendered by a well trained choir or great religious work performed by professionals. Of one thing I am certain and it is this, only the Christian faith can produce such triumphant song.

Speaking later to Paul he said " my lips cannot express what Christ means to me," but surely such spontaneous singing unheard except by me testified to the joy and comfort he has found in his Saviour. It is amazing how those who are weak in body, facing considerable handicaps, often lonely and facing the feeling of isolation that enforced inactivity brings, can yet sing praise to God. Like Moses they can sing " The Lord is my strength and song." Are you out of practice ? Have you become silent, forgetting to sing ? Shame on you, praise CAN bring victory, if Paul can sing and the other great Paul could sing too in the Philippian jail at midnight, so can you!

DISCOVERY

They told me that His yoke was hard to bear,
And that the way of God was hard to go.
They said that I would find it only care
The path and purpose of my Lord to share,
A way beset with thorns no others know,
But no, it is a way of blessedness,
Flooded with song, and crowned with happiness.

They told me God was Vengeance, that His hand
Was hard upon His people, and His ear
Deaf to their prayers. They told me His command
Laid only pain and trouble on the land,
And that His children were but sons of fear,
But no, I found His throne a Father's chair,
And none who seeks denied a blessing there.

CLARENCE EDWIN FLYNN.

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BIRTH

HOMER. On June 24th, to Gerard and Susan (née Pearson) the gift of a son, Daniel, a brother for Deborah.

MARRIAGE

AMOS—MOORE. On July 4th, at Bridge Street Foursquare Gospel Church, Leeds, Mrs. Gladys Amos to Rev. J. Edward Moore. Officiating ministers: R. Lighton, J. Kay and O. G. Miles.

WITH CHRIST

GIBBS, I, wife of the church secretary, Braintree, passed into the presence of the Lord suddenly on June 14th. Officiating minister at funeral: J. Eaton.

HOLMES. On June 27th, Rosalin Holmes, aged 57 years, passed into the presence of the Lord. Beloved sister of Ruth Fiske, Bessie Pomery and Eileen Rowe, members of Evangel Temple, Southport. Officiating minister: L. Knipe.

JOHNSON. On July 3rd, Mrs. E. Johnson, faithful member of the Elim Pentecostal Church, Edinburgh, passed into the presence of the Lord. "At home with the Lord." Funeral service conducted by B. J. Hayes.

ITINERARIES

London Crusader Choir:
August 2, Eastbourne; 16, Worthing; 23, Brighton.

Joseph Smith:
July 24-26, Eastleigh.

Miss Jarvis:
August 2, 3, Torquay and Paignton; 4, 5, Exeter; 6, 7, Plymouth; 8, 9, Newquay; 11, Penzance; 12, Falmouth; 13, Redruth.

COMING EVENTS

BIRMINGHAM, Kingstanding. August 23-26. Elim Pentecostal Church, Warren Road. Visit of Rev. Jesse Williams, of U.S.A., pioneer of the Elim Pentecostal Churches in Rhodesia. Sunday at 11 and 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HAYES, Middlesex. July 25-28. Elim Pentecostal Church, Keith Road. Tabernacle studies by S. Beresford (Blackburn). Services at 7.30. Convener: David Beresford.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

RYDE, Isle of Wight. August 1, 2. Town Hall, Ryde. Elim camp weekend. 7 p.m. Saturday united Pentecostal rally. Sunday 6.30 revival rally and 8.15 Billy Graham film, "Hi: Land." Conducted by the Elim campers.

SALISBURY. August 23. Elim Pentecostal Church, Milford Street. Visit of former minister James F. Hardman (Ilford) at 11 and 6.30. August 30. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 23 and 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. July 29. Elim Pentecostal Church, Evangel Temple, Manchester Road. Services at 10.45 and 6.30. Preacher: Henry W. Fardell. August 15-23. Children's summer holiday Bible club conducted by Uncle Bob in minor hall, daily 9.30 to 4.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WORCESTER. August 1. Elim Pentecostal Church, Lowesmoor. Presbytery rally at 7. Visit of F. Lavender and Gloucester Church Choir.

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THE DEITY OF JESUS (*continued*)

They didn't catch on immediately. They were more mystified than enlightened. But he didn't argue or try to force upon them the stark truth about Himself. That was for them to discover.

They felt nearer to Him than to anybody on earth. Yet they also felt a vast difference. They couldn't make it out.

Then they began speculating. They knew from their Scriptures that " one " was coming. That somebody was always in the Jewish mind, because He was so often anticipated in Scripture. Even John the Baptist had talked about nothing else.

But nobody had ever dreamed that the " coming one " would be the Lord. They were never quite sure what he would be. A new and better Moses, or Elijah—an angel perhaps, but never a suggestion that He would be God. Jesus Himself once dropped a hint when he asked the Jewish intellectuals what the Scripture meant which said " The Lord said unto my Lord." They were baffled.

" The wise and prudent "—but the day came when Peter, the man who relied on the inspired hunch rather than on logic, suddenly blurted it out " Thou art the Christ the Son of the Living God." Peter had many a doubt after that however.

The Cross came, and their idea of God wouldn't let Him be in that disaster. Yet—amazingly—very soon after they were to glory in that Cross. It became the first point of their Gospel, that " God was in Christ reconciling the world unto Himself " by the Cross. What a dramatic shift of thought—it takes more than a couple of debating points to bring men round like that.

Two things happened. Things which in themselves were convincing but became overwhelming when linked with the great life they had seen Jesus live beforehand. Two events which suddenly put all their previous ponderings about Him together, and it added up at last.

The first was that they actually saw Him alive after His death—and His manner of being alive was so vastly vigorous that it shook their incredulity and hesitations to pieces.

The second was that He did what He said He would do—send God the Holy Ghost on them from above, demonstrating His authority. Carrying a permanent charge of heavenly power within their own beings—they knew. This Jesus was, and only could be, the Son of God.

The joy of it for us is that the same Holy Ghost power can be our personal demonstration of the identity of the Son of Man. The Christ who still does exactly what He did two milleniums ago needs no furthur identification. It is the Lord. Add to it the powerful accounts of the Gospels, and the witness of others, and to doubt would be deliberate, obstinate. It would also be pointless.

There is everything to gain and nothing to lose but our chains in believing that Christ has come from heaven and loved us and died for us.

The Jews had one doctrine which helped—their belief that God was the God of nature and worked within it. They knew about the Lord in the clouds and thunders and the order of creation—so it was not impossible to think about the Lord in manhood. He had been in other people—in the prophets. Now He was in Himself—in His own body. This personality was Divine.

But don't miss the all-important point. I am not merely talking about an academic idea, a bit of theology. The Deity of Christ is not just another fact. It is a Gospel—it is news, What He did, He did for me and for you. It was not just a Divine achievement, it was a labour for the sake of man. " The Son of God who loved me and gave Himself for me."

What fools we would be to go on in life as if nothing of the sort had ever happened. Not to be saved when there is a Saviour! Not to find God when God has come!

Jesus is wonderful, lovely, powerful—true, but the real truth is He was FOR ME. For you! Or are you still without Him?

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, July 27th — Exodus 25:23-40

" And look that thou make them after their pattern, which was showed thee in the mount " (v. 2).

The instruction of God left nothing for the imagination of man. Bezaleel, a man filled with the Spirit of God (31:3), was called to the work. Spirit-filled people will be Spirit-led people, and such will bow to the supremacy of God. Made according to the Divine Architect's specifications, the tabernacle, with its exquisite beauty and character, from the outer court to the holiest of all, had no flaw or blemish. How prone are we to go our own way, and act upon our own thinking instead of obeying His commands and how we spoil our lives, which God has chosen to glorify Him, by so doing. We owe it to God, and to our fellows, to live according to His pattern.

Tuesday, July 28th — Exodus 26:30-37

". . . and the vail shall divide unto you between the holy place and the most holy " (v. 33).

Three entrances are mentioned in the tabernacle, and all typify part of the Christian experience (John 10:10): the gate, the door, and the vail. The vail divided between the places of service and worship. Thank God for the service where the altar of incense, the shew-bread table and the candlestick are, but how hallowed are the moments when, in spirit, we enter within the vail, shut in with Him before the mercy seat, basking in the shekinah of His glory. The vail speaks of the body of Christ which was rent at Calvary: " Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh " (Hebrews 10:19, 20). Oh, the hallowed presence that envelops the soul within the vail, there " thy soul with Him united."

Wednesday, July 29th — Exodus 28:1-14

" And thou shalt make holy garments for Aaron thy brother for glory and for beauty " (v. 2).

The priest's garments were symbolic of those characteristics in Christ that made Him such a High Priest as met our needs.

In ourselves we have nothing to recommend us for " All our righteousnesses are as filthy rags " (Isaiah 64:6). But in Christ we have suitable attire: " He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels " (Isaiah 61:10). The priest's attire was of superb and dazzling appearance. So shall we be clothed with the garments of salvation of His providing, that in eternity we may be to the praise of His glory.

Thursday, July 30th — Exodus 28:29-43

" Holiness to the Lord " (v. 36).

Aaron must bear this insignia, otherwise he cannot appear before God on Israel's behalf. How expressive these four words are ! The true Priest, our great High Priest, was always " holiness to the Lord." All through His life it could be said " He was tempted in all points . . . yet without sin." Aaron in his office prefigured Christ, the true Mediator between God and man. Israel could read on Aaron's forehead, " Holiness to the Lord." Is that the impression that others have of us? As holiness was always borne on the brow of the high priest, may it, too, be stamped upon our mind to be daily read by all.

Friday, July 31st — Exodus 29:38-46

". . . thou shalt offer upon the altar two lambs of the first year day by day continually " (v. 38).

In addition to all other offerings this daily sacrifice had to be made for the benefit and comfort of all Israel, and to make atonement for their sins. It typified the intercession which Christ ever lives to make for the continual sanctification of His Church. Its being a morning and evening sacrifice also teaches us to offer up to God the spiritual sacrifices of prayer and praise every day, morning and evening. The taking away of this daily sacrifice by Antiochus Epiphanes in 168 B.C., as prophesied by Daniel (8:11), proved a great calamity to the Jews. It will be no less so for any child of God who lets this precious communion with Jesus lapse.

Saturday, August 1st — Exodus 30:1-10

" And thou shalt put [the altar of incense] before the vail . . . before the mercy seat, where I will meet the thee " (v. 6).

The mercy seat speaks of the throne of God, the vail typifies Christ, and the altar of incense the place of our intercessions. The priest who ministered at this altar could not behold the mercy seat, but he was to look towards it, and present his incense in that direction. The altar is designed to teach the important lesson that though we cannot with the eye of sense see with the natural eye the throne of grace, we must direct our prayers thereto. Thank God, the vail is now taken away and with boldness we come to God through Him of whom the vail speaks. May God find satisfaction in the sweet savour of our adoring praise and worship, for it is there, He says, " I will meet with thee."

Sunday, August 2nd — Exodus 31:1-8

". . . I have given with him Aholiab . . . of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom that they may make all that I have commanded thee " (v. 6).

God invites our co-operation with Him in His work; and He equips the wise in heart for every service. Often, because we seem small and weak in our own estimation, we fear to take our place in His service. God is adequate for our inadequacy. Aholiab belonged to one of the least influential and least honourable tribes in Israel. We deprive ourselves, and rob God, when we hide our talent. God dispenses His gifts " severally, as He will " (1 Corinthians 12:11), for the good of the whole Church. If God gives the commission He will give the qualifications according to the service required. God had to reprove Jeremiah for saying " I cannot speak: for I am a child. But God said . . . say not I am a child " (Jeremiah 1:6, 7).

YOUTH PAGE *(continued)*

to regard their meeting as a substitute for the other meetings, and as a consequence are never at prayer with the church when it gathers for that purpose; are never present when the flock is fed through the ministry of the Word; and are seldom found doing in remembrance of Jesus Christ that which He specifically asked them to do.

Perhaps we have given an undue prominence to age groupings.

Young people, the church needs the contribution you can bring to it. It needs what you can give to its function, life and work. And, young people, you need what the church can give to you.

Taking careful aim, with these factors in clear focus, Christian friendship will be discovered in depth; an atmosphere will be created where the group will openly discuss the problems of life and of faith; and the ways of God—the old paths—will yield abundant satisfaction and answer to their personal needs in a way the passing show of this world cannot do.

CRUSADER LEADERS— TAKE CAREFUL AIM

by A. D. LEITCH

MINISTER OF THE ELIM PENTECOSTAL CHURCH, MACCLESFIELD

THE .22 rifle kicked slightly as John squeezed the trigger. "Missed again!" he exclaimed in a tone which reflected his disgust and exasperation. "You'll have to be more careful about your aim," said his instructor, "it's letting you down badly."

In a recent survey entitled "Teenage Religion," by H. Loukes, the problems regarding religious instruction in secondary schools were considered and a striking conclusion was reached: he writes, "Beliefs about particular religious propositions change radically between twelve and eighteen. Most twelve-year-olds believe that to be a Christian one must go to church; most eighteen-year-olds believe that church-going is not necessary. Most twelve-year-olds believe that every word in the Bible is true; most eighteen-year-olds do not." The implications are clear. Something has gone wrong during these crucial years. Think of your youth group, the teenagers, the twenty-year-olds, what does the future hold for them? Believe me, there is nothing melodramatic about that question. They could marry an unsaved partner; they could join the ranks of the non-committed members of the church, saddening the hearts of parents and minister; they could disappear into the oblivion of a backslidden state. Life's patterns continue to change. MUCH DEPENDS ON WHETHER THE AIM OF OUR CRUSADERS IS CAREFUL, STEADY, AND CORRECT.

Establishing firm convictions.

We must aim to establish firm convictions about the Christian faith and Christian truth in young people. This is of inestimable value to young people in this trendy age in which they are living. At school and college seeds of doubt are sown, viz. "there is no Devil," "the Bible is full of contradictions and myths," "we are more enlightened now than in previous generations," "evolution seems the most likely explanation of the ills of human nature and society." If error is to be rejected and, more important, if truth is to be embraced, then young people need to have firm convictions, convictions which have resulted from adequate instruction in the Word of God and positive presentation of the Christian faith.

Cultivating spiritual values.

Young people, if through association with your group you find yourselves taking hold of real spiritual values, you will live to thank those responsible; they could have done you no greater service. Let me hasten to allay any suspicion that I am advocating for our meetings the atmosphere of the sixteenth century cloister, bowed heads and solemn faces. We miscontrue the word "spiritual" if we think in these terms. What I have in mind is recognition of the valuable things of the spiritual life, or holding firmly those things which add value to the Christian life. We know what it means when we talk about the pound being devalued. There is, however, more than one kind of devaluation. Many of our young people are taking their stand whole-heartedly for Jesus Christ, declaring to those inside and outside the church their unswerving loyalty to the Master. Praise God for every one of them. But I am alarmed for the young people who today succumb to the temptation to "devalue" their Christianity. Think about it. Make a list of the spiritual things you really value. Check up on yourself.

"The times they are a-changing." Are the winds of change blowing a religionless Christianity into our youth group? i.e. "a christianity that bears no relationship to the revelation of God in Jesus Christ." **Our Crusader programme may be "mod" enough; it may be recreational enough; but does it give sufficient prominence to Biblical education, strengthening of faith, training in worship and witness?** In these are to be found the spiritual values we need. Physical energies, and the mental, moral, social and spiritual needs of young people should be catered for; let us be clear on that. But there should never be a doubt as to what the foundation of all activity should be. Don't waver—aim true.

Forging an important link.

Just before we apply second pressure and fire at our target, let's be sure we have one more thing squarely in our sights. That young people be linked with the wider life and function of the church seems to me to be an essential part of our aim. It is a thing to be regretted if young people come

(*continued on previous page*)

BACK PAGE

Already begun !

IN the light of our feature on village evangelism in July 4th EVANGEL, readers will be interested in the above photograph taken by Mrs. Jane J. Miller. Mrs. Miller is already known to us through her wonderful photographs which we have used in the EVANGEL. The photograph is of Elim Bible College students. We append Mrs. Miller's letter, which speaks for itself, verbatim.

E. T. Carter is the minister of our Lane End church.

Dear Mr. Bradley,

Quite by chance I came upon an Elim Pentecostal service in the open air on the green at Turville, Oxon, when I was in the village on June 13th, and I took the enclosed photograph. Rev. Carter from 26 Dean Close, High Wycombe, was with the group who came from Lane End. I wondered whether the picture might interest you for the EVANGEL, and if so I would like you to use it without charge—but if it does not interest you please feel *no* obligation to use it. The service was very pleasant in a particularly unspoiled village setting.

JANE MILLER.

Putney.

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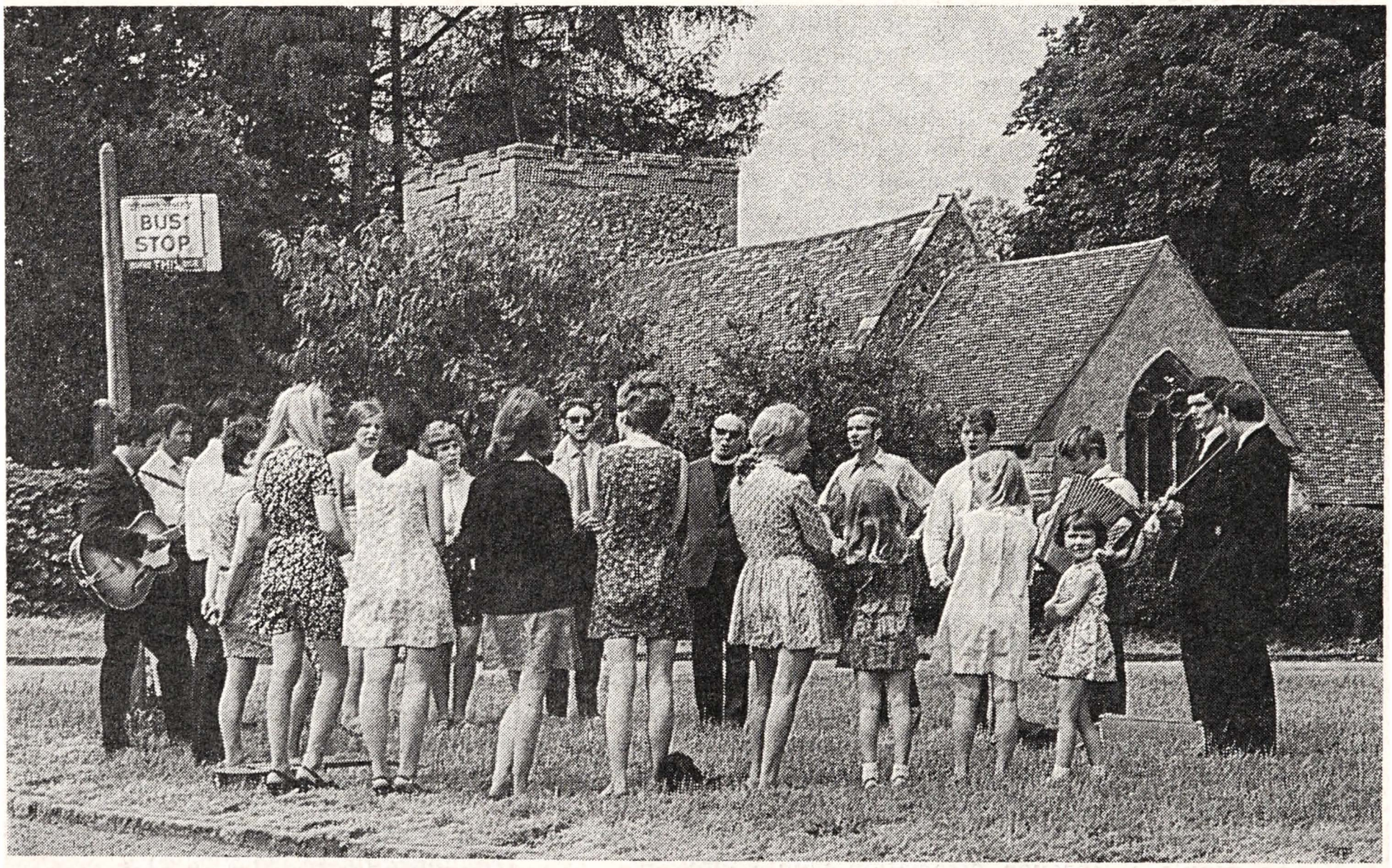
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1. **What is this Pentecostal Movement?**
2. **Be filled with the Spirit.**
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4. **Healing and Health.**
5. **Spiritual Gifts.**
6. **Other Tongues.**
7. **How to be filled with the Spirit.**
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9. **Living it up—or living up to it.**

From **Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

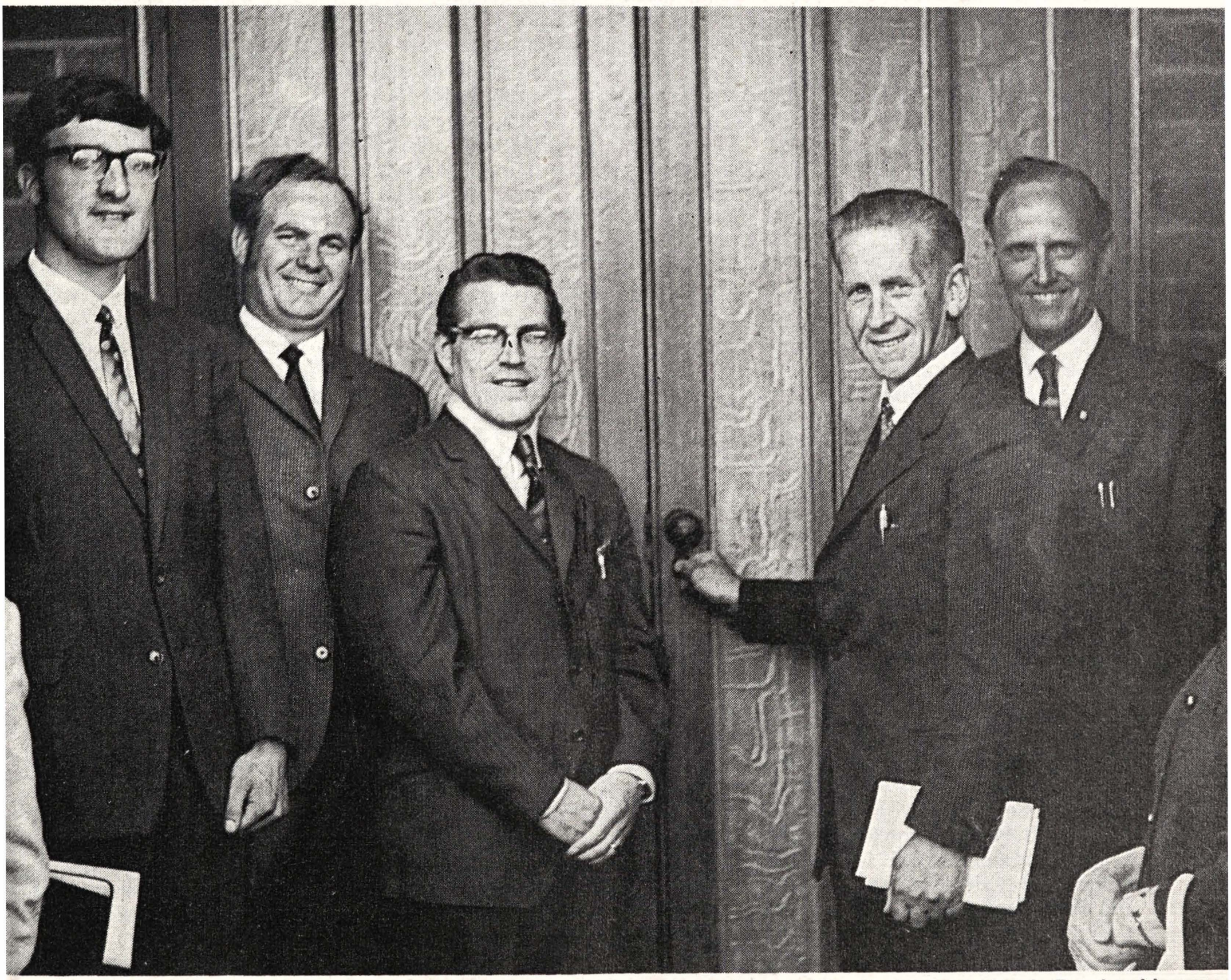
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THE ELIM EVANGEL

Vol. LI No. 31 August 1st, 1970 9d



Pastor A. Wilson opens the new Elim Pentecostal church, Dundonald, Northern Ireland. See back page.

Evangelistic expositions of great Bible doctrines given in the Elim Pentecostal Church, Sparkbrook, Birmingham

REDEMPTION

by George Canty

WHO PAYS WHOM WHAT?

"DO your own thing." That is the basis on which we progress today towards a world of lost faith and decomposition.

Twenty-six hundred years ago a writer contemplated the same attitude in his age, shortly before his nation reaped the whirlwind. He put it "We have turned every one to his own woy."

Then he followed it by a statement that baffled his readers for centuries. "But the Lord hath laid on him the iniquity of us all."

Since then, here in Britain, the time came when insight into this cryptic but stirring sentence was common—when its meaning almost governed life in fact. In 1970, we have gained technological mastery and lost spiritual sensitivity. Brilliant brains; blinded minds. Nothing now included in our vast higher educational scheme will enable students to grasp the significance of Isaiah's ancient words. People know, but have no understanding.

Every day our newspapers tell us of the world ferment of evil. It is a brew on which purchase tax is levied. Who pays whom, and with what will payment be made? What will the end of these things be? "We have turned . . . and the Lord hath laid on him the iniquity of us all" . . . Meaning . . . ?

1. *It means first that somebody does the paying.*

Who pays for the immoral husband's adventures? His own shattered inner consciousness is not the last instalment. His wife's happiness is mortgaged. Feelings and thoughts which she simply cannot explain torture her. His sin sears her. She does the paying.

It is obvious that no matter how expensive our sins prove to be to ourselves, this is only the down payment. Something else goes on somebody else's account. It is not a threat of God's judgment, but a statement of natural fact that the sins of the fathers are visited upon the children to the third and fourth generation.

2. *It means next that against the menace of all human indebtedness stands one wonderful Bible word. "Redemption"!*

Write it down alongside the accountability of a whole world—Redemption! "The Lord hath laid on Him the iniquity of us all."

What we owe in love and service to God and man—our debt! It is from this angle that the Bible begins its unfolding scheme. All men should serve him, but God chose Israel. All Israel should have served Him, but God narrowed it to one tribe, Levi, and then one family—Aaron. But God insisted on the obligations of all Israel as His servants, and this insistence took the form of the redemption from service of the eldest child of each marriage by the payment of silver and gold. "The firstborn thou shalt redeem for the money of five shekels" (Numbers 18:15, 16).

They were redeemed from service. Yet in the last Bible book we shall read that God redeemed people *to* Himself—the other way round.

Israel had to learn that the privileged class is not the one which escapes God's service, but the class which He claims for Himself. If we do not belong to God we shall certainly belong to the Devil. We have come to a pretty pass if that is not evident to us. Our present world system does not pretend to serve God. It is clear that it serves the Devil—things look just about the way the Devil would like them. People are not free because they are free from Christ. A ship free of the sea is finished. Rot or the breaker's yard will obliterate her existence.

3. *It also means that we have no hope except in God—to be redeemed to God.*

Before we get out of the book of Numbers, redemption takes on the form of the drama of life and death. A chapter (35) talks about the murderer whose life is forfeit. Can his life be redeemed—can he be bought for freedom? Verse 31 says "ye shall take no satisfaction for the life of a murderer." Suppose it were possible! Suppose every guilty person could have a "satisfaction" put across the counter for him!

For gross sins in the legal days of Moses it was impossible. "The soul that sins, it shall die," said God. And to Adam, about the forbidden tree, "In the day that thou eatest, thou shalt die." "The wages of sin is death."

For certain offences, mostly against religious laws and perhaps for offences between private individuals,

they could pay a sacrifice—with a sheep or pigeon perhaps. The life of innocent creatures was the " satisfaction " instead of the pains of the offender. His sin was purged by that blood. Figuratively he was " washed in the blood of the Lamb."

That is the background.

4. *It specially means that this was to be the secret of Christ.*

Jesus said He came " to give His life a ransom." Paul said " Christ hath redeemed us from the curse of the law . . . being made a curse for us . . . that we might receive the adoption of sons." John wrote " Worthy is the Lamb that was slain, who hath redeemed us unto God by His blood."

The world's sum of sin—think of that if you can! Who pays, and with what? The fact is there is not one drop of this vileness that was not in the cup which Jesus drank at Calvary. As surely as a wife tastes the bitterness of her husband's infidelity, so does Christ—He tastes all our bitterness, and " becomes sin for us "—HE PAYS, the innocent for the guilty, the just for the unjust. The havoc wrought on God is seen in what it did to Christ. That figure " marred more than any man "—that Thing hanging on the crude wooden pivot of all history, which once was the lovely Son of God—that God-judged, hell-blasted, penalty-paying Redeemer. " Thou has made His soul an offering for sin."

Look back at the old Jewish scene again for a

(*continued on page 525*)

GREENOCK ELIM CHURCH CELEBRATES ITS FORTIETH ANNIVERSARY

TWO hundred and twenty members of the Greenock Elim Church attended a dinner marking the fortieth anniversary of the church's opening, in the Gamble Halls, Gourock, on Saturday, May 23rd. Pastor Joseph Smith, who was the anniversary speaker, took his text appropriately from the book of Joshua. He said he was forty years old when he first came to Greenock to " spy out the land " for the founder of the movement, Principal George Jeffreys, and his revival team.

A huge cake beautifully designed by church member Mr. J. McGarragh in the image of the Elim Church was cut by Mrs. H. Lighton, wife of the present minister. Plaques of icing around the base bore the names of the pastors during the last forty years. The company was deeply moved and delighted to hear recorded greetings from the first pastor and his wife, Pastor and Mrs. S. Gorman. Pastor Lighton, who chaired the meeting, mentioned that old ELIM EVANGELS reported that over 500 decisions were recorded for Christ during the first twelve months of Pastor Gorman's ministry in Greenock. Mr. S. Maddock, one-time treasurer of the church, paid tribute to the good foundation that was laid by the first ministers of the church.

The second pastorate was shared by Pastors W. W. Kelly and F. Byatt. Mr. Byatt was unable to attend through illness and a greetings telegram was read from our brother and his wife. Pastor Kelly spoke of the congregation's enthusiasm during their combined ministry and mentioned that over 500 people attended the Bible studies during the week and the congregation numbered over 1,100 on a Sunday evening.

Pastor F. Frost, superintendent minister of the Scottish Presbytery, expressed appreciation of the support and financial contribution Greenock has made throughout the years to the Elim cause in Scotland.

Mr. W. Crawford, the church secretary, gave a resume of the church's work and later referred to some eighteen men and women who had gone from the church into full-time Christian ministry at home and abroad, and to another six people who have served Greenock and Scotland in local government and social services. The church treasurer, Mr. D. Stevenson, said that offerings in the church's first year amounted to £500; this year, apart from missionary offerings, would total over £4,000. Councillor J. M. Elliot, representing the Third Ward, brought greetings from the Provost. Mr. Elliott said he well remembered going to the Elim Sunday school as a boy, and that when his parents were baptised he attended the service with them. Rev. W. B. Kelly, minister of the Port Glasgow Church of the Nazarene, and representing the Greenock Free Church Fraternal, brought greetings on behalf of that fellowship. He said it was a personal joy to be present with his wife on this occasion as his wife's parents had been saved under the ministry of Principal George Jeffreys in Ulster. Rev. J. Innes, of the East Congregational Church in Greenock brought greeting from the Greenock Ministers' Fellowship.

There was a tremendous ovation for a reading by Mrs. Lorna Morrison of her own poem, celebrating the church's fortieth anniversary. It came with great spiritual import and challenge.

The evening, which will long be remembered, was concluded with the singing of the twenty-third psalm and the benediction.

A Lightbearer reports

WELLINGTON HAS COUNTED THE COST AND FOLLOWED JESUS

by George Gemmell

WELLINGTON, whom you see in the photograph about to be baptised, is a worker in the timber plantations at Roonkoppies. He trusted Jesus a few months ago and underwent a great deal of persecution from his family. When he told them that he wished to be baptised in water they said that if he did he would no longer be one of them, but would be entirely cut off from the family. Wellington was advised to go and pray about it. He came back, having decided to follow Jesus and be baptised. On a recent Sunday morning Wellington, with others from Roonkop-



pies and Resinga, was baptised in the river Letsetelle at Resinga.

We thank you folk at home for your prayers. The work continues to be blessed. As we thought of Trafalgar Square and the Albert Hall at Easter we had the joy of ministering at some of the services at an Easter convention in a Johannesburg Bantu township. The tent held 1,500 and was packed to capacity.

Some of my wife's farm clinics were being depleted, as the people were being moved away, but as one door closes the Lord Jesus opens others! Opportunity was given to lecture on health, with the liberty to give the gospel at regional clinics. This gave my wife permits to enter townships and locations over a seventy-mile radius of Tzaneen. At two clinics in Phalaborwa there were 225 and eighty-six patients respectively, while at another place there were sixty-eight present. Praise the Lord for opportunities. Please continue to pray much for us.

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Elim Missionary Society		£	s.	d.
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1174	Thankful, Maranatha	3	0	0
1173	Anon, Maranatha	1	0	0
1134	Elim member, Swansea, Maranatha	3	0	0
1140	Merriott	1	10	0
1206	Kensington Temple, Ghana, eastern region	7	0	0
1685	Anon.	6	0	0
1711	Inasmuch (E.W.M.A. famine relief)	2	0	0
1712	From the hand	1	0	0
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Many thanks for the above gifts sent anonymously. Yours in His service. L. Wigglesworth.

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LATE NEWS

THE PRESIDENT left for Guyana on July 20th for three weeks to evangelise with John and Ian MacInnes. Please pray.

NEWS FLASH

Just learned that Tom Johnston (Kenya) will join Elim Missionary Conference, August 15th—22nd. Full party includes also Renshaw family and Maisie Hopper (Rhodesia), Harold and Josie Womersley (Congo), Olive Jarvis (India), F. B. and H. Phillips (Africa). You should be there!

Elim Missionary Society feature

Report from South Africa

by William H. Francis



DURING his patient sowing among the hard and needy townships of Pretoria, brother Motlokoa (our Elim-supported minister in Atteridgeville) came upon Hendrik, of the Tswana tribe. Hendrik Mosweu is an educated young man, and when Motlokoa preached Christ to him, and gave him his testimony of His saving grace, it was not long before "he brought Hendrik to Jesus."

During the past twenty years of sowing in every part of this district of Pretoria, and far beyond, what changes I have seen, and what great variety of attitudes I have noted when men and women hear the Word of God! In the outlying country areas, they are eager to hear what God has to say to them. But many of these people cannot read, nor do they know of Jesus. Thus when "they understand not the word of the kingdom there cometh the wicked one and catcheth away that which was sown in their hearts—by the wayside."

The case of the "city-dweller" is different. His enlightened mind understands the Word, and he is even ready to argue about churches or "religions," etc. Nevertheless, the problems of living in a strange, modern society, and the restless desire to accumulate wealth and enjoy life combine to "choke the Word, and he becomes unfruitful."

Have you ever given a thought to that pitfall into which many an African falls today, drunkenness? It is true that long before the first white man set foot upon these shores the black man regarded his tribal "beer" as part of his diet. In the year of grace 1970 take a walk past the nearest "bottle-store" in the city and note the long queue of Africans, their weekly pay envelope in their pockets, patiently waiting their turn, as dusk falls, to choose a bottle of "something new" from the tantalising array the shelves display—at cost! And what a cost!

In his heart he is well aware that he cannot really afford such expensive luxuries, cutting no mean slice from his meagre pay, which should support his wife and increasing family. That is why his wife also has to rise at dawn and wash and iron for as many white "missus" as the week permits. She also knows something of the misdoings of the untended children at home in her enforced absence, but not all they do!

She would like to attend the church's week-night services too, as her next-door neighbour does, but the overcrowded train only brings her home well after service time. But on Sunday afternoon again there she stands, with one or two daughters, part of the long queue of females waiting for opening time at the township beer hall—then to refill more pots!

Again, did you know that official statistics show that today the white man is drinking more and more of the black man's brew and, as we have tried to show, the black man wants more of the white man's, but he finds that after drinking more he still feels hungry! Dear praying friend, how urgent and needful is your daily intercession for every earnest seed-sower of God's Word in Africa.

Following his conversion and baptism in water, Hendrik began to attend our regular Bible studies here and gave clear evidence that he was a diligent student of the Word, faithful in his testimony and Christian walk, as well as being well spoken of where he was employed.

After a few years of study and open-air ministry and in the local assembly he, with his keen young wife, expressed the desire to go out into the harvest field to sow the seed where the Lord might lead them. Some little time elapsed before this desire blossomed into happy reality, but eventually this fine young couple began their ministry in a Bantu reserve, some eighty miles from here.

As the days have passed people have been saved, baptised and received into fellowship. The children have been taught choruses in Tswana and English.

(*continued on page 522*)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editor: T. W. Walker.

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EDITORIAL

WITH much pleasure we express our most grateful thanks to James T. Bradley, who has now fully assumed office as Secretary-General. His work and ministry as editor have been greatly appreciated. Every sphere and opportunity in Christian work help in the development of usefulness for God and it has been gratifying to see the ever-widening outreach of Mr. Bradley's literary work through our magazine during his years as editor. His long experience in Elim as pastor, Principal of our college, Executive Council member and administrator will stand him and us in good stead as he understakes the new and demanding rôle to which our Conference elected him. We ask you to pray God's blessing upon our new Secretary-General. The assurance that his ministry with the pen will feature in our magazine from time to time is good news indeed.

We cannot let this opportunity pass without also wishing God's richest blessing upon Mr. Bradley's predecessor in office, H. W. Greenway. Though he has retired from the particular office our beloved brother will continue to be energetically involved in so many aspects of our work. His virile preaching has long been an outstanding feature and his writing both in articles and in longer works has been one of the great assets of our movement. We believe that in these ways and in many others we shall be blessed under God by our brother's ministry and we pray that God will specially anoint him for every task.

On August 3rd our Field Superintendent and Administrative Secretary, R. B. Chapman and J. C. Smyth, will be leaving to go to Africa on missionary business. Mr. Chapman, among many other things, is chairman of our Missionary Council. May God guide them and use them in a mighty way—and also Mr. Greenway and Mr. Bradley as they oversee their particular departments at our headquarters. It will be good to hear of our missionary work in several parts of Africa at first hand from our two delegates. Remember them in all their journeys and in all their very busy duties.

There are two aspects of the ministry of our magazine which we would underline—encouragement and evangelism. These are demanding days, at the same time challenging and yet, for some, discouraging. We are mindful of the outposts of the faith which exist as much when one is the sole Christian in a large factory as when a missionary takes up his pioneering task on a foreign soil. Young folk know the loneliness of being the only believer in a family. Pastors recognise the stand they sometimes must take among ministerial colleagues of other denominations who invite them to an inter-church fellowship, only for the Pentecostal to discover that he is a lone voice for Bible truth. There are so many ways in which we need to strengthen one another in the work. David encouraged himself in the Lord (1 Samuel 30:6) and we read "The people the men of Israel encouraged themselves" (Judges 20:22). Let us appreciate one another, strengthen, edify, cheer, lift one another in the faith and in the work.

It is our very earnest prayer that our family magazine will have a part to play in the wider ministry of encouragement. We will look at its evangelistic outreach next week.

Meanwhile, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

OPEN DAY AT ELIM BIBLE COLLEGE



Pastor and Mrs. G. Wesley Gilpin

THE day began with clouds hanging low and a threat of rain, but by 10 a.m. the sun was out, strong and clear, and the grounds of Elim Bible College, Grenehurst Park, oozed floral and woodland sweetness. The large marquee had been erected two days before, the seating installed, and finishing touches put to the amplifying and lighting. Saturday morning was spent in positioning floral decorations and in rehearsal.

The house and grounds, now ready to welcome the many friends, were already reverberating with the voices of relatives and sweethearts who had booked to spend the weekend at Capel. Students busied themselves setting up the bookstall, making sandwiches, positioning direction signs and, at a personal level, tidying rooms and ironing shirts and dresses.

By 2.30 p.m. everyone was in place to welcome guests. Students were positioned to direct car parking, while others stood at the ready to show friends round the college, of which they are rightly proud. On they came in cars and coaches, until at 3 p.m. the marquee was filled to capacity with another 200 sitting around to make up 700 in all, hushed and ready for the afternoon service. It was a relaxed occasion opened by a student with guitar leading choruses, followed by items from the "Contacts," descendants of the Dorking campaigners. The international nature of the occasion was evident in that there were easily a dozen nations represented in the programme. The college showed itself pre-eminently as a place where people worked and prayed to become more useful in the service of the Master.

The head student introduced his twenty-one fellow students due to graduate in a month's time. Tears mingled with hallelujahs as we shared their hopes and fears and gave thanks to God for what He had wrought. Almost all bore testimony to the benefit that had come from living with other people—corners rubbed off, opinions modified and greater love and understanding. Apart from the academic side here is something that just happens, under God, because facilities are available. It was a great service, broken up by items of music and testimony.

The interval came at 4.45 p.m. and the great crowd queued up at the two centres for "eats." There was a wide variety, supplemented by cold drinks and ice-cream in abundance. Little groups sat and ate and chatted on the grass and terraces all over the grounds. Ministers and wives of long standing and students of recent years assembled by invitation in the library and Principal's study, albeit a bit crowded, and the company and the fellowship were good.

At 6.30 p.m. we were all there again. The meeting went well with more people than ever closing in to listen. Synod member, T. W. Walker, led in happy fashion and the students' items were crowned by the ministry of Eric Dando, chairman of the Executive Council of Assemblies of God, who showed us that, in a miraculous fashion, we all went to make up "the family of a Man who had no family," "He shall see His seed," . . . and we all saw ourselves there, thanked God and took courage.

By 8.30 p.m. the great day was coming to an end. Some had another cup of tea and something to eat. Some were moving down the drive with flowers and plants purchased from the greenhouses, and all were happy and appreciative. Students turned back to tidy up and recap on the day's activities. Memories will live on until next year on June 5th. In the meantime we look forward to a return visit. The preacher on that occasion will be Major Len Moules.

STUDIES IN THE BOOK OF JOEL



by Pastor Charles J. E. Kingston

Chapter 3

THE DAY OF THE LORD

IN this last chapter of his prophecy Joel is transported into the day of the Lord. He is a prophet in the Old Testament sense. He is a seer; he has visions. In his visions he is transported into the future day of the Lord.

This day of the Lord is God's day; the day of vindication of His plans for this world. As the sabbath completed the six days of God's creative work, so the day of the Lord will complete Christ's redemptive work. It is the day the Church looks forward to with anticipation of the final victory of right against wrong.

(1) *The day of the Lord will be preceded by the return of the Jews from their captivities* (v. 1). Though God's ancient people have been in bondage very long, yet it is not everlasting. There is a day, there is a time, fixed by God for redeeming His ancient people from the power of their enemies. Under the Old Testament economy in the year of jubilee all slaves regained their freedom, debts were cancelled, lands sold for debt returned to their original owners. Did God command this solely for those ancient times or was it not rather a prophecy on a larger scale of His purposes for His people in the end times? Some Bible teachers would filch from Israel those ancient prophecies and see them fulfilled in the New Testament church—as if God could say one thing and mean another, as some politicians today do with their double-talk!

It is evident that this prophecy refers to Israel as a race. When we see Jews returning to their own land then we may expect the day of the Lord to come. For it is "in those days and in that time" when God brings them from captivity that the final events of this age begin to happen (v. 1). How near are we then to these momentous events?

(2) *The day of the Lord will mean the gathering of the nations for judgment* (v. 2). The nations are to be judged for scattering Israel among the nations and for partitioning their land. God is jealous for His people as though He Himself had been wronged. Note that He calls them "My people," "My heritage," their land is "My land," their silver and gold is "My silver and My gold" (v. 5). Silver and gold are nothing to God, He is not like a child to be delighted with these things, but "he that toucheth you toucheth the apple of His eye," He says (Zechariah 2:8). The persecution of God's people, both Jews and Christians, today is the crying sin of the age. That old serpent, the god of this world, is against the seed of the woman (Revelation 12:17), whether that seed be the natural seed of Israel or the spiritual seed of the Church. No wonder Christ warned us not to marvel that the world hates us—but let not Israel, nor the persecuted Christian, think that God has forgotten them, we are still "My heritage," God says (Joel 3:2).

The place of judgment is to be the valley of Jehoshaphat. Here, called afterwards the valley of Berachah, Jehoshaphat obtained a great victory over a triple alliance by the help of the Lord. In this valley the Jews considered the last judgment would take place and the faithful desired to be buried there in expectation of this event. But the name Jehoshaphat literally means "Jehovah has judged" and we may therefore interpret this place as the valley of God's judgment, wherever it may be.

The parable of the sheep and the goats (Matthew 25:31-46), as told by our Lord, seems to be an explanation of this final gathering of the nations. The criterion of judgment, Jesus said, will be how the nations have treated "My brethren." According to Zechariah 14:1-4 it is to Jerusalem the nations will be gathered and it is to the Mount of Olives that Christ returns to deliver them. So it may well be that the place of judgment will be in the valley of Jehoshaphat now known as the valley of Kidron.

(3) *The day of the Lord requires the gathering out of Christ's kingdom "all things that offend"* (Matthew 13:41). The tares are to be gathered out before the true grain can be gathered into the garner. God says He will gather them (Joel 3:2), though in Revelation 16:13-16 it is stated that it is "three unclean spirits like frogs" that persuade the nations

to battle against God and His people in "that great day of God Almighty." God makes the wrath of man to praise Him and the remainder of wrath He will restrain.

In verses 9-12 the Gentile nations are warned to prepare for Armageddon. Ploughshares must be turned into swords, a contrast between the kingdom of evil and the kingdom of God, when swords will be turned into ploughshares (Isaiah 2:4). Always when war ravages a country the fields are neglected and the land becomes wasted.

The nations are commanded to assemble for judgment (v. 11). It is not "come if you dare" but "you shall come, whether you will or no," for there is no escaping the just judgments of God.

(4) *The day of the Lord will bring God's "mighty ones" down from heaven to earth* (v. 11). When the nations bring their forces into battle God will bring His. The archangel's trumpet will sound the charge (1 Thessalonians 4:16), all the "mighty ones," that is the angels, will assemble, together with the "armies which were in heaven" (Matthew 25:31; Revelation 19:14) and led by our glorious Lord will sally forth to do battle against the confederation of nations attacking Israel. Speaking of this great event, Zechariah foretells that all nations will be gathered against Jerusalem to battle but that the Lord shall go forth and fight against those nations and His feet shall stand in that day upon the Mount of Olives, which will respond by an earthquake dividing it asunder (Zechariah 14:1-4).

(5) *The day of the Lord comes when evil is ripe for judgment* (v. 13). "Put ye in the sickle, for the

(*continued on page 522*)

LOOKING BACK on a never-to-be-forgotten conference

by H. W. Greenway



I HAVE been requested to write some impressions of our recent conference. As the public meetings have been well covered by other contributors to the ELIM EVANGEL I will touch mainly on the business sessions, except to add that the general consensus of opinion suggests that this was one of the most blessed conferences ever held. The fellowship, the preaching, and the spirit of the meetings all contributed to a wonderful week.

That we managed to get through a longer agenda than usual was partly due to the tolerance of the delegates and the easy rein with which the chairman held us in control. Our new President, W. R. Jones, has the happy knack of discarding irrelevancies with a touch of Welsh humour, yet bringing us to face the business on hand.

Among the more difficult items to negotiate was a proposal to discuss the possibility of affiliation with the Church of God of Cleveland, Tennessee. Wisely the conference decided to leave the matter for the Executive Council to set up a select committee to consider the desirability of such an approach and to make its recommendation to the 1971 conference. This next conference it was decided should be held from May 8th to 16th, 1971, at the same venue as this year, viz. Pontin's Blackpool Holiday Camp.

Among items we feel will be of great interest to all our members was the resolution sent to the then Prime Minister:

Having regard to the present trend in our country toward a lowering of the moral standards among our people and the use now made of the mass media by demoralising influences, it was proposed and adopted:

That this conference of the Elim Pentecostal Churches deplores the display and sale of pornographic literature and protests against the increasing violence, sex and obscene language brought into the homes of British citizens through radio and television in modern programmes.

This conference therefore calls upon Her Majesty's Prime Minister to promote every possible means to stem these demoralising influences among our people.

The reply received from No. 10 Downing Street is as follows:

Dear Mr. Jones,

The Prime Minister has asked me to thank you for conveying to him the terms of the resolution passed by the Elim Pentecostal Church at a meeting recently. The resolution is being brought to the attention of the department concerned.

Yours sincerely,

D. PRAGNELL.

Major changes at headquarters include the

appointment of J. T. Bradley to the office of Secretary-General and T. W. Walker to the editorial chair as Director of Publications, while the office of Music Director has now been discontinued. Mr. Bradley brings to the task he has now undertaken his wide experience in ministry and executive duties, and integrity of character that the new responsibility demands. We are assured that our members will bear him up in constant prayer. Mr. Walker's work in the publishing field has already fitted him for the important work on our official magazine. Douglas B. Gray will continue to wield the baton where Elim choirs make contributions at festivals and rallies, indeed, he continues as minister without portfolio!

A recommendation of the Salary Committee to bring ministers' salaries into line with the general level of stipends throughout the country was adopted, notification of these increases has been sent to church treasurers. Touching finance it was gratifying to note the strength of Elim's balance sheet.

Among items left for the Executive Council to deal with in appointing committees were the choice of a study group to consider the doctrine of the Church, a select committee to reconsider the resolutions of previous conferences on the question of the remarriage of divorced persons, in addition to consideration of the publication of scripture portions for daily readings and a further look at presbytery boundaries.

A proposal of the Executive Council following requests from a number of ministers to set aside March 1971 as a special month of prayer during which specific requests for prayer will be brought to the attention of Elim churches was adopted.

There were the usual withdrawals of resolutions, some were defeated, and at some the brethren shied away and passed to the next business. It will be looked upon no doubt as a generous gesture that in order to help with the finances of the ELIM EVANGEL the ministers decided to pay for their own copies, thus forfeiting a privilege they have enjoyed from the earliest days of the movement.

A final word is apposite in pointing to the election of A. A. Biddle as the Elim Vice-President. Our brother has rendered successful service to the cause of Elim by his devotion and untiring labours, and he becomes a worthy successor to those who have already held this office. We know he will bring to the task a great enthusiasm.

We recognise that all our rearrangements of rules and regulations must be directed to the spiritual progress of our work, otherwise we are wasting valuable time. The Bible must be the basis of all our endeavour for God; we must not lose the vision of evangelism in a fog of transient details. Our objectives must be clear.

THE DAY OF THE LORD (*continued*)

harvest is ripe." S. D. Gordon, writing on what determines our Lord's return, shows that no date can be fixed, but that His return will be when the harvest is ripe. The time of Christ's coming is as certainly fixed as a harvest is fixed; it will come when things are ripe for it. In Revelation 14:14-20 there are two harvests mentioned, the harvest of the saints and of the ungodly. There is a ripening process in both the good and the evil. As harvest commences with a germinating seed, so moral character is a growing thing. Signs of ripening in evil men is their habit of sinning wilfully with a growing insensibility to the truths of God, which alone can awaken the mind to see its need. Thus we see this generation is quickly ripening for judgment, and unless God visits us with a mighty move of His Spirit in revival judgment will surely fall upon us.

But God delays judgment until the cup of iniquity is full (Genesis 15:13-16). Abraham is told that his descendants will have to wait 400 years before they can take over Canaan as their land because the Canaanites were not yet ripe for judgment. Though the end is foreseen yet God withholds His judgment until the sinner is ripe for it. We may discern signs of ripening in good men too. It is shown in a deepening sense of personal unworthiness in God's sight and an increasing simplicity of trust in the person and work of our Lord Jesus Christ. When this is seen in a group of Christians then we may expect God to grant the harvest of revival in the outpouring of His Spirit.

REPORT FROM SOUTH AFRICA (*continued*)

Brother and sister Mosweu enjoy the respect of the leaders of the local community there at Voglestruispan, near Warmbaths, as well as that of the people. The areas around are regularly visited by Hendrik as he ministers the Word, and churches are increasing in number.

At present Hendrik conducts the services for the local assembly in the nearby school building by permission of the helpful and interested Bantu principal, and the room was packed when we last visited there recently.

But Hendrik and fellow elders are most anxious to set about building their own little church there right among the people. The headmen have already given their written permission. This has been sent, with my written application for an excellent and large site already set out in the centre of the village, for approval by the district chief. His approval must then be confirmed by the district commissioner, and so on!

We have not much money with which to build, but God knows the need. One day soon I trust to have the pleasure of sending you a picture of the church that Mosweu and his assembly built. To God be all the glory!

WILLIAM H. FRANCIS.



Margaret M. Ladlow's page

NEGLECTED RESOURCES

DO you know anything about vitamin "C"? Of course you do; from our schooldays onwards by hygiene lessons, health talks on the radio, articles in magazines and by advertising slogans concerning fresh fruit and juices we all "get the message" that vitamin "C" is vital to health. When our children are born we take care to give them a regular supply of orange juice or rose-hip syrup as part of their daily diet. How fortunate we are in knowing this requirement for our well-being. Since coming to Ghana I have been amazed at the disregard of this fundamental law of health in many instances. I have yet to meet a Ghanaian who will eat a grapefruit and yet they grow in profusion and we can help ourselves to as many as we can carry when we visit a nearby village. They fall to the ground and are left to rot, unless used to scour cooking pots! Similarly with fat juicy lemons and limes, their sole use is for cleaning purposes. When I think of the price of grapefruit in Britain and the many bottles of P.L.J. which are consumed I wish I could start an export business!

The other day in Accra I was told by a European business executive how surprised he was when offering his chauffeur, a man in his thirties, an orange, the man confessed he could never remember having tasted an orange in the whole of his life! Recently I have observed the sad result of the deficiency of vitamin "C" in someone who was rushed into hospital in serve pain. The doctors diagnosed scurvy and ordered a diet of fresh citrus fruit. The patient had intense pains in the joints, a flesh wound that was exceptionally slow to heal, muscular weakness and inflammation of the gums. How amazing to think that in a country where oranges are cheap and plentiful this disease persists. We may consider ourselves superior in matters of health and the need for an adequate intake of vitamins but sometimes in spiritual matters we are not so knowledgeable or so careful about what we consume.

I have met ailing Christians whose diet is at fault and who have never availed themselves of the free resources and spiritual food promised by God. At conversion we were invited to "Taste and see that the Lord is good" (Psalm 34:8), but since that wonderful day some believers have lost their spiritual appetite for the right food and thus are weak and sick in spirit. Others do not stretch out the hand of faith and take the blessings and the grace which the Lord has promised. They are surrounded by all the necessary resources to maintain spiritual life and yet neglect them. As James bluntly puts it "Ye have not because ye ask not" (James 4:2). Jesus told His disciples that our Father will give good things to us, Paul writes of the living God which gives us all things richly to enjoy, so the supply is certainly there, for the asking and the taking. We can taste the good Word of God every day and as Peter affirms we can taste that the Lord is gracious. Are you consuming the correct proportions of the bread of life, the promises of God, the grace available for every trusting child of God? We may pity our West African people for their lack of knowledge in dietary matters but do we ever think of the appalling spiritual condition of our nation? In a land where the Bible has been freely available for centuries there is a widespread ignorance of its contents and its power and a great neglect of its teaching. While desiring to educate our less fortunate African brethren let us redouble our efforts to enlighten our own people and save them from the spiritual and moral corruption so evident in our land resulting from this sad neglect.

THOUGHT FOR THE WEEK. The scriptures teach us the best way of living, the noblest way of suffering and the most comfortable way of dying.

—FLAVEL.

MINISTER, MEMBER, OR CHURCH, ARE YOU PRAYING FOR

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ITINERARIES

The President:
July 20—August 18, Guyana.

London Crusader Choir:
August 2, Eastbourne; 16, Worthing; 23, Brighton.

Miss O. M. Jarvis:
August 2, 3, Torquay and Paignton; 4, 5, Exeter; 6, 7. Plymouth; 8, 9, Newquay; 11, Penzance; 12, Falmouth; 13, Redruth.

BIRTHS

HAGENS. On May 22nd, to Sandra and Eric Hagens, a son, Stephen Eric, a brother for Nicola. In fellowship at the Southampton Elim Pentecostal Church.

RICKETTS. Simon Timothy Ricketts, fourth son of Pastor and Mrs. J. D. Ricketts, of Holyhead, at Gors Hospital on July 1st.

O'BRIEN. On July 4th, to Patrick and Christine O'Brien, God's precious gift of a son, Norman Patrick.

ENGAGEMENTS

CLARKE—TINNION. Mr. and Mrs. S. Clarke, of Wickersley, Rotherham, and Mr. and Mrs. W. Tinnion, of Hensingham, Whitehaven, announce with much happiness the engagement of their son, Anthony Trevor, and daughter, Ruth Marilyn. C.2145

NICHOLSON—HALL. Pastor and Mrs. John Nicholson are pleased to announce the engagement of their elder son, Stephen, to Sandra, eldest daughter of Mr. and Mrs. T. A. Hall. C.2144

MARRIAGES

DUKE—STANNARD. On June 20th, at Elim Pentecostal Church, Plymouth, Peter Duke was married to Hazel Stannard, both belong to Elim Church.

HARRADINE—BROWN. On July 11th, at Elim Pentecostal Church, Banbury, Tony Harradine to Eunice Brown. Officiating ministers: A. Cowlen and B. Hartwell, of Assemblies of God, Canada.

HAMMOND—SLIEKER. On June 20th, at Elim Pentecostal Church, Ilford, Paul Hammond to Jennifer Tonia Slieker. Officiating minister: James F. Hardman.

POVEY—HARVEY. On Saturday, June 27th, at Springbourne Elim Pentecostal Church, Bournemouth, Malcolm Leslie Povey to Shirley Grace Harvey (both Elim Crusaders). Officiating minister: J. Osman.

WITH CHRIST

CARTER, Edna, of Chelmsford, on June 16th, aged 67 years. One-time worker with the Russian and Eastern European Mission. Funeral service at Chelmsford and interment at Grays. Officiating minister at funeral: J. A. Wright.

HOLMES. On June 29th, Mrs. May Holmes, beloved wife of Walter and mother of Pastor David Holmes, member of Elim Pentecostal Church, Sheffield, from its inception. "In heavenly love abiding." Officiating minister at funeral: Arthur V. Gorton.

OSBORNE. On June 28th the Lord called Reginald Osborne from his suffering and his loved ones, wife Violet and children, Maureen, Michael and Roger. Pianist at the Southampton Elim Pentecostal Church and until recently choirmaster. Officiating minister at funeral: J. Craig Kennedy assisted by the minister of the Ryde church, Ian Hall.

WHITEHURST. On July 1st, Henrietta Simpson Muir Whitehurst, aged 60, of Winton. Officiating minister at funeral: George Backhouse. "With Christ—far better."



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August 2nd	EASTBOURNE
August 16th	WORTHING
August 23rd	*BRIGHTON
October 17th	DORKING
December 17th	CROYDON (Fairfield Halls)

1971

January 24th	EALING (choir's forty-second anniversary)
February 27th	WIMBLEDON (Town Hall)
March 27th	EASTBOURNE (the Congress Theatre)
Easter Monday, April 12th	ROYAL ALBERT HALL
April 17th	ROYAL ALBERT HALL
April 24th to May 1st	HOLY LAND TOUR

* Morning service broadcast on B.B.C. Radio Brighton

For full details write to the secretary, London Crusader Choir, 15 Rodenhurst Road, London, S.W.4.

D.2147

COMING EVENTS

ABERDEEN. Elim Pentecostal Church, Marischal Street. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors to Aberdeen warmly welcome.

BIRMINGHAM, Kingstanding. August 23-26. Elim Pentecostal Church, Warren Road. Visit of Rev. Jesse Williams, of U.S.A., pioneer of the Elim Pentecostal Churches in Rhodesia. Sunday at 11 and 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

EASTBOURNE. August 2. Elim Pentecostal Church, Hartfield Road. Visit of the London Crusader Choir at 6.30. Preacher: John Lancaster. At 2.30 in the Salvation Army Citadel, Langney Road: London Crusader Choir. Preacher: General Frederick Coutts.

EAST HAM. Elim Pentecostal Church, Central Park Road. Men's brotherhood meeting, August 7th. All men welcome. Speaker: Romany Rye, evangelist to the gipsies. At 8.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

RYDE, Isle of Wight. August 1, 2. Town Hall, Ryde. Elim camp weekend. 7 p.m. Saturday united Pentecostal rally. Sunday 6.30 revival rally and 8.15 Billy Graham film, "Hi: Land." Conducted by the Elim campers.

SALISBURY. August 23. Elim Pentecostal Church, Milford Street. Visit of former minister James F. Hardman (Ilford) at 11 and 6.30. August 30. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 23 and 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. August 15-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer holiday Bible club conducted by Uncle Bob in minor hall, daily 9.30 to 4.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WORCESTER. August 1. Elim Pentecostal Church, Lowesmoor. Presbytery rally at 7. Visit of F. Lavender and Gloucester Church Choir.

REDEMPTION (*continued*)

moment. There was a difficulty. Suppose a man became a slave, and somebody wanted to buy his freedom. The trouble was he would then owe his redeemer money and therefore would still technically be bound. This situation occurred, not only in Israel but in the heathen world. A bought slave was still a slave, of course.

However, it was possible to pay the money for the slave on behalf of one of the gods, so that the slave became the god's slave, which in effect and in law meant he was free. He was "redeemed to his god." Which is what Christ did—He was the Redeemer, who offered Himself without spot to God, and so He "redeemed us to God"—bringing us total freedom. "He whom the Son sets free is free indeed," for we "were not redeemed by silver and gold but by the precious blood of Christ."

Many lovely facets of Divine redemption are suggested in the Bible idyll of Ruth. A widow, she had come back to possess her late husband's land—which apparently had been taken over, probably for debt. In Israel the absolute "fee simple" of any land was inalienable, being vested in one family. It could always be repossessed for a proper money payment by one of the family. However, the man who claimed the family right to repossess the land of Ruth's dead husband would have to take Ruth over too. In fact the next of kin renounced his privilege when he knew Ruth was part of the acquisition —she was a foreigner and he didn't chance his luck. This left it open for somebody else, and Boaz, the one man who knew Ruth, wanted her—and would redeem the land to get her. So Boaz took over Ruth and her property, which meant Ruth and her debts. Boaz redeemed Ruth as a "kinsman-redeemer" *to himself,* and was responsible for all her indebtedness. She, Ruth, married her redeemer. This was redemption by personal relationship.

That is why Paul links redemption with "the adoption of sons," in his Galatian letter, as does Peter who ties it with "being born again." He takes us over, as Boaz took Ruth over, but in our case as adopted sons. We really owe Him everything, but since we are sons, we owe nothing, for He has performed His duty as our kinsman redeemer.

If you don't want to belong to God, you'll have to pay for your own sins. This is a family affair. "Ye must be born again." By faith you receive God as your Father, and He sponges out everything on the accounts to be opened at the judgment day.

There is no such thing as mere forgiveness, all on its own. Forgiveness comes one way only—to us as sons of God. Without personal relationship through Jesus with the Father you have no rights or hopes of redemption.

As surely as Boaz loved Ruth, so Christ loved us, and gave Himself for us. He gave Himself *for* us on the cross, as the Lamb of God, so that He might give Himself *to* us today. "The marriage of the Lamb is come and the bride hath made herself ready."

If you are aware of no relationship with God, it is time to make yourself ready—so that you can share the greatest joy in all creation with all of earth and heaven vibrating to the central truth of existence, "Worthy is the Lamb that was slain, who hath redeemed us unto God by His blood." Or are you going to be out of it? The eternal symphony will begin soon, and the Conductor has already mounted the rostrum.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, August 3rd — Exodus 32:1-14

" They have turned aside quickly out of the way . . ." (v. 8).

What a terrible lapse so soon after their solemn covenant with God to be obedient to all that God had said to them. They had not moved on from the place where God had spoken to them out of the midst of the fire, saying " Thou shalt not make to thyself any graven image." Who would have thought that Aaron, chosen by God as Moses' mouthpiece, could have become involved in this great sin? It is plain that the law is no more able to sanctify than it is to justify; by the law is the knowledge of sin, but not the cure of it. " They made a calf in Horeb " (Psalm 106:19), the very place where the law was given. How different it was with those who received the gospel; they immediately turned from idols (1 Thessalonians 1:9). See the compassionate intercession of Moses (vv. 11-13) and the result (v. 14).

Tuesday, August 4th — Exodus 32:15-35

" Who is on the Lord's side? let him come unto me " (v. 26).

The idolaters had set up their standard—the golden calf. Now Moses sets up his. He does not proclaim as Jehu did, " Who is on my side?" (2 Kings 9:32), but " Who is on the Lord's side?" That God repented of the evil that He thought to do to them (v. 14) does not rule out the necessity of their repentance of evil they had committed. It would seem that 3,000 remained in rebellion, but God destroyed them in judgment (v. 28). Moses pleaded for them again (v. 32), but God made it known that every man would suffer the penalty of his own sin. God is gracious to forgive, but let us remember Romans 6:1, 2, " Shall we continue in sin, that grace may abound? God forbid, how shall we that are dead to sin, live any longer therein?"

Wednesday, August 5th — Exodus 33:1-11

" Depart, and go up hence, thou and the people . . . unto the land which I sware unto Abraham " (v. 1).

Though God does not go back on His promise, His displeasure against them continues. God would have brought them under the yoke of His law, and into the bond of His covenant, but they were too self-willed to fulfil the conditions.

Those whom God pardons must be made to know what their sin deserves. He promises, " I will send an angel before thee " (v. 2); He gives protection lest they be consumed; but they were not **to feel** His presence. Though sin does not rob a believer of heaven, it will rob him of the divine presence here.

Thursday, August 6th — Exodus 33:12-23

" I beseech Thee, show me Thy glory " (v. 18).

How persevering Moses was with God until he had the promise of His presence! Having found grace in God's sight, he further prays " show me Thy glory." Moses had been on the mount in intimate communion with God, yet he desires further acquaintance with Him. Moses had just passed through a very difficult time, not of his making, and he needed assurance. God would have us walk by faith not by sight; Moses' perseverance was rewarded. Jesus said, " Whatsoever ye shall ask in prayer, believing, ye shall receive " (Matthew 21:22).

Friday, August 7th — Exodus 34:1-17

In these verses the tables of stone are renewed. Moses experiences the glory he had sought and obtains the assurance of God's presence, and receives another warning for Israel against falling into the former temptations. No compromise was to be made with the Canaanites; their altars were to be destroyed, their images broken, and their groves cut down. Compromise with the world is as abhorrent to God now as it was then. " Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." " Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you " (2 Corinthians 6:17).

Saturday, August 8th — Exodus 34:18-35

" Moses came down from the presence of the Lord greatly enriched " (v. 29).

He brought in his hands the two tables of the law, written with the finger of God. He came down also adorned with the beauty of God, for " the skin of his face shone." This time he heard the same things in the mount as he had heard before, but he saw more of the glory of God, by which, having with open face beheld, he was in some measure " changed into the same image, from glory to glory " (2 Corinthians 3:18). On the previous occasion Moses had come down from the mountain to frown upon and chastise Israel's idolaters; now he comes with the glory of God, and with tidings of peace and reconciliation; then he came with a rod, now he comes with the spirit of meekness. Great enrichment awaits all who spend time in God's presence.

Sunday, August 9th — Exodus 35:20-29

" And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering . . ." (v. 21).

It would appear that some did not contribute to the work of the Tabernacle; they loved their gold better than their God, and would not part with it for His service. It seems those who did bring came immediately. They went from the presence of Moses, where the requirements had been put to them, to gather up and bring right back that which their heart willingly offered. Those who desire time to consider are in danger that their zeal will be cooled off by delays. What duty God convinces us of, and calls us to, we should set about speedily. No season is more convenient than the present. The greatest joy is theirs who commence giving at the first heart warming.

SAVONAROLA *(continued)*

cated. He then attacked papal infallibility and said, " Alexander is not a pope; he is not even a Christian!" He was arrested, tried, strangled, and then burnt at the stake in 1498.

Luther, the great reformer, paid him the following tribute: " This man was put to death solely for having desired that someone should come and purify the slough of Rome. It was the Antichrist's hope that all remembrance of this great man would perish under a load of malediction; but thou seest that it still lives and that his memory is blessed. Jesus Christ proclaims him a saint through our lips, even though pope and papist should burst with rage. What if some theological mud be found still sticking to his feet? Who could be altogether free of it in those days? Thou wilt likewise see his distrust and despair of his own strength, and a pure image of faith and hope in God's mercy. Neither in the strength of his vows, nor the rule of his order, neither in his priestly robe, in masses, nor in works did he rest his hope, but solely in the gospel, in faith and righteousness."

HEROES OF THE CHRISTIAN CHURCH

SAVONAROLA

by DAVID S. WILLIAMS
PASTOR OF BISHOP AUCKLAND ELIM PENTECOSTAL CHURCH

SAVONAROLA was born in Ferrara in 1452. As a boy he used to read the Word of God, which he committed to memory. He also read the works of Thomas Aquinas.

Each city in his native country was governed by a duke, and so became known as city states. Duke Borse ruled in Savonarola's state. The duke lived a gay life on the surface, but underneath he was a tyrant. He would torture people just for laughs.

Living in Italy meant that Savonarola was living in the headquarters of papal power. He lived during the reigns of Innocent VIII and Alexander VI. When they came to power the people of Italy were greatly dismayed. Immorality was rampant and there were many unscrupulous dealings. Savonarola had to grow up in this environment.

In 1475, at the age of twenty-three, he left home and entered a monastery at Bologna. He was something of a mystic. He stayed there for seven years and lived a monastic life like Luther. He took his studies seriously. It was then that the Word of God gripped his soul and he was perturbed as he saw the corruption in the church in Italy. He wrote the poem, " The virgin Church bruised."

In 1484 he went to Florence for five years. He helped in St. Mark's convent and was very impressed with the wonderful architecture and scenery, but was dismayed by the corruption he saw.

Savonarola was asked to preach, but he failed because another monk, who was very eloquent, received all the support. He then attended a conference of clergy at Brealier to discuss discipline. He lambasted the clergy over their immorality and left them in sheer amazement. From that moment his ministry came alive and he went everywhere preaching with power. His message was that God would bring a scourge on Italy.

Ministry in Florence

He returned to Florence and was asked to preach again. St. Mark's was packed to the door as he preached a message of judgment. He preached against Lorenzo de Wedici, the reigning duke. Lorenzo had a dual personality; he was brilliant, intellectual, clever and gifted, but on the other hand he was dishonest and had no regard for other people. He issued oppressive laws and had many offenders executed. Savonarola called him " The Tyrant " and refused to pay him homage. Lorenzo warned him to be careful of what he said in the pulpit, to which Savonarola replied, " Repent of your sins. I will not be banished. You will go first."

On his dying bed Lorenzo wanted to confess his sins and sent for Savonarola. He told him three things, " You must have a faith and trust in God. You must return all your ill-gotten wealth—charge your sons to do it—and you must grant liberty to all the people of Florence." Lorenzo turned him down and Savonarola walked out.

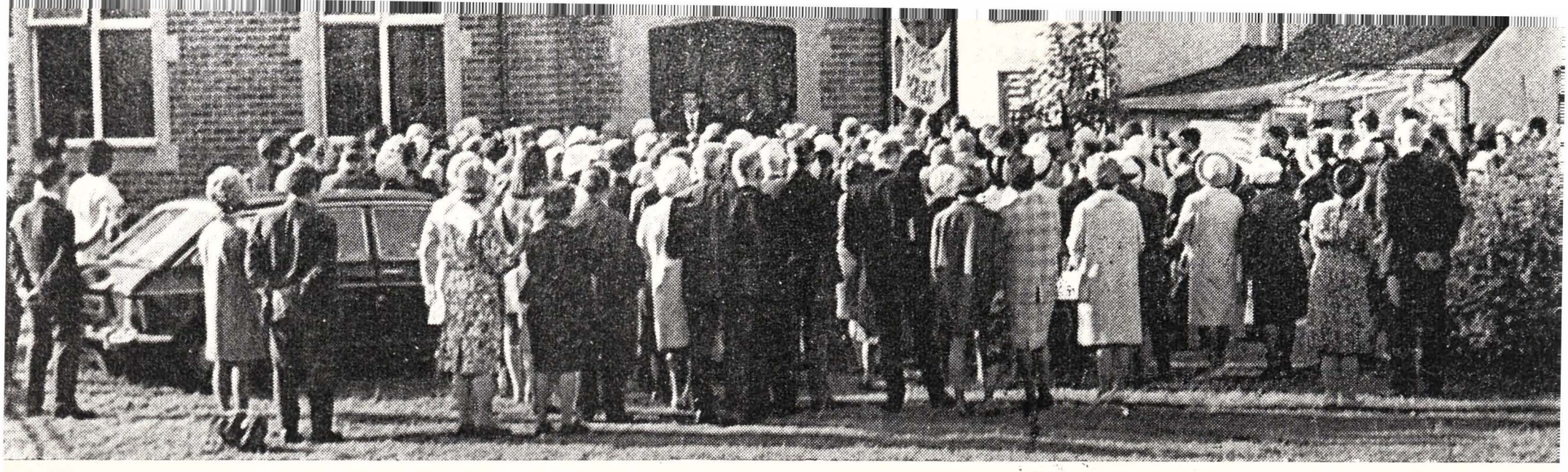
Final years

When Charles VIII of France invaded Italy, Savonarola accepted the leadership of Florence provided there was fear of God, general welfare and a new form of government. Within a year the city was revolutionised without bloodshed.

He was still faithful in his preaching and continued to tell the priests to repent and turn to God. He was offered the red hat of a cardinal by Alexander, to which he replied, " All I want is the red hat of a martyr's crown!" He was excommuni-

(*continued on previous page*)

NATIONAL YOUTH RALLY — SATURDAY, September 26th
3.30—TRAFALGAR SQUARE. 6.30—WESTMINSTER CENTRAL HALL
TESTIMONIES — YOUTH GROUPS — EVANGELISM



Tent Crusade and opening of church at Dundonald

Report by W. H. HOLOHAN

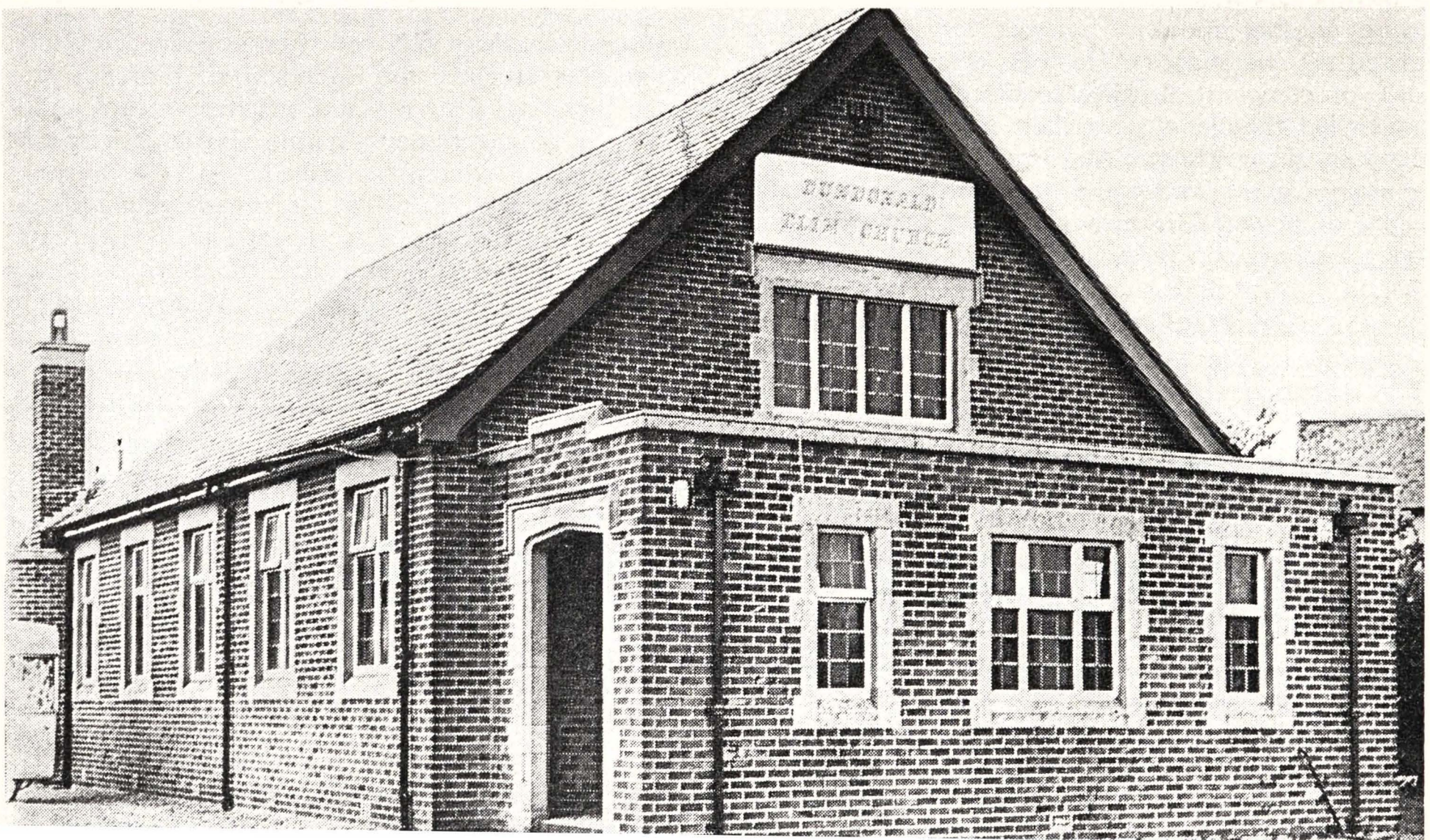
PROJECT 1970 sponsored by the Irish Elim Evangelistic Committee is well under way in Northern Ireland with efforts in Dundonald and Coleraine and further projects in view for Richill and Maghera. May 30th saw the launching of the Dundonald tent crusade conducted by Pastor David Ayling and his team. From the outset attendances were excellent and during the crusade a goodly number professed to seek the Lord. Pastor D. Provan convened the services assisted by Wesley Black (organ), Brian Geary (piano) and Ken Maxwell (soloist). Other vocal groups took part and Pastors A. Wilson (Irish Superintendent) and D. Provan shared in the ministry of the gospel. Bible prophecy and divine healing formed important parts of Pastor Ayling's able preaching of the Word of God.

Some testified to experiencing God's healing power. One young man, while driving near the tent, was so convicted that he went into the service and got saved. One woman who has attended Elim all her life and who even visited the Royal Albert Hall Easter meetings this year came to the tent and got saved. Another woman, seeing the crusade advertised in the Belfast press, sent for Pastor Ayling who led her to Christ at home.

A really attractive church building (formerly Methodist) situated on the tent site was officially opened as a new Elim Pentecostal Church by our Irish Superintendent. Pastor D. Provan again convened the official opening proceedings and Pastors John Smyth and Alexander Tee from Headquarters ministered the Word. Soloists were Mr. T. Davis (Wales) and the newly appointed minister, Pastor T. Burns from Scotland.

At this official opening it was a case of standing room only as many gathered from other Irish churches to share in this joyous event. The first Sunday services saw an attendance of thirty-five in the morning and forty in the evening. About eighty attended an after-church rally.

We would earnestly solicit your fervent prayers for the Dundonald Elim Pentecostal Church situated in a vastly growing housing area midway between Newtownards and Belfast.



THE ELIM EVANGEL

Vol. LI No. 32 August 8th, 1970 9d

From the President's pen . . .

LINES, LADS AND LASSIES

IT was my first official Executive Council meeting. The agenda was long, very long. There were items of importance to our churches and to our men. I found myself saying, "Brethren, the next item is number thirty-seven, STATISTICS! In a matter of seconds I was gazing at the graph I held in my hand. There were lines and lines and lines. It was thrilling to note that, in their own way, they told an encouraging story of increase throughout the whole of our Elim work. But I must confess that, although they brought encouragement, I found it hard to enthuse. *They were only lines on a graph.*

Had there existed among the earliest group of Christian disciples a man with a keen mathematical mind, he might have desired to demonstrate the progress of the cause. His graph would have begun with a line raised very little above the base, for in its beginning the ministry of Jesus made no appreciable stir among the people. For at least six months of His three years' ministry Jesus worked with a small group. Then as His fame grew, the line would have risen until it almost touched the top of the page.

Perhaps the peak would be when the multitudes desired to take Jesus by force and make Him king despite His protests. Or perhaps the peak would be reached when one of the disciples, with commendable exuberance, cried before the Master: "All men seek for Thee"!

But the line on the graph would drop down, down, down. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The multitudes went back to the farm, the market, the tending of sheep and the sowing of wheat. The multitude became a group. The great congregation dwindled to a mere handful. The line on the graph would fall to where it indicated that only the disciples were loyal and faithful. But in the souls of this small group had been lighted an eternal torch which no human wind could extinguish. In the hearts of these men had been born a concept of truth which no combined Hebrew-Roman force could slay.

The movement did not die! Its Founder was nailed to a cross; its frightened devotees hid themselves in dark corners for a time; but, if the graph-maker had been on the job he would have needed more sheets with higher lines, for these eleven men began a steady march of triumph!

It is possible that as we look around at today's fearful conditions there comes to us a tinge of disappointment, but the Church of Jesus can never die! Although we are living in a day when the people have gone after strange gods, or no gods, the line on our graph will rise, for the Master said, "I will build My church and the gates of hell shall not prevail against it"! Because it is *His* church it cannot be bombed out of existence by a blast from hell nor be pushed aside by satanic manipulation.

Here is the exciting fact. The lines on the graph,

(*continued on page 541*)

"LIVING CHRIST"

Galatians 2:20

Conference message given by

Mrs. Eileen Glass

ELIM PENTECOSTAL CHURCH, CHORLTON, MANCHESTER,

at the Sisterhood rally.

THE question of who we are, and why we are caught up in an arrangement so divine as the new creation takes on a deeper meaning as Christ makes Himself known to us as our Saviour. As new creatures we are fitted for the finest and highest that heaven can afford, for Christ paid a tremendous price to make this possible. It is beyond our understanding that this wonderful Christ, who understands us so perfectly, can take us and cleanse us, and fill us with His own powerful and beautiful life.

He has bought us with His own precious blood, and has given us His life, in that, "I live, yet not I, but Christ liveth in me." For Christ to dwell in us we must be dead to self. "Christ liveth in me!" Hallelujah! How our hearts thrill at this wondrous truth, for as this is so then His constant presence is assured. To know that He is with us, and in us, means that circumstances around us cease to give us undue concern. Amid the restless, rushing world, with all the cares and anxieties that each day would bring, this is our strength and stay: He is with us, for He reigns in our hearts.

An evangelist, visiting one of our largest cities, remarked on the beautiful surroundings and the fact that he had not seen a poor district since his arrival. The local pastor told him that one of the choicest Christians he had ever known lived the poorest part of the town, and he took the evangelist to visit her. They walked the back alleys, and up the dark stairs in a dreary house, and eventually came to the door of this lady's room. Inside the room was so different from the outside, though it still spoke of poverty and loneliness in the natural sense; but everywhere was neat and clean. The evangelist, after being introduced to her, said: "My dear sister, they tell me that the Lord Jesus visits your home." The old lady replied, "Nay laddie, you're wrong, Jesus doesn't visit here, this is where He stays."

He abides, hallelujah! How different a home is when He lives there. Mothers and homemakers, it is our responsibility to see that the Lord is present in our home. How different life is when He dwells within. He comes into our lives to correct and create by His radiant presence; He sets new objectives before us, for He cleanses our desires, and adjusts them, until we can say with the psalmist, "Lord, all my desire is before Thee." This is what God wants of us: a heart that is set on fire and illuminated by this divine fellowship.

There is a holy desire, a divine discontent, a heavenly restlessness for more of Christ, to know Him better. In Philippians the apostle Paul says. "That I may know Him, and the power of His resurrection, and the fellowship of His suffering." The Living New Testament reads like this, "Now I have given up everything else, I have found it the only way really to know Christ and to experience the mighty power that brought him back to life, and to find out what it means to suffer and to die with Him."

Only when we know Him like this can we really know the truth of the text, "I live, yet not I, but Christ liveth in me." Nothing of self, all by His grace. Knowing Christ only comes through fellowship and communion. We can sing, "For He walks with me, and He talks with me," hallelujah. Hearing His voice, and the joy of His presence are truly great. Oh, marvellous and wonderful Christ, for we adore Him and love Him, and we are changed as we behold Him; all our soul's desire is found in Him, and our deepest longing should be to show forth His beauty. The hymn writer says,

"I do not ask for wealth or fame
Oh Lord, Who lovest me;
Oh make my life a living flame,
I would be more like Thee."

Teach me to be like Thee, Lord;
Teach me to be like Thee:
This is the earnest desire of my heart,
That I may be like Thee."

So then, as Christ dwells within us, and our desire is before Him, we shall love as He loves. As He said, "Love one another, as I have loved you" We shall give as He gives, for He gave Himself for us.

The pastor's wife was preparing breakfast one morning. "Go ond tell daddy that breakfast is ready," she told her two little girls. Off they ran.

and the eldest jumped on daddy's knee and flung her arms round his neck, and the younger girl found a place on the other knee. "I've got all there is of daddy today," said the older one. The little one replied, "You may have got all there is of daddy, but daddy's got all there is of me." This is the secret; when Christ and I have all there is of each other; our time, talents, loving, giving; our will must be surrendered to His will.

"Take my will and make it Thine,
It shall be no longer mine;
Take my heart it is Thine own,
It shall be Thy royal throne."

Our mind, our thinking must be also His, for Paul writing to the Philippians said, "Let this mind be in you, which was also in Christ Jesus." He was willing to humble himself, to take upon Himself the form of a servant, to be obedient unto the death of the cross; because of this God hath highly exalted Him. "I live, yet not I, but Christ." We have thought about what the indwelling Christ means to us personally, but in closing, for a moment, consider what Christ in us means to others. Can the world see Christ in us?

Many decades ago there hung in a Russian palace more than 850 portraits of beautiful young women. They were all painted for the Empress Catherine II. The artist she employed had made a journey through the fifty provinces of the realm to find his models. In endeavouring to please his royal patron, the painter Rotari struck upon the idea of making every picture a half-concealed compliment to the empress. He thus became famous because of what he did to flatter an earthly ruler. There is a spiritual truth in this story worth discerning. It must have been devotion like this, only on a higher and more worthy plane that Paul exhibited when he sought to conform his life to the image of God's Son. As a result, the world saw Christ in the person of the apostle. Every grace he possessed was a reflection of the beauty of the Saviour. The secret of this Christlikeness was that Paul had died to self and was "filled with all the fulness of God." Christ was living His life through him.

Are you daily dying to self? Can others see Jesus in you?

They say that once a piece of common clay
Such fragrance breathed, as from a garden blows;
"My secret is but this," they heard it say,
"I have been near the rose."

And there are those who bear with them the power—
With thoughts of Christ men's hearts to stir;
For, having knelt to kiss His garment's hem,
Their garments smell of myrrh.

So grant, I pray Thee, Lord, that by Thy grace,
The fragrance of Thy life may dwell in me;
That as I move about from place to place,
Men's hearts may turn to Thee.

CHURCH REPORTS

SOUTHAMPTON **Pastor: J. Craig Kennedy**

In March we reported that due to poor health our choirmaster and pianist, Reg Osborne, had to relinquish the positions which he so faithfully undertook for nine years.

A year or so before taking on the choir the Lord healed Reg from a very serious illness and we were so thankful to the Lord for giving him and his gifted service to us for those extra years.

We had hoped and prayed that the Lord would again heal our brother, but on going to the Isle of Wight for a holiday he sustained a further serious attack which led to his going into hospital and there, after two weeks of great suffering and discomfort, the Lord called him home.

The Lord knew the best way to undertake for him and we were so glad to hear that to the end he had a strong faith and was ready and waiting to to meet his Lord. He used the talents the Lord had given him devotedly and unsparingly. We are certain that the Lord's "Well done, good and faithful servant!" will be his reward.

Our love and sympathy go to his dear wife and family. We know that the Lord will be to them all they need at this time.

R. O. H. WHITE.

LOWESTOFT **Pastor: J. Harrison**

The youth of our church were very much in action as they testified, sang and preached during our recent youth weekend.

Thursday and Friday evenings were given to practice and preparation and the minor hall was decorated for use as a coffee bar.

The Crusader choir opened the special weekend with a lively rendering of "Christ shall lead us in the time of youth." Mr. Clifford Reid convened the service, a feature of which was a panel of young people representing all the youth departments of the church, who answered on-the-spot questions put to them by the congregation. Immediately after this service the young people were seen to be hurriedly making their way to the main street of the town to contact other young people and bring them along to the coffee bar. Our minister directed the proceedings there. A mixture of records, testimonies, singing and a final epilogue by Mr. David Halliday

made the venture a success. Many outsiders were brought in and witnessed to and the young people were thrilled to serve the Lord in this way.

The Sunday evening service, convened by Mrs. Halliday, was a great blessing to all present. Items included an effective Bible reading dialogue by the Junior Crusaders on the trial and death of Jesus, duets by Anne Tuttle and Jeff Cunningham and Marion and Stella Godwin, and singing by the Crusader choir. Three short addresses by Mrs. Ruth Harrison, Miss Marion Godwin and Mr. Clifford Reid challenged us.

An after-church rally concluded a happy and blessed weekend of witness and service. The unanimous thoughts and expressions of the young people were " When is the next one?" J. HARRISON.

Minister's daughter marries in York

When Pastor Arnold Brooks came to the York church it was evident in a short time that he had captured the hearts of the people of the assembly. Together with Mrs. Brooks, he speedily settled into the work in the church. It also soon became clear that Rita Brooks had won the heart of the son of two of our members, and that she had lost her heart to him!



The joyous occasion of the marriage of Rita to Rodney Wilton took place recently at the York church. The couple were married by the bride's uncle, Rev. Noel Brooks, the best man being the bride's brother, David. May God bless their future life together. ALEX LAWRENCE.

SWADLINCOTE **Pastor: F. A. N. Halsted**

On our fourth Sunday school anniversary services Mr. Tony Jones, of Mansfield, was the preacher. His talk on " Books " in the afternoon was listened to very attentively. At the evening service Mr. Jones spoke on " Rules." This address put across a very



good lesson and the children joined in with some lively answers to the speaker's questions.

The item, " His wondrous love," a quiet, restful piece of music, was sung effectively by children and choir. The favourite of the day was the choral march " Warriors of the Lord," which made an excellent finale to the programme. Praise God for well-attended services.

The Sunday school superintendents, Mr. and Mrs. G. Garland, the teachers and all who helped were given expressions of appreciation.

Letter to the Editor

DEAR EDITOR,

Do you remember that about six years ago we had a day of prayer and, I believe, fasting (we certainly fasted at the Ipswich church) for a breakthrough in the treatment of cancer? This was as a result of one of the Sparkbrook deacons bringing the matter to that diaconate and a resolution passed through to the Executive Council.

I have just been watching a news programme on the B.B.C. television and in the course of this a cancer specialist was interviewed. He stated that, in the last ten years, there has been a spectacular breakthrough in the treatment of cancer so that cases which a short time ago would have been hopeless are now being cured. In one particular kind affecting women he said that whereas previously it would have been inevitably fatal, now they are seeing about eighty per cent of cases cured. I feel that this is worth mentioning. It cannot be coincidence that this should have been the case.

This ought to be an encouragement to our folk to pray about such matters of importance.

Yours sincerely in Christ,

FRANK LAVENDER.

Points for preachers

by J. Alex Wright

MINISTER OF ELIM PENTECOSTAL CHURCH,
SOUTHEND-ON-SEA

AN OUTLINE

FOUR CONDITIONS FOR RECEIVING THE HOLY SPIRIT

1. DESIRE. "If any man thirst, let him come unto Me and drink. . . . This spake He of the Spirit which they that believe on Him should receive" (John 7:37, 8).
2. OBEDIENCE. "The Holy Spirit . . . given to them that obey God" (Acts 5:32).
3. FAITH. ". . . receive the promise of the Spirit through faith" (Galatians 3:14).
4. PERSISTENCE. "How much more will your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:1-13).

A POEM

WHY ?

I promised a doll to my dear baby girl; I pictured
a treasure most fair,
With exquisite features, and teeth of pure pearl,
moving eyes, walking limbs, and real hair!
We entered the shop, and the dear little maid clasped
a cheap tawdry doll to her breast;
To make the exchange I was really afraid, though I
wanted to give her the best.
I took it away, and the tears filled her eyes, till I
gave her the one I had planned;
Then the dear little face glowed in joyous surprise,
that a dolly existed so grand.
O Saviour, I too am a child in Thy sight, I choose
the first things that I see;
I struggle to keep them, I do not know quite why
the Father should take them from me.
But when I look back through the wisdom of years,
when my faith is age-old and sublime
I know I shall see, through a rainbow of tears, that
my Father planned best all the time!

AN INCIDENT

PRAYING AND WORKING

The great Bible commentator, Dr. Adam Clarke, was a slow worker, and produced his wealth of literary treasure only by long and patient toil. He therefore made it his custom to rise very early in the morning. A young preacher, anxious to emulate the distinguished doctor, asked him one day how he managed it. "Do you pray about it? he inquired. "No," the doctor quietly answered, "I get up"!

A QUOTATION

A METHODIST RESOLUTION

(In the handwriting of John Wesley)

It is agreed by us whose names are underwritten:

1. That we will not listen or willingly inquire after any ill concerning each other.
2. That if we do hear any ill of each other we will not be forward to believe it.
3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned.
4. That till we have done this we will not write or speak a syllable of it to any other person whatever.
5. That we will not make any exception to any of these rules unless we think ourselves absolutely bound in conscience to do so.

(Signed) J. WESLEY, C. WESLEY, THOS. MAXFIELD, J. DOWNES, etc.

BOOK REVIEW

"To Perish for Their Saving," by Helen Manning. Published by Victory Press, price 12/-.

I had already read this book before being asked to review it and it had left a deep impression on my mind. The pleasure of reading it through the second time with a review in mind only strengthened my first feelings about it.

Here is a book about very modern missionary martyrs that rejects the easy way of writing. The writer does not set out to glamourise their lives or deaths or to add a touch of romanticism to the seeming tragedy. The work, trials, heartaches, setbacks and eventual triumphs of their work are reported almost prosaically, yet this adds the real glory to the account. In trying to minimise the greatness of these men of God and their young families it succeeds in leaving you with a sense of their giant-sized faith in overwhelming circumstances. The theme of the book—to be expendable for God—will not be easily shaken off by anyone who reads it.

D. J. AYLING.

Within These Four Walls. Published by Scripture Union.

Here is an interesting book about the Christian's personal relationships presented in an easily read dialogue form. Each chapter is followed by questions about its subject directed at the reader. It may well be found useful by leaders of discussion groups.

F. W. JONES.

(All books reviewed may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.)

THE ELIM
EVANGEL

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EDITORIAL

ENCOURAGEMENT and evangelism—these were our two high points last week. "Into all the world . . . every creature . . . he that believeth" is the progression in Mark 16:15, 16, and right gladly do we read in verse 20 "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

Elim has been known from its inception for its evangelism. Rising as we did from the revival fires of large crusades, our thinking has been orientated towards evangelism ever since. None of us needs any reminder of today's degenerate conditions in Britain. Some of us almost wonder if this is the same country as the one we used to live in! This very day this is being written a mass circulation daily newspaper has a total frontal nude picture of a female in the thinly veiled guise of an addendum to an alleged news story.

Our purpose, however, is not further to investigate the conditions, but to renew the plea that evangelism must count more than ever. It may be harder, *but it was never more needed*. At every level, among all ages, using all dedicated means, in city, town, village, hamlet—our rallying cry must always be "Evangelise!"

May we make a plea for our magazine in this work? As well as ministering to the family, we wish to continue to be part of our outreach. It was at one time very common for the EVANGEL to be taken door to door. Our late sister Ruby Maplesden, of Hull, saw no reason why *The War Cry* should have it all its own way in the pubs of the city and she used to sell literally dozens of EVANGELS weekly in this way, even during the war! Have we made arrangements for a copy of our paper to be placed every week in the reading room of the local branch of the public library?

One of the problems facing a new editor is the claims already made on the available space. We would like, however, to ask for your interest and prayers regarding the hoped-for inclusion of articles which will, we trust, be both evangelistic and evangelical. A family magazine must obviously first serve the needs of the family. But we all keenly desire that God will move by His Spirit to save souls. We shall hope from time to time to have messages in our paper which will straightforwardly indicate how to become a Christian, how to get saved.

We become ever more conscious that there is a tremendous fund of goodwill in our beloved Movement and this is perhaps shown most brilliantly when soul-saving is to the fore. May we crave your prayers and concern?

It is also hoped that we shall be able to print testimonies of what God has done. Personal experience is always a telling means of presenting Christ. It is our belief that our churches week by week see far more evidences of God's saving, keeping, healing power than we sometimes realise. At a recent committee meeting there was a pause before the beginning to wait for someone who was unavoidably late. These moments were filled by ministers speaking of their services the day before. About twenty souls had been saved in the several churches pastored by these brethren! We pray that our EVANGEL will continue to play its part in the presentation of the Christ of the Church, the Saviour of the world.

THE HIGH COST OF LOW LIVING

By ANTHONY RYAN WILLIAMS

MINISTER OF THE ELIM PENTECOSTAL CHURCH, WEST BROMWICH

WE live in a very cost-conscious world. Experts in financial circles can supply monthly accounts of the cost of living. We find the pound sterling does not go very far and life's values are upside down; people earn grand salaries which they seem to do very little for and not much of a strain is put on their brains!

In such a cost-conscious age it would be interesting to know how many price-minded folk ever stop in the mad rush to get rich quick in life's great rat race to consider the HIGH COST OF LOW LIVING.

The most costly thing in the world is SIN, forgiven or unforgiven. To sin is to live life on a level far from God's standard. And sin costs!

In the book of Judges there is the story of a young man born to godly parents. He came into the world for a purpose . . . to champion the cause of God against His enemies.

This young man had so much going for him, a godly home, special vows, fine examples, the sense of knowing that God was with him and was using him.

HIS FLING

Samson did some great things for God until he tried to play with sin. No one in his right mind would think of playing with a mad bull or a hungry lion, but when Samson started to play with sin he took on something ten thousand times more dangerous than either of these two animals.

Samson had his fling. He enjoyed himself to the full; he went his own way and thought that when he became bored he would stop, but unlike the toy, sin is never content to be dropped.

When sin had done its evil work, Samson faced the bill and this is what it said: "Usefulness for God, GONE; eye-sight, GONE; dignity as a man, GONE; the chance of a long and powerful life, GONE!"

Samson learned the hard way—ONE MOMENT OF SIN IS NOT WORTH A LIFE-TIME OF BLINDNESS.

In the book of Daniel there is recorded the life and times of an evil king of Babylon; his name was Belshazzar. This man thought one could blaspheme God and God would have to put up with it. He found out the hard way—"God is not mocked." God judged this man and weighed up his life and actions and he didn't weigh enough to escape a horrible end at the hand of his enemies SIN costs!

Almost two thousand years ago Jesus Christ died on a Roman cross for the sins of mankind. In that shameful death, which will always be a stain against the conscience of humanity, He paid sin's price in crimson blood.

NO OTHER

The hymn writer put it this way: "There was NO OTHER GOOD ENOUGH TO PAY THE PRICE OF SIN . . ." SIN costs . . . forgiven or not. "The wages of sin is death."

People all over the world still try to add to the price Jesus Christ has paid for sin. Some think God will have them in heaven because they "live a good life," or because they are "religious," or because they "don't do anyone any harm," or because some other human being has heard their "confession" and pronounced them "forgiven."

From Calvary's cross the words of Christ echo and re-echo: "IT IS FINISHED!" Once people went to Calvary to die. Today, by faith they go to live because although sin does cost, no one need be excluded from God's forgiveness, Christ's death has once and for all paid sin's awful price and the empty tomb is the receipt that God accepted His Son's sacrifice!

—West Bromwich Weekly Chronicle.

ANONYMOUS GIFTS

MAY and JUNE 1970

The following gifts are gratefully acknowledged:

Elim Missionary Society

		£	s.	d.
1519	3d. pieces		19	3
1470	Two of His	10	0	0
1424	Debtor	5	0	0
1554	Two grateful ones	10	0	0
1561	Grateful	1	0	0
1534	Anon., Scotland	1	0	0
1472	Anon., Swindon	6	0	0
1360	per Mrs. Whife (Church Sao Paulo)	2	0	0

Home evangelism

69/138	Debtor	5	0	0
69/141	Anon., Essex	2	0	0
69/142	Anon., Cardiff	1	0	0
62	Anon., Poplar	2	0	0

THE DAY OF THE LORD

(continued)

AS we have seen, the third chapter of Joel's prophecy reveals the momentous events of the day of the Lord. Continuing the theme of the previous article we are told that

6. *The day of the Lord is a day of decision* (v. 14).

The Hebrew word translated "decision" is also translated "a threshing instrument." As this instrument separated the wheat from the chaff, so will the day of the Lord separate the righteous from the wicked. This day will decide the eternal fate of many; Satan himself, will be bound and cast into the bottomless pit (Revelation 20:1, 2), the beast and the false prophet will be cast into the lake of fire (Revelation 19:20). The valley of threshing, to carry on the metaphor of the harvest (Joel 3:13), will crush the proud enemies of God so that they become like the dust of the summer threshing floor.

"Multitudes" will be affected. The Hebrew word is "hamon" from "haman," to hum like a swarm of bees. When the armies of Gog and his allies come against the land of Israel in the latter days, Ezekiel informs us, they will come from the "north parts." Many think that Russia and her allies are indicated by this prophecy and it is significant that Russia is supporting the Arab cause today against Israel. However, Gog and his multitude will be destroyed and buried in the valley of Hamon-gog (or the multitude of Gog) (Ezekiel 39:2, 11). Thus Ezekiel, Joel and John agree in siting the great battle of Armageddon in the environs of Jerusalem.

7. *The day of the Lord will be marked by an amazing change in the heavens.*

"The sun and the moon shall be darkened" (v. 15). This is the last great sign before Christ returns in His glory. The glorious second advent of our Lord is in two stages. First, He comes in the clouds to receive all His people, both Old Testament and New Testament saints. He will bring with Him "the spirits of just men made perfect" (Hebrews 12:23), whose bodies are asleep in Jesus, then their bodies will be raised from death by the mighty shout of the Lord Himself. "The dead in Christ shall rise first" (1 Thessalonians 4:14, 16). Afterward the Christians living at the time of the "parousia," i.e. the coming by His personal presence, of the Lord will "be caught up together with them in the clouds to meet the Lord in the air" (1 Thessalonians 4:17). This, then, is the first stage of Christ's second advent.

The second stage will be later. How much later is outside the scope of this article. Some are of the opinion that the second advent is one continuous movement, that, as soon as the saints have

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been caught up to meet the Lord, He and they will continue to the Mount of Olives where He will set His feet once again on the earth for the final battle of Armageddon. I believe that there will be a space of some time between the two stages. While the Church is on earth she is the salt which preserves the world from that final corruption which fills up the cup of iniquity and brings swift judgment. Ten righteous persons would have saved Sodom; with many times ten while the Church is on earth judgment is delayed on the Sodomites of today. Therefore it seems to me that the Christians must be taken from the earth and a period of time pass, sometimes called the "great tribulation," before the second stage of Christ's coming, the "epiphaneia," i.e. His manifestation, takes place.

Joel has only the second stage in mind. The signs in the heavens, the darkening of the sun and moon, perhaps by the atomic dust of a third world war, the heavens and the earth shaking (v. 16), all are preparatory to the manifestation of our Lord when He comes to deliver Israel from her enemies.

8. *The day of the Lord will see the repentance of Israel for her rejection of the Messiah* (v. 17).

"So shall ye know that I am the Lord your God." In that day the Jews will recognise Jesus to be their Lord and Christ. Zechariah puts it very clearly, "In that day shall the Lord defend . . . Jerusalem . . . and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him" (Zechariah 12:8-10). Christ's earthly dwelling will be in Jerusalem and it will be then in very truth what it has been called—the holy city.

9. *The day of the Lord will be consummated in our Lord's millennial reign* (vv. 18-21).

When Christ reigns on earth the curse will be removed. There will be plenty for all. The fields will bring forth abundantly. Natural productivity will be increased. The desert will blossom and the Dead Sea will be healed of its saltness. The earth, cursed because of man's sin, will finally be healed by

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Christ. For a thousand years there will be no tempter, for Satan will be imprisoned in the bottomless pit (Revelation 20:2, 3). Rebellion against Christ will be seldom, if ever, during this time and longevity will be restored (Isaiah 65:20). Nature shall be at peace and none shall hurt or destroy in all Christ's holy kingdom (Isaiah 65:25).

There will be a literal earthly reign of Christ in fulfilment of all the covenants made to literal Israel in the Old Testament.

(a) *A fountain shall come forth of the house of the Lord* (v. 18). This will be literally fulfilled. Ezekiel 47:1-12 tells of a river which will heal the desert places, provide fish in abundance and water the fruit-bearing trees on its banks. Zechariah 14:8 repeats the promise for this time when "the Lord shall be king over all the earth." Spiritually, too, the "rivers of living water" (John 7:37-39) will flow from the Holy Spirit during Christ's millennial reign.

(b) *Egypt shall be a desolation* (v. 19). It is noteworthy that Egypt and Edom (now called Jordan) are to be under judgment during Christ's kingdom "for their violence against the children of Judah." Events are moving fast towards the end of the age and the stage is being set for the second coming of our Lord.

(c) *Israel's sins will be cleansed* (v. 21). We have already seen (v. 17) that the Lord will make Jerusalem a holy city. Now we see how this will be accomplished. It will be by the cleansing of their blood. The life of the flesh dwells in the blood (Leviticus 17:11), but it is the blood of Jesus Christ His Son which cleanses us from all sin (1 John 1:7). When Israel recognises her Messiah in the Lord Jesus Christ there will be such heartfelt mourning that each suppliant will mourn apart and then "in that day there shall be a fountain opened . . . for sin and uncleanness" (Zechariah 13:1). God comes to the very root of the matter here and promises that He will wash away their filth. As long as He imputes sin to us He must be angry with us, but thank God He promises to cleanse us.

So the rest of Christ's kingdom ascends over the whole earth. Wars cease, sin is curbed, wrongs are righted, the hungry are fed. For a thousand years Christ will reign in Jerusalem. But this is not all. A brief moral test of earth's inhabitants will be given to see how far their obedience to Christ has been from the heart. The Devil will be loosed from the bottomless pit and will deceive the nations again, only to be finally judged and to be cast, with his dupes, into the lake of fire (Revelation 20:7-9, 10, 15).

Then dawns the eternal state, new heavens and a new earth (Revelation 21:1). "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet" (1 Corinthians 15:24, 25).

As in an orchestral piece the final chord is listened for by the ear for its sense of rest and completion, so mankind waits for the rest and completion of the reign of Christ. "Even so, come, Lord Jesus."

AN APPRECIATION OF PASTOR ROBERT MERCER

By JOSEPH SMITH

I WAS sorry to hear that Pastor Robert Mercer, an old associate in the work of the Lord and a member of the original Elim evangelistic band, had been "called home." I have known Mr. Mercer for fifty years. Shortly before Christmas last year we had a happy time of fellowship and prayer together: I did not know that it would be the last time we would meet down here.

I thank God for the helpful advice Mr. Mercer gave me in those early days in Elim. He was a diligent student of the word of God. I remember his saying to me about a brother who was not getting along very well in an assembly, "The Holy Ghost enables a man to fit in." I never forgot it.

Due to the kindness of a godly business man, the Elim evangelistic band were privileged to have a holiday together in Bangor, Co. Down, in the summer of 1921. I remember several of us getting around Mr. Mercer in the dormitory where we slept. There we sat on our beds, listening intently while he opened to us the Scriptures. When he gave us something really profound he would stop and say: "That is a weighty argument." One evening someone put a sledgehammer in his bed. When he complained in the morning about the trick one of the boys said, "Mr. Mercer, that was a weighty argument."

On one occasion he shut up a Roman Catholic priest in an open-air meeting in Hyde Park. He used an argument which I will never forget. This priest

(*continued on page 541*)

FIELD SUPERINTENDENT'S COLUMN

FROM this office I would like to express appreciation for help and advice received from Pastor H. W. Greenway as he relinquishes the responsibilities of Secretary-General after thirteen years and to assure the new incumbent, Pastor J. T. Bradley, of our loyal support and assistance.

☆ ☆ ☆

At our recent conference two sizeable independent Pentecostal churches linked with our fellowship. Both are in Birmingham, one being Calvary Chapel, Kings Heath, and the other the Full Gospel Church, Ward End. We welcome these churches and their ministers into the warmth of the Elim family.

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An unconverted husband was taken to our conference this year, but he decided to return home on the Sunday morning. To please his wife, however, he stayed for the evening service and experienced a marvellous conversion. His arguments and rebellion disappeared before the manifest power of God. The Lord baptised him in the Spirit three nights later and already he has become a fearless witness for his new Master. This should encourage others to bring friends and relatives to the 1971 conference. START YOUR PLANS NOW!

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Ten students have just completed their studies at Elim Bible College and have applied to enter the Elim ministry. Appointments have been provided for them and our prayers go with them as they shoulder their new responsibilities for God. We heard from several of them at the excellent open day held recently, and our hearts were encouraged by the dedication and potential revealed.

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"Speak the word only and my servant shall be healed"—thus spake a man of faith long ago and we, too, would bring needy servants to the Master: T. E. Francis, J. Glass, H. B. Wreford-Glanvill and Mrs. D. Cartwright.

☆ ☆ ☆

Cannock in Staffordshire, after being Jennie Lee's constituency for many years, now has a new M.P. The same week they had a new church, too, an Elim Pentecostal church, as a result of a campaign conducted by A. Caple and party. Amid the troubled scenes of Belfast a further Elim Pentecostal church has been opened, in the Dundonald area of the city following a campaign by D. J. Ayling. It was a Methodist church which closed down; now it is open again and we trust it will become a haven of rest to many in spite of the warring factions. Keep praying for these infant causes, please.

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The following changes in ministry have taken place since my last notes: H. B. McGowan to Dundee, E. Dainton to Clydebank, T. Burns to Belfast (Dundonald) and P. Thompsett to Stowmarket.

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Wedding bells have been ringing again within the ranks of the ministry. Pastor I. G. Potts (Accrington) was married earlier this month. We wish our friends well.

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One of the earliest ministers to serve in our movement was W. A. Nolan. Some years ago he decided to engage in secular employment. We have just learned of his recent death. We would convey our sincere sympathies to his widow and family.

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Margaret M. Ladlow's page

NOT IN VAIN

". . . ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

ARE you a Sunday school teacher or have you been asked to become one? If either of these possibilities exists I think you will already have realised what an important and worthwhile task it is for God and His kingdom. I believe that a godly Sunday school teacher can by his love, teaching and example exert an influence on the scholars in his class which will endure. Indeed, it can be second only to that of the children's parents and of inestimable value in the case of youngsters who come from non-Christian homes. The opportunity to win a child's affection, to open his mind to the wonders of our faith and to make the Bible really alive are priceless privileges which must be seized. The work may be hard and at times seem unrewarding, a plodding on, but God always, in His own time, adds His contribution to our small service and we realise that our labour has not been in vain.

Owing to the large attendance and the shortage of staff the classes in our Sunday school here as Koforidua are bigger than the accepted standard. Imagine for a moment taking charge of a class of forty or more children between the ages of nine and fourteen. Getting them settled in the classroom, coping with latecomers and toddlers who refuse to be separated from their older brothers or sisters. There is the register to mark, memory verse to hear, chorus-time, the quiz and the lesson to be given illustrated by flannelgraph. All this and more is done every Sunday by one of our teachers, Emmanuel by name, and often he had wondered wearily at the end of a very taxing morning if he had really "got through" to his scholars. Recently he entered hospital for an operation. The day after he had been to the operating theatre, when he was in constant pain, to his surprise prompt at 4 p.m. when the ward was open for visitors, about twenty-five of his scholars streamed into the ward to visit him! Even in Africa, where no limit is placed on the number of persons allowed to visit a patient, the rest of the men in the ward looked on in amazement as the children gathered round his bed and were obviously concerned at his condition. One boy took the lead and suggested that they should all pray for their teacher. With one accord, oblivious of the rest of the ward, they bowed their heads and repeated aloud the Lord's Prayer and then the self-appointed leader added a prayer in the Twi language, asking God to make their teacher well and take away his pain. The listening patients were greatly impressed and after the children had left they wished to know all about a Sunday school which could produce such thoughtful and prayerful children. I hardly need say that the incident was as good as a tonic to our friend Emmanuel and he knew in a flash of joy and uplift that his work and witness as a humble and devoted teacher had not been in vain.

PS. During his stay in hospital his scholars continued to visit him, bringing gifts of fruit and biscuits, and some actually brought their mothers to meet their teacher.

Our President, Ron Jones, is in Guyana to take part in the twenty-first anniversary celebrations of the Elim work there. He carries with him the warm greetings of all our members and friends to our stalwart missionaries, John and Gladys MacInnes, and their family. The President's fare was paid by a grateful convert.

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ITINERARIES

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August 16, Worthing; 23, Brighton.

Miss O. M. Jarvis:
August 8, 9, Newquay; 11, Penzance; 12, Falmouth; 13, Redruth.

BIRTH

SPENDER. On June 13th, to Ruth and Ted Spender, of Gloucester, the gift of a son, Wilfred.

MARRIAGES

TATTERSALL—McWATERS. On June 20th, at Elim Pentecostal Church, Woolwich, Barbara May Tattersall to Alan McWaters. Officiating minister: A. R. T. Whittall.

THOMAS—OWEN On July 25th, at the Elim Pentecostal Church, Liverpool, Carson James Thomas, elder son of Pastor and Mrs. E. J. Thomas, to Iris Carolyn Owen. Officiating minister: E. J. Thomas.

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COMING EVENTS

ABERDEEN. Elim Pentecostal Church, Marischal Street. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors to Aberdeen warmly welcome.

BIRMINGHAM, Kingstanding. August 23-26. Elim Pentecostal Church, Warren Road. Visit of Rev. Jesse Williams, of U.S.A., pioneer of the Elim Pentecostal Churches in Rhodesia. Sunday at 11 and 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

READING. August 22, 23. Elim Pentecostal Church, Waylen Street. Pastor's second anniversary services. Preacher: W. J. Patterson. Saturday at 7. Sunday at 11 and 6.30. Convener: F. Shadlock.

ROMSEY. August 29-31. Elim Pentecostal Church, Middlebridge Street. Convention. Saturday at 7.30. Sunday at 11and 6.30. Monday at 3 and 7 in the Baptist Church, Bell Street (kindly loaned). Preacher: F. A. Hodge (Dagenham). Soloist: W. Mullen (Weymouth).

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

SALISBURY. August 23. Elim Pentecostal Church, Milford Street. Visit of former minister James F. Hardman (Ilford) at 11 and 6.30. August 30. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 23 and 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. August 15-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer holiday Bible club conducted by Uncle Bob in minor hall, daily 9.30 to 4.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

ROBERT MERCER (*continued*)

was giving forth about the power which Roman Catholic priests wielded concerning the forgiveness of sins. He was speaking on that well-known Scripture John 20:23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Mr. Mercer shouted up to him, "If you priests claim the power to forgive sins, why don't you forgive all the sins of all the people in the world? I think it would be the best job you ever did." "But," said the priest, "there are conditions to be met." Mr. Mercer then asked him: "What are the conditions?" The priest said: "There must be repentance and faith." "Then," said Mr. Mercer, "you and I are one, for if a man repents and believes I can pronounce his sins forgiven as well as you—your power therefore is not judicial—it is ministerial." What a broadside—that silenced the guns of Rome for at least once.

I know that Mr. Mercer will be missed by a large number of friends, and especially by those whom he has been the means of leading to Christ, and those who have sat under his ministry and been edified.

LINES, LADS AND LASSIES (*continued*)

on Elim's graph, are not just lines; they tell of men and and women, and of young people whose hearts God has touched!

Only a matter of hours before I looked at the lines on the graph I looked at some of the lives behind the lines. It had been my privilege to visit some of our London churches. During that time I had the opportunity to visit Elim Bible College, Capel, and talk on three mornings to our students. I trust that I was able to help and inspire them, at least a little. I can certainly say that they encouraged and inspired me! Young people keen for God, dedicated to the Master, longing to serve Him with all that they have and are, filled with the Spirit and an overwhelming desire to see men and women won for their Master—these were just some of the *lads and lassies behind the lines!*

During these same hours I had the sobering, exciting opportunity to meet about 120 of our Elim Crusaders. They came from a number of our London churches on that Wednesday evening. I talked to them about the second coming of the Saviour and the tremendous challenge it presents to Christian young people. It did not matter much that I was there. What did matter was that God was there! In the closing moments of that memorable meeting about forty young men and women were kneeling at the front pouring out their hearts before God for the souls of other young people. For them, that night, it was a new, vital act of dedication. As the fingers of the clock moved round towards 10 p.m. we had to close although nobody seemed anxious to! God was moving by His Spirit and our young people were responding. Here were more of the *lads and lassies behind the lines!*

I thank God for them and for the fine crowd of dedicated young folk in my own church. We must encourage them, pray for them, for in our Elim movement they are part of our great wealth.

As I thought of them, the lines on the graph suddenly came to life!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, August 10th — Exodus 35:30-35; 36:1-7

" And they brought yet unto him free offerings every morning " (36:3).

Some who had perhaps offered immediately, rejoiced in reflection and offered more; so far from grudging were they that they increased their giving. Other were perhaps backward at first to bring an offering, but their neighbours' zeal stirred them up and shamed them. The zeal of some provoked many. Giving by reason of a stirred heart is of greater value than that of a shamed heart. God's compassions are new every morning, and so should our offerings be our free offerings. God's grace is free to us and so must be our devotion to Him. He does not lose who gives to God!

Tuesday, August 11th — Exodus 40:1-15

" Thou shalt " (v. 3).

All the materials and furniture of the tabernacle were completed and now must be assembled. Israel had looked forward to this day and now Moses was directed to set up the tabernacle and the utensils in their places. Though all was ready, and the people eager, Moses would not act until expressly ordered by God. Fourteen times in these fifteen verses God said, " Thou shalt " after the first command, " shalt thou set up the tabernacle." We see God's leading step by step. Every item was important. In the rush of our age it would have been one act, but with God it was the ark, the table, the candlestick, etc. " The steps of a good man are ordered by the Lord: and he delighteth in His way " (Psalm 37:23).

Wednesday, August 12th — Exadus 40:16-38

" So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle " (vv. 33, 34).

Upon completion of the tabernacle, which was designed for God's dwelling-place among men, God came and took possession of it. The Shekinah, the divine eternal Word, though not yet made flesh, came and dwelt among them (John 1:14). By the visible tokens of God's coming among them, He testified both to the return of His favour to them, which they forfeited by the golden calf (33:7), and to His gracious acceptance of all the expense, care and pains involved in building the tabernacle. God will dwell with those who prepare Him a habitation. The broken, contrite heart that is furnished for His service and devoted to His honour will be His rest for ever! Christ will dwell here by faith (Ephesians 3:17). Where God has a throne and an altar in the soul, there is a living temple.

Thursday, August 13th — 1 Timothy 1:1-11

" Neither give heed to fables and endless genealogies " (v. 4).

The danger of false teaching required the presence of Timothy at Ephesus and Paul encouraged him to go on amid the difficulties with which he was faced and to discharge the responsibility that was placed upon him. Timothy was not to study these doctrines, but to ignore them, and to charge the dupes of false teaching to return to the truth. Subjects that bring forth questions, but no edification, are better left alone. The cunning of Satan has won over many a Christian who has sought to know these erroneous doctrines. The wisdom of Paul's words to Timothy, is also good advice to us in these days. Jesus said, relative to the last days, " Take heed that no man deceive you " (Matthew 24:4).

Friday, August 14th — 1 Timothy 1:12-20

" This is a faithful saying " (v. 15).

Here we have the sum of the whole gospel—" that Christ Jesus came into the world "—and its purpose—" to save sinners," even notable sinners like Saul of Tarsus, who said, " of whom I am chief." The greatness of his sin and of the mercy shown him in seen in his consenting to Stephen's death and then becoming his successor as a witness for Christ. Paul seems to be saying that there was mercy for him, the chief sinner, therefore there is mercy for all sinners who will come to Christ. " I am not come to call the righteous, but sinners to repentance " (Matthew 9:13). " The mercy of God is an ocean divine, launch out and be lost in the fulness of God " (A. B. Simpson).

Saturday, August 15th — 1 Timothy 2:1-15

" I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men " (v. 1).

If God desires all men to be saved, do we have the same concern, and pray for it to happen? Prayer is an instrument to effect it. That God " will have all men to be saved " implies the possibility of man's accepting salvation through God's goodness or rejecting it through his own perversity. Seeing God's grace includes all men, our prayers should embrace all men, that they might come, for they are not forced. God has a goodwill to the salvation of all, and none perish but by their own fault. Men will be saved in the way God has appointed—or perish. Paul bids us to take this to heart and pray for all men.

Sunday, August 16th — 1 Timothy 3:1-16

" Must be blameless " (v. 2).

Let not any apply this characteristic solely to the bishop or pastor and ignore it in their own behaviour! It should be evidenced by every Christian—" blameless," i.e. giving no cause for any to point the finger of scorn or rebuke. Blame will prejudice the pastor's ministry and bring reproach upon his office. Blame laid upon the member in the pew will bring reproach to the name of the Lord. All will have their share of criticism. If it is just, let us have grace in our hearts to amend our ways. If it is unjust, we can afford to ignore it. God is merciful to forgive our trespasses, but remember the words of Nathan to David, " Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme " (2 Samuel 12:14). Walk carefully!

MOVING FORWARD

" Speak unto the children of Israel, that they go forward " (Exodus 15:15).

1. It was a time of inactivity.
   (a) They expected God to work a miracle.
   (b) God said they had a part to perform.
2. It was a time of testing.
   (a) How unusual was God's command!
   (b) God's way is always forward.
3. It was a time of victory.
   (a) Defeat or victory lay in their hands.
   (b) God's purpose for the Jew. Would His people fail Him?
4. It was a time of victory.
   (a) What Moses' obedience did.
   (b) Israel did march forward—to victory.

Purity under pressure

by A. TEE

NATIONAL YOUTH DIRECTOR

CHASTITY and personal purity are still admired by thinking people in these days. The Lord Jesus Christ always commended purity. The current trend may encourage young people to experiment in things which are condemned in the Bible, but it is most encouraging to see Elim young people taking their stand for right even when ridiculed by others who despise the standards of Christian conduct set out in the Scriptures. You may be in the minority, but that does not mean that you are wrong. What better standard can we set for ourselves than the one a loving and all-knowing heavenly Father has graciously and thoughtfully given us?

Sarcasm and smut have never come up with a better or a safe standard and this is important, for we must be practical and constructive in these matters. Anybody can cause a casualty! Any young man or woman who hints or suggests to you to join them in doing anything which is wrong or unclean is in fact no friend of yours! Your whole future could be terribly damaged as a result. Lightly to dismiss the sad ultimate of yielding for even a few moments is very unwise under any circumstances.

These are days of self-expression, but self is usually selfish and seldom is it motivated by the Holy Spirit. "Let yourself go" says the world, but these people seldom explain where you will finish up if you do. These so-called friends never tell of the bitter tears which are shed when remorse sets in. We must also think of the anguish we could cause our parents. If we are to be followers of the Lord Jesus Chist, chastity, holiness and morality of the highest order are expected of us.

We are exhorted to put away all forms of uncleanness. J. B. Phillips translates one passage thus: "Dear friends, let us keep clear of anything that smirches body or soul." After Paul had listed a number of moral evils he added, "Let it not once be named among you as becometh saints." Another translation puts it like this, "Don't even talk about such things, they are no fit subjects for Christians to talk about."

Some things are certainly not for public airing even though the modern trend is to discuss intimate, private and personal matters openly. It is much more Christ-like to fill our minds and our conversation with healthy, lovely, spiritual themes. You might ask, "What do I do if an evil thought comes into my mind? It is there before I can stop it." What would you do if a wasp began to crawl over your head? You would flick it off immediately and not wait until it stung you!

"As becometh saints,"—what a calling is ours, what a standard to which we are to aspire! Lilies may live in muddy surroundings, but this only emphasises the contrasting beauty of their purity and perfume. People soon know whether you enjoy a coloured joke or whether you despise it. Never let the world squeeze you into its immodest mould. Be above that sort of thing. Let all that is noble, honourable and virtuous rise up within you and display itself through your whole demeanour. Aim for the highest. Be known as a keen, dedicated, happy Christian. True greatness lies here and it pays big dividends. Small people may yap at your heels, but what lion pays attention to a pup? The friends you make by taking this course will be of a similar quality and the influence you will wield will be glorifying to the Master who deserves only our highest and best.

Paul said: "Be ye followers of me, even as I also am of Christ." This is the quality of manhood we want to acquire. It was said of Ruth, "All the city of my people doth know that thou art a virtuous woman."

If in our hearts there is Christ-like purity, the pressure which is brought to bear upon us will only sqeeze out the divine antiseptic to combat the devil's germs.

"You are salt to the world. And if salt becomes tasteless, how is its saltness to be restored? It is now good for nothing but to be thrown away and trodden underfoot" (Matthew 5:13, N.E.B.).

"He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year."

FRANCIS R. HAVERGAL.

BACK PAGE

To help your thinking, praying and doing!

How to change society—violence?

A few ideas from JACK HYWEL DAVIES

PARIS, Mexico, London, Frankfurt, Chicago, Londonderry . . . what have they in common? Violence in the streets! Why? Is the new philosophy of our universities, "If you cannot convince them by logic, batter them down with truncheons, burn them out with petrol bombs; at any rate, get rid of them!"? It certainly seems to be the mood of the moment. Those who demand maximum freedom in a permissive society are often the most intolerant of others. But what are the characteristics of their "leadership"? Might is right? Listen as they howl when this philosophy is turned on them! What have they to say about the heel of the Russian jackboot buried deep in the white neck of a Czech girl student? Leadership was far more effectively demonstrated by the passive resistance of the Czechs than by the bully-type force of the Russians.

The world is crying out for strong leadership, not the strength of the arm of the law, but the ability to exercise an initiative which has the marks of wisdom. The wise leader acts beforehand, whereas the actions of an inferior leader are in retrospect, that is, they are governed by events taking place before he can act. Billy Graham expressed the opinion that today's weak leadership is God's punishment. It may not necessarily be the active intervention of our Creator, *but it could well be the result of our failure to conform to the rules He set up for man to manage his affairs correctly.*

We are inclined to think of Edward Heath, Harold Wilson and others in acknowledged positions of power when we think of today's leaders. But this is wrong. Who is to know the hidden forces behind the obvious front of power? If we believe that leadership is the ability to exercise initiative—one step ahead of another presents an opportunity for the other to follow—then we can all begin to think of *ourselves* as leaders in one way or another. A seemingly insignificant girl in the typing pool can take the offensive for good and thus exercise leadership. She can refuse to follow the crowd, adhere to Christian principles, put into practice what she believes (strong convictions are essential for leadership); others will soon follow. This applies equally to the mother in the home and the father in business. It can shine in a church group, just as in the local community.

But all this calls for sacrifice. One sacrifice every leader must make is the luxury of being "one of the crowd." It's a lonely experience at the top. This price which recognised leaders have to pay also applies to Christian leaders—and every Christian should be a leader in the battle for right, men and women who can influence those around them for good without being in obvious seats of power.

Here are a few things leadership demands of us:

1. The ability to maintain a steady course.
2. A sense of responsibility and a willingness to bear it.
3. Strength without stubbornness.
4. The ability to take it on the chin and return it with a handshake.
5. Self-control must precede group control.
6. Involvement—a willingness to suffer with others.

No doubt you can add to this list, and if you have time send me a copy. Meanwhile, you could well meditate on Joshua chapter 1, especially verse 11, and note, *"Command the people."*

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THE ELIM
EVANGEL

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Another pioneer effort!

CANNOCK PIONEER CRUSADE

by Alan Caple

WHEN the Birmingham Presbytery Committee asked me to conduct the pioneer crusade at Cannock and told me the time they proposed to hold it I must confess that deep in my heart I thought that it was a bad time. The World Cup was going to be in full swing and I knew what an attraction this was, but things were going to be even more difficult than I was to imagine. Mr. Wilson, then the Prime Minister, decided to hold the general election and this came right in the middle of the first week of the crusade. However, we were now committed. The advertising was out, the handbills, posters, invitation cards and the rest had all been distributed. What a great sight it was on the Wednesday before the crusade to see scores of Elim Crusaders descend on Cannock to visit hundreds of homes. Enthusiasm was high. God was in this for sure!

The first night saw about 250 people gather in the Forum Theatre and people responded from the very first service. Over seventy people accepted Christ during the crusade. It was not easy to get the local people in. Though this is a very busy town during the day, it was quite amazing to see how the place became deserted at night. Sometimes we saw only four or five people in the town centre at meeting time. However, people started to talk about this crusade and every night there were decisions for Christ.

The churches of Birmingham supported well. Choirs and singers came each night to add their support. We had visits from R. B. Chapman and his wife and from Alexander Tee, who not only came, but spent the afternoon going about the town telling everybody about the crusade. What encouragement!

God moved to heal the sick. One night a man was instantly healed (so he testified later) of duodenal ulcer, someone else was healed instantly of arthritis. Others came back later to tell how the Lord had met their individual needs.

Perhaps the most impressive service was on the final Saturday in the Forum Theatre when almost 300 people witnessed the induction of the new Elim pastor to this new Elim Pentecostal Church. Bernard and Mrs. Epton, of Lincoln, had the joy of seeing their son, Paul, inducted to the pastorate. He has an enormous task, for it is going to be difficult to consolidate this work. He has some wonderful people to work with, and I know from what they have all told me that they are going to do all they can to help this young pastor in the days that lie ahead. Please pray for them all.

I had wonderful help from many people during this crusade. David Woodfield, from Newcastle, convened the meetings and dealt with much of the counselling. He also preached on youth night. My own church provided most of the musical ministry with Carl Base on the piano and Andrew Ramsey at the Hammond organ. My thanks go to all the choirs and groups and individual singers who contributed so much.

The crusade is over, but in a sense it has only just begun. When a baby is born you do not aban-

(*continued on page 557*)

Evangelistic expositions of great Bible doctrines given in the Elim Pentecostal Church, Sparkbrook, Birmingham

THE DOCTRINE OF CREATION

by George Canty

THE " EVER-COMING "

I HEARD the expression " In God's time." You might think that God was a once-popular idol, now cherished only in the fading memories of a few withered survivors scattered along empty pews once crowded with His fans, as if He had made a hit long ago, when He was at His peak and created the world. Now other personalities have taken His place.

Creation! This means Darwin and R.I. We did it at school, but it is now old hat, an exhausted topic from which we turn to our own more interesting achievements.

Well, I'm going to rake up the past. I shall talk about this " boring " subject, this little episode of the creation of everything and hope we shall know at the conclusion who needs forgiveness. We will do it in simple steps.

Step 1 : The Bible's first verse—" In the beginning "

So to begin with, there was a beginning! The Bible taught this about 3,000 years before science came to any firm opinion of this kind and about 1,000 years before mankind (in Greece) began to think at all. Even the Greeks only took the assumptions of the prehistoric darkness. Their new theory was that things had always gone on in eternal, repetitive cycles.

The Hebrews had always known that something was eternal and that it was God, not the world. They knew the origin was personal, the Lord, not soulless matter: " In the beginning, God."

This runs right through into the New Testament message. Nothing begins without God, nothing evolves on its own. Life, love, hope are not generated by spontaneous chance. Creative forces in our own lives come in only when God comes in. The gospel is the only regenerating power ever discovered. We can be a radical without God, but not a new creature. Christless, we are all stick-in-the-muds. A radical unbeliever is only a man in the ooze struggling differently from the rest and thereby sinking head first instead of feet first.

Step 2 : God created

If, as science generally thinks, the cosmos had a time when it began, the question is how? But science does not really ask it. Science knows that there is only one possible answer, that it began with God. But when science has to fill the gap with God it shies off embarrassed.

The trouble is that if we avoid the embarrassment we evade the question. Only when we agree that " through faith we understand that the worlds were formed by the word of God " does physical existence have any real texture in our thought. Take God out and sense falls apart. Godlessness is intellectual vandalism. It tears the heart out of the universe and murders its meaning. For no other answer has ever been suggested. Without God our logic limps. The mind cannot work reliably without God. This is not just pulpit talk, but demonstrable fact.

Step 3 : Why did God create ?

Why does anybody create? Nobody can create unless they have an irresistible urge. This is God; He is like this. Schubert tried to be a schoolmaster but gave it up because he could not stop the torrent of music that insisted on flowing out through his pen. God is the creator and, like all creators, must create.

A creator is a fascinating person to know. Authors, composers, artists, inventors, designers—they are better people to be with than the man who eats and exists unimaginatively, like a woodworm in the floorboards. God is more than a creator, He is *the* Creator—creating creators. He even invented the very idea of beauty and colour. The *idea* of design came from Him, not just designs. What a God to know! And you can know Him.

This God could never perpetrate the crime of boredom or be guilty of gloom. He scintillates with every adventurous new development a thousand times a minute. Christ was not a black figure of depression waiting to take the smile off our faces. God is here—now! Laugh! Shout! *Rejoice*!

Not only this, but God created because He loved His Son and wanted to make something for Him. The universe is the Father's love-gift to His Beloved. Like Jacob making a coat of many colours for

Joseph, the Father wove a vesture of creation in cloth of light, bejewelled it with the stars, and cloked His shoulders with the glories of the space-time continuum. He twisted the circling nebulæ as rings for the divine fingers, and formed the galaxies as a crown for His brow. He made Him heir of all things. For Him were all things made. The earth is the Lord's, the world and all that dwell therein. He owns us—you. We exist because of Him. Malachi calls people God's *jewels*.

A ring a man buys for his wife is for wearing, not for keeping hidden. It is for display and use or of what use is it? If we are for Him and He does not possess us we are useless and lost. Only those actually in service are regarded. But the Son of man came to find the treasure hid in the field. He came to seek that which was lost. Then we can shine again—on His hands! He points to you and prays, "Father, Thine are Mine and Mine are Thine." You are God's love-gift to Christ—or are you a lost thing?

Step 4 : God upholds all things

Creation is not just an event, it is happening continuously. What God started He had to keep going. It is a continued miracle; *He* is the laws of nature. Note the continuous present verbs in this passage, "I am the Lord who *makes* all things; who alone *stretches* out the heavens; who *spreads* out the earth" (Isaiah 44:24).

The fact that all things stand fast proves that He does not change. God *is*, not was. God is Jesus. Jesus is "the same today"—the comfort of it! We can relax when Jesus comes into the home, the world, our lives, He will keep things going. Life will burgeon, healing will come, salvation will take us over. Our little world will not fall apart if this same Jesus is in it. He has the old power, saves the saved every day, pardons, remoralises, rehabilitates.

Step 5 : God is inside His creation (as well as outside)

He upholds all things. He was in the world. Russia said that they could not find God in space. How humourless! What would God want to be in empty space for anyhow? I wouldn't! I would rather be in busy Birmingham or busier London. God does not want to be nowhere doing nothing, but somewhere doing something. Gargarin should look for Him where He is, where He loves to be, with His people, for "God so loved the world" that He could not keep away from it.

Nature is not an alien environment to God, nor are flesh and blood. Nature does not keep us from God. To find Him we do not need to die and become ghosts in some rarified realm. His name is "Jehovah Shammah," the Lord is there—that is *here*. We earthy people have a mediator with the ineffable God—the *Man*, Christ Jesus. Know Jesus, know God.

Today I brought ten children to Sunday school in

(*continued on page 557*)

Church reports

WEYMOUTH **Pastor: T. Mullen**

We rejoice to see our church going on in blessing under the faithful ministry of our beloved pastor and his dear wife and we praise God that our Bible study is increasing each week.

We recently celebrated our church anniversary and thank God for the large number who attended, including eight teenagers who came in for the first time. Right from the start of the meeting the blessing of God was evident. We were privileged to have Pastor K. J. Cave from Whitehaven as our guest speaker.

We also appreciated the visit of Mr. Derek Foot and members of the Harvesters from Yeovil. The real anointing of God's Holy Spirit was upon all the ministry in word and song, and hearts were greatly uplifted and encouraged.

(MRS.) B. ATHER.

MERTHYR TYDFIL **Pastor: R. C. Stacey**

We were blessed when Pastor and Mrs. Dixon, of Bristol, ministered at our convention. We give God the glory for the news that the teeenage son of a local Baptist minister came with his father and on the Monday afternoon got right with God, and later asked his father to baptise him. We decided to make the Sunday school part of the convention this year and were thrilled by the youngsters taking part. Mrs. Dixon spoke to the scholars, and Mr. and Mrs. Kington from Exeter sang and played the guitar.

Although our Sunday school is not very big, we managed to fill a coach on the annual outing and some of those who joined us have now started to come along to Sunday school.

R. B. EVANS.

CATERHAM **Pastor: V. Walker**

As Caterham carnival was just five days before the general election the Elim young people used the theme "Labour, Conservative, Liberal, we all need Jesus Christ" for their gospel float. There was a topical poster in each of the three main party colours, alluding to the party leader. There was a

polling booth and Victory Poster Club general election poster "Choose you this day." The float was seen along a seven-and-a-half-mile procession route and the young people, some wearing sashes, declaring "I chose Jesus," distributed 1,000 copies of the



Victory Tract "Labour, Liberal, Conservative" and 300 copies of *News Special*—the newspaper strike, no doubt, making these more acceptable! The fairground workers had previously been visited. At the same time our stall was displaying and selling Christian books, text pencils, bookmarks, and so on, on the carnival fete ground.

After the procession there was an open-air meeting conducted by students from the A.O.G. Bible College, Kenley, and our pastor.

We praise God for this opportunity of showing the gospel.

IAN E. TWEEDIE.

COLERAINE, N. IRELAND **Pastor: R. G. Weare**

The Coleraine for Christ tent crusade conducted by Pastor A. B. Tee and his team, including Pastor J. C. Smyth, song leader, and Mr. Timothy Davies, Welsh tenor, has been a great success. Night after night crowds came to hear the preaching of the Word of God, as Pastor Tee spoke on the great subjects of salvation, prophecy, divine healing, and the three baptisms. The tent was packed with over 300 for the last night, and great conviction was upon the meeting as Pastor Tee preached on the "Unpardonable Sin."

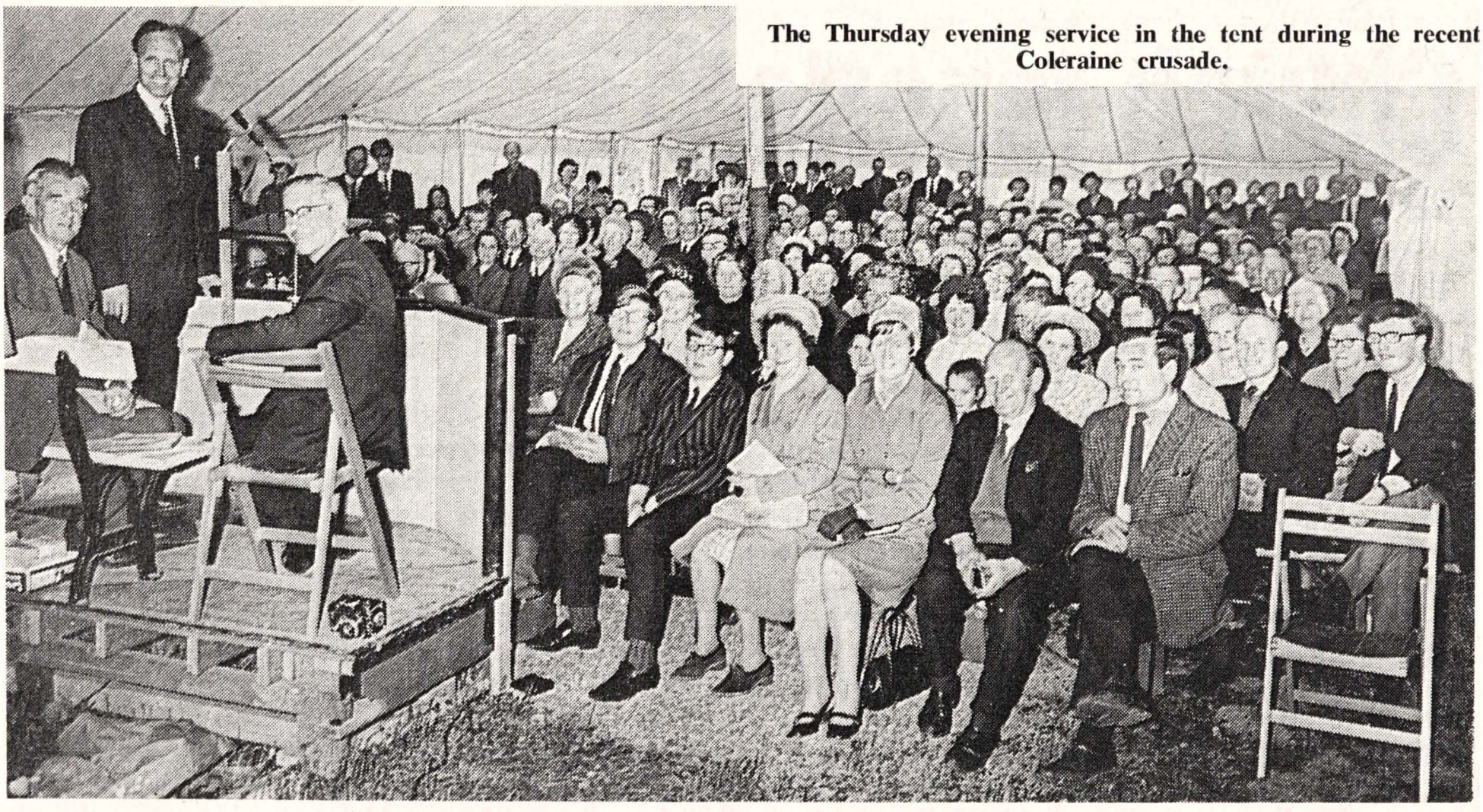
Pastor Tee gave of his best and did not spare himself. In addition to crusade meetings every night at 8 p.m., he conducted special children's services at 6 p.m. and ministered to those who came for healing at 7 p.m. It was a thrill to see twenty-five people accept Christ, apart from over twenty children, many aged twelve and over.

Tribute must be paid to the pastors and helpers from Belfast who worked so hard in transporting and erecting the tent.

A thanksgiving service was held in the Elim Pentecostal Church on the first Sunday morning after the crusade conducted by the minister, when over seventy were present and one young man was received into fellowship. This young man had brought his mother to the crusade and she accepted Christ. About ninety attended the evening gospel service, when Miss E. Neville, a much-loved evangelist in Northern Ireland, preached the gospel. A baptismal service was conducted by the minister on Sunday evening for those who had asked for baptism.

We give thanks to God for such a great crusade. Many people from various denominations are saying that it has been the best they can remember in Coleraine.

The Thursday evening service in the tent during the recent Coleraine crusade.



Induction of Pastor H. B. McGowan to Dundee

"They came, they saw, they conquered"—the congregation of the Dundee church are trusting that this will soon express the experience of Pastor and Mrs. H. B. McGowan and family, who have come from Armagh to lead the church here. We feel that we can confidently say that our new pastor is a man sent from God, for much prayer had ascended regarding the new appointment.

At the induction service Pastor F. F. L. Frost convened. There was a grand company present and we had great blessing. "Make His praise glorious" appeared to be the theme of the evening. There was some wonderful singing by a young people's group, Mrs. Anderson, Mrs. Mackenzie and Mrs. Frost.

Mr. J. Wilson and Mr. D. Robertson, secretary and treasurer respectively, welcomed Pastor H. B. McGowan, assuring him of our unswerving loyalty. In masterly fashion Pastor Frost delivered the charge to the incoming minister. Pastor McGowan ably replied, assuring us of his determination to do battle for the cause of Christ in Dundee.

A bountiful tea was served by the ladies of the E.W.M.A.

In conclusion we would like to pay tribute to the diaconate, members and friends who, by their faithfulness and ministry, brought blessing and united the assembly in the period between resident ministries. We add special thanks to Pastor P. T. Bunting, of Mosborough, whose ministry during his three weeks' stay was both helpful and inspiring.

BARBARA CANT.

NEWHAVEN **Pastor: J. M. Reeve-Baker**

We had a blessed time when we were visited by Pastor and Mrs. Renshaw with their family. Pastor Renshaw brought to us some of the testimonies of Christians in Rhodesia telling of their lives and beliefs and the way that some of them fight the traditions of the country because they now have Christ living in them and want to follow Him according to the scriptures. Twenty-four Swedish students brought musical items and testimonies which were a great blessing.

On Sunday the whole family ministered to us in song and testimony and Pastor Renshaw preached the Word of God. After the gospel service we were shown slides of their work at Inyanga North.

This inspiring weekend has stimulated our prayerful interest in this corner of God's vineyard.

(MISS) S. M. ROOKLEY.

NEWTOWNARDS **Pastor: W. H. Holohan**

Sunday, June 28th, was an auspicious occasion for our church when a former minister, Rev. Leslie D. Kelly (Liverpool), paid a special return visit to the church at which he ministered in 1937-1944. During difficult war-time days Mr. and Mrs. Kelly bore the burden and heat of those early days of the present church's establishment. The purpose of Mr. Kelly's visit was to present to our church the gift of a beautiful new solid oak communion table in memory of his beloved wife, who was suddenly



called home in a motor accident on August 25th last. Two matching chairs were donated by the church members.

In presenting the communion table Mr. Kelly recalled the happy term of ministry which he and his beloved wife enjoyed in Newtownards and his wish that in this presentation the Lord Jesus Christ should be glorified. W. H. Holohan, the present minister, expressed hearty thanks on behalf of the church session and membership and how honoured Mrs. Holohan and he felt that this presentation should take place during their sojourn in Newtownards. It was a reminder of the link between an absent saint now intimately united with an absent Saviour "till He come." Mr. T. McDowell, elder, also paid touching tribute to Mrs. Kelly. Mr. Kelly's ministry both morning and evening centred around the second coming of Christ. In sincere and scholarly fashion he expounded the Scriptural passages relevant to Christ's return and evidences of fulfilled prophecy in the world today. Attendances were really exceptional and included many old friends.

THE ELIM
EVANGEL

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Editor: T. W. Walker.

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EDITORIAL

HOLIDAYS—and it is possible that you are at the seaside. Thor Heyerdahl, the famous Norwegian explorer, has recently had quite a taste of the briny. He landed in the West Indies after crossing the Atlantic in a raft or boat constructed of papyrus. A radio news report by the explorer himself was really shattering. An expert had been added to his crew because on a trial run last year they had seen so much pollution that they had decided to take tests of the water when they made the proper attempt. The findings were sensational. Pollution of the Atlantic has become so severe that serious amounts were measured in samples taken every day. Even in mid-ocean there were so many lumps of oil that the daily ablutions of the crew in the seawater became at times obnoxious. Heyerdahl said that he did not know whether the oil came from ships cleaning out their tanks, spillage from loading and unloading or from exploration under the seabed.

A survey over 468 miles of British beaches taken on behalf of the Advisory Committee on Oil Pollution of the Sea last February indicates that as many as 3,000 birds die as a result of oil pollution in one weekend! Pollution of British beaches increases markedly in the holiday months. A recent spillage of oil on Dutch coasts killed an estimated 20,000 birds.

Desecration of rivers and beaches in parts of Italy has become so serious that moves are afoot to ban bathing altogether on stretches of shore which have heretofore been the most popular holiday spots. An expert has said that multitudes swim in virtually untreated sewage.

It is the old story of being our brother's keeper. One boy's throw-away bottle causes another boy's lacerated foot. One woman's plastic teacup provokes another woman's disgust. One man's soft drinks tin can results in another man's blood-poisoned hand. As Christians we ought to give heed. Have we not been guilty of thoughtlessly doing things like allowing paper rubbish to be pushed through quarter lights in cars to float right across the windscreens of vehicles immediately following?

Pollution is an increasing worry to authorities. The health hazards are obvious and one wonders whether some of the mysterious stomach illnesses of recent years have this very thing as their cause. When we add the horrors of atmospheric pollution and the like it shows how far away we really are from God's ideal of man ruling the world as the divine agent!

We bear one another's burdens, not only those of sharing suffering, witnessing and the like; the co-operation of man with man, even nation with nation, will have to come about to ensure our very health. Otherwise we shudder to contemplate the effects on the greatly increased world population which experts contemplate.

All of which is an allegory and an illustration. The greatest pollution known is sin. We need to band together to promote the gospel as never before. We recognise the sad and serious despoiling of so much by satanic miasmas.

By the way, have a good holiday!

IN PRISON—

WHO CARES?

by Derek J. Green

PASTOR OF BRADFORD ELIM PENTECOSTAL CHURCH

"SHE tried to commit suicide last night after stabbing the man she was living with. She is separated from her husband and her children are in the care of the authorities. She is twenty-four years of age and has tried to take her life twice before!"

I was sitting on a hospital bed visiting one of our members and listening to a young lady from a nearby bed describing the occupant of the opposite bed. She went on to describe the girl lying unconscious in the next bed, "Eighteen years old, tried to take her life last night, unmarried, expecting a baby, she is unwanted by her parents and living in a hostel." There seemed no way out of *her* prison.

The spokeswoman herself was in ill-health, having just lost her baby. Her husband, she said, was unfaithful to her. Fortunately she had found great comfort in talking to the sister from our church.

As I left, my mind travelled to the thousands of similar cases throughout the country. This was just one corner of one ward in one large hospital. The problem must be beyond comprehension when measured in national terms.

I remembered the words of the psalmist when he cried, "Bring my soul out of prison" (Psalm 142: 7). In the same psalm he complained, "No man cared for my soul." I felt I could hear the voices of those young ladies shouting after me, "I'm in prison!" and then I thought I heard the reply from the Church of today, "Who cares?"

Many teenagers have £3 to £5 to spend each week and some help to fill the pockets of sophisticated gangsters, wrecking their own lives and eternal destinies in the process. Who cares?

In this country in 1962 there were sixty-two *registered* drug addicts, by 1967 there were 1,036, by 1968 there were 3,000. It is estimated that the numbers are doubling every nineteen months. Who cares?

Some 300,000 chronic alcoholics cost the country £7,000,000 per year and a further £35,000,000 in loss of work. Who cares?

Over 67,000 illegitimate babies are born each year, over 1,000 to girls under sixteen years of age. Who cares?

The crime rate has increased by over six per cent in the past year. Who cares?

Many more statistics could be added to amplify the voice of the masses, "I'm in prison. Let me out!" Many facts could be given to intensify their belief that no man cares for their soul. Christians seem to be at ease, open-air meetings are almost non-existent, door-to-door evangelism is left mainly to those with a distorted gospel, Sunday schools are run as if they were third-rate play-schools for the under-fives. Few Christians raise their voices in witness to their friends or in opposition to current evil trends. No wonder I heard the cry, "Who cares?"

This present evil world is like a prison and people do not need to go to such lengths as attempting suicide to recognise it. Many a bussiness man feels trapped in his rat race. Many a housewife feels a prisoner in her own home. Thousands of teenagers feel unwanted. When they break loose the rest of the world is often shocked by the result. Strange clothes, free love, community living, protest marches and such-like are only a different way of saying "We are in prison!"

The Church seems to be like the proverbial ostrich with its head in the sand. We can hide our eyes from the truth, but the facts remain. People are still in their prisons; they still feel that no man cares. While our heads are buried in the sand there is always the danger that we might suffocate. The tragedy is that multitudes die because we do not care enough and we become spiritually dead at the same time.

It will *cost* to care. We will have to change some of our ways, get out where they are, see life in the raw, give time, effort and money to meet their needs. Some of our sophisticated sermons will have to go. Some of our theological clichés will have to be changed. Yes, it will cost to care, but what is the alternative? The voices of the multitudes in the prisons of life will scream more and more loudly in our ears and we will face extinction. Yet we have the key to bring release—Jesus Christ! Dare we remain selfish and inactive?

Part one of a moving addre
Communion Service

A CROSS M

I HAVE lived and worked in the city of Oxford for some nine years. Many things about this modern Athens have an effect upon me, but one thing more than any other has a particular fascination for me and affects me strangely. It is not the cluster of university colleges, the "dreamy spires" for which Oxford is famed, the varied assortment of old and new architecture, the colourful gardens and charming quads, the babel of tongues to be heard on its streets, nor the robed students at examination time; it is a small thing, missed by the majority who never become aware of its presence. It is to be found in Broad Street, "The Broad" as it is affectionately known by thousands of undergraduates, opposite the door of the master of Balliol College's lodging, in the centre of the road. It is a cross, not large, about two feet either way, made up of four granite stones set into the surface of the road, not very obvious, not very pronounced—but, believe, me, it is there! The cross marks the spot where on October 16th, 1555, Dr. Ridley, formerly Bishop of London, and Mr. Latimer, formerly Bishop of Worcester, died horrible martyrs' deaths.

MARTYRS IN VAIN ?

What a testimony they gave, what a love for God's Word they possessed, what loyalty to God and His truth they displayed! For them it was the Word of God or the creed of Rome, the breaking of bread in its blessed simplicity and wonderful reality or the mass with its error and horror.

It is my intention to point out *how* these men died, but it is good for us to be reminded *why* they died. When I see the trend of the ecumenical movement, when I learn that in Canterbury Cathedral this July a Roman mass was sung by the Roman Catholic Archbishop of Southwark with seven other bishops of his church as they held celebrations concerning the murder of Thomas à Becket in 1170 I ask, "Did these men die in vain?" They recognised that the mass obscures and spoils every important doctrine of the Word of God and they would have none of it.

For this Latimer and Ridley had been imprisoned in the Bocardo prison at Oxford and on that fateful morning Dr. Ridley, in the black gown he had worn as a bishop and with slippers on his feet, walked between the mayor and aldermen from the prison to the stake. Behind him came Mr. Latimer, his clothes much worn. From within the prison Cranmer looked out and saw them on their way. He fell on his knees and prayed, "O God, strengthen their faith and patience in their last but painful passage." The night before Dr. Ridley had said "Though my breakfast shall be somewhat sharp, yet my supper will be more pleasant and I intend (D.V.) to go to bed to sleep as quietly tonight as ever I did."

Now they were on their way. Dr. Ridley looked back, and, seeing Mr. Latimer coming, called out, "Come on! Are you there?" and Latimer replied. "Have after as fast as I can!" So they came to the stake. Ridley entered the place first. He held up his hands to heaven and, seeing Latimer, ran to him, embraced him and said, "Be of good heart, brother, for God will either assuage the fury of the flame or else strengthen us to abide in it." He then went to the stake and prayed fervently. The two men talked together and then a sermon was preached, the preacher being a man named Dr. Smith, his text from 1 Corinthians 13, "If I yield my body to the fire to be burnt and have not charity, I shall gain nothing thereby." If ever a text or a subject was prostituted it was here!

Ridley was then given the opportunity to revoke his "erroneous" opinions. He replied, "As long as the breath is in my body I will never deny my Lord Christ and His known truths. God's will be done in me!" Then in a loud voice he said, "I commit our cause to almighty God, who will indifferently judge all."

They gave away their few personal belongings and Ridley held up his hand and said, "O heavenly Father, I give unto thee most hearty thanks that thou hast called me to be a professor of thee even unto death. I beseech thee, Lord God, have mercy on this realm of England and deliver it from all her enemies." The men were chained and padlocked to the stake, a bag of gunpowder hung round their necks and the faggots set alight and the flames began their work. Out from the flames came the voice of Latimer and the crowds heard those now famous words, "Be of good comfort, Mr. 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!" As the flames rose he went on, "Into Thy hands, O Lord, I commend my spirit. Lord, receive my spirit." And so they died. No, it was not as easy as this; much horror and much agony followed. The dreadful sight filled almost every eye with tears. These men faced death, a fair sample of thousands who have faced it in its foulest forms and yet faced it with cheerfulness, courage and *victory*.

Death is vanquished!
Tell it with joy, ye faithful,
Where is now thy victory, boasting grave?

at the 1970 Conference

S THE SPOT

by F. J. SLEMMING



PASTOR OF OXFORD CITY TEMPLE

Death is conquered. We ought to die victoriously. Death has lost its sting, is swallowed up in victory. We ought to know how to die as well as how to live! The valley of death becomes the gate of heaven. When our loved ones in Christ pass over the trumpets sound on the other side. An order of monks wear long black gowns and faces to match and when they meet each other they clasp hands and say, "We shall die, we shall die." When we meet we rejoice together and say, "We shall live! Hallelujah! We shall live!"

Perhaps now you will appreciate how that cross in the road affects me as it does, but let me take you to another place where a cross marks the spot.

CALVARY

To show how it became possible for these men and a thousand thousand before and since to die victoriously and gloriously come with me to Calvary, where our Redeemer died. Martin Luther, speaking of Jesus Christ, expressed himself, "Never man feared death like this man." He prayed "Lord, save me from this hour if it be possible" and again "If it be possible let this cup pass from Me." He knew the isolation of the hour, *His hour*; He knew the content of that cup—death, total death, physical and spiritual. The very approach to it, the thought of it, the anticipation of it made Him sweat great drops of blood. The cross *must* be understood, yet it is beyond our thinking. It is the most amazing, most astounding event that ever was.

Everything than can be done to Him by man can be seen by man. I can see His physical death. But what happened when, stretched upon that cross of wood, the darkness enveloped Him? At the end of the three hours darkness He cried, "My God, My God, why hast Thou forsaken Me?" One translation reads "Why didst Thou forsake Me?" I see here His complete, absolute identification with man, sinful man. Before this it was always "Father! My Father!" Now it is "My God! My God!" Of those three hours nothing is said; there is complete silence. Human eyes, callous and curious, never penetrated that darkness to view the supreme agonies of the Saviour. It was the third hour when they crucified Him and for three hours, 180 minutes, over 10,000 seconds, every second like an eternity, Jesus hung beneath a burning sky, enduring the heat, feeling every pain to which the human body can be exposed, for pain with fire-shod feet trod upon every nerve of His blessed body—and all the time He was the target for men's hatred, contempt, vulgarity, malice and insult.

He could have called 10,000 angels
To destroy the world and set Him free.
He could have called 10,000 angels,
But He died alone for you and me.

(to be concluded in next week's issue)

LLANMADOC CAMP

It was one of the hottest days of the summer yet there were young folk in the camp chapel rather than down on the sands. No meeting was planned for that time. They were there by choice, reading the Word and seeking the face of God.

This attitude could very well sum up the youth camp held by the Bristol City Temple at Llan-



madoc this year. Over eighty young folk filled the chapel at least twice every day.

One young man made his personal decision for Christ. Ten young people were baptised in the Holy Spirit, magnifying God in other tongues.

Commenting on the week's events our President, Ron Jones, said: "The exciting thing, perhaps one of the most exciting things, that is happening in our movement is the evident longing of so many young people for more of God and the power of Pentecost. We must not fail them.

ELIM'S DIVINE HEALING PRAYER PARTNERSHIP REPORT
by A. TEE

MONTH after month the 400 prayer partners who uphold the sick are being wonderfully rewarded by thrilling answers to their prayers. Approximately every month a new list is sent out to the prayer partners with particulars of up to twenty requests each. No list goes out without a covering letter in which we give news of people who have told us of answers to the prayers of the Divine Healing Prayer Partnership.

May I share with you a letter from a minister of another denomination whose church is in Warwickshire?

Dear Mr. Tee,

Further to my earlier report on my son Robert for whom I requested prayer on October 28th, 1969, I am thankful to say that he seems to have completely recovered, and is now working for E.M.I. at Hayes. The Lord has blessed him, and is using him for His glory.

We are grateful for your prayers and interest.

With Christian love,

Yours in the fellowship,

R.O.H.

We give God all the glory and rejoice together.

If you would like to become a prayer partner and pray between 8 a.m. and 9 a.m. please write to me. We at headquarters pray for these sick people every morning during our office prayer time.

If you have a prayer request, please feel free to write to us.

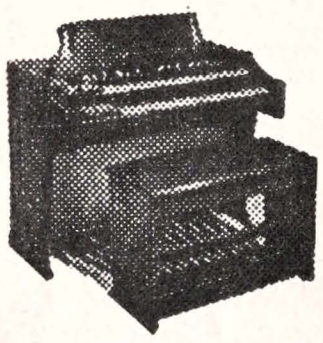
BOOK REVIEW

Education and Christian Parents, by Peter Cousins. Published by Scripture Union.

The reading of this useful book makes one realise how much we take for granted. There is so much involved in educating our children and the author deals with many aspects in detail, expertly relating the Christian viewpoint with ample reference to Scripture. The book will challenge the complacent and provide a mine of useful information to those who really want to know how the educational machine "ticks." It is written in a clear, interesting style and, once read, will merit repeated attention. Thus assimilated it is sure to make for better parenthood. It is especially recommended to those who have children in their early days at school. They will value the useful guidance relative to their own Christian outlook on education.

T. J. BROOMHALL.

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WRITE FOR BROCHURE

Women's Page

HOBBLING or WALKING?

by

LORENA B. GALLOWAY

HAVE you praised the Lord today? You may have prayed long and earnestly, yet not expressed one word of praise to Him.

Someone has likened prayer and praise to a Christian's two feet. How regrettable that so many are hobbling along with much prayer but little or no praise.

Why is praise to the Lord so important?

First, because of who and what He is—the Almighty, living, triune God; the Creator of the universe. We praise men and women of renown even though they may never extend to us a personal favour. How much more should we praise Him whose name is above every name and who is so worthy of our praise.

The psalmist exhorted us to praise Him for His excellent greatness, His mighty acts, His loving-kindness, His tender mercy, and for His truth. Meditating upon these will deepen one's realisation of what a mighty God we serve. For example: His excellent greatness—omniscient, omnipotent, and omnipresent; His truth—infallible, "for ever settled in heaven." Regardless of circumstances, one can always praise God for His own wonderful self.

Second, because our Lord desires our praise. I once heard a speaker put it this way: "We don't make enough fuss over Jesus. We make a fuss over other folks; Jesus wants us to make a fuss over Him too." How true! He wants our worship.

Third, because God has commanded it. "Praise the Lord" is perhaps the most oft-repeated command in the Bible. It is remarkable how many times it is found in the psalms alone.

David and Paul speak of praising Him "continually," while in the Old and New Testaments we find the expression, "the sacrifice of praise." In Hebrews praise is spoken of as "the fruit of our lips," which includes both the spoken word and song.

A splendid way to begin the day is with a spoken *praise offering* to Him. Too often as we work we become lost in our own thoughts when we should be singing His praises. Perhaps a discouraged neighbour needs the lift our song of praise might give.

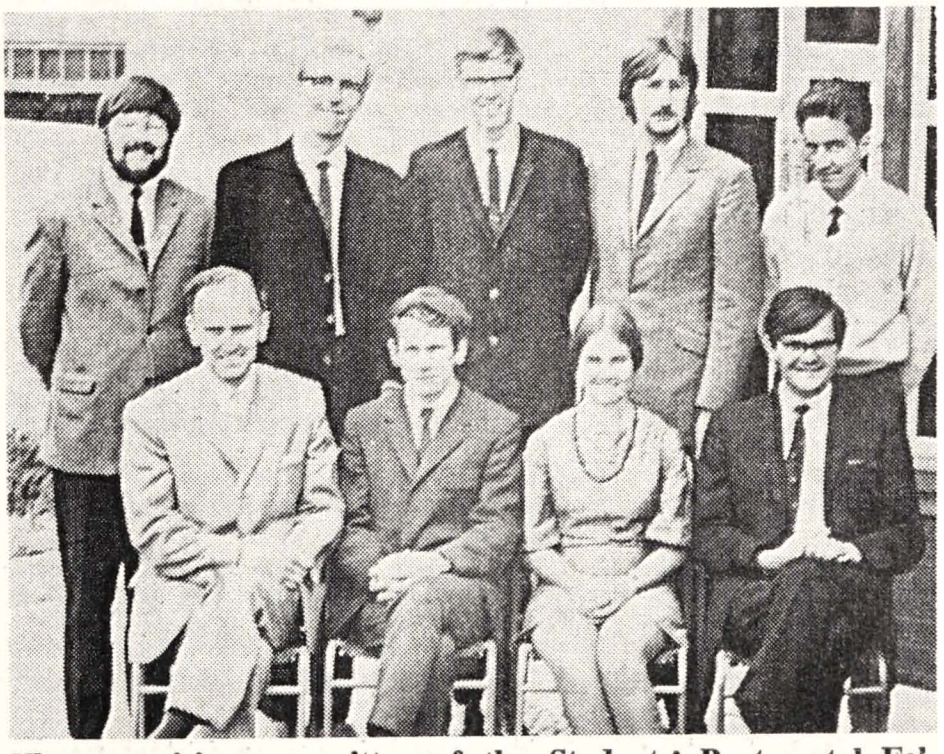
A blind man well along in years once lived in our neighbourhood. His daily walk brought him to the corner of our house. As he tapped his way along, he whistled gospel songs, for he knew and loved the Lord. Even if I didn't see him, I knew when Uncle Billy was near. His notes of praise always blessed my soul. Since he whistled everywhere he went, I'm sure that his way of praising the Lord was a blessing to many others also.

We will find great delight in speaking a good word for our Lord. To talk of Him in our conversation should be just as natural to the Christian as to talk about the weather or one's grandchildren. Words of praise cheer everyone whether spoken to us or about us. Even so, our praise rejoices the heart of our heavenly Father and our Saviour.

Let us use that foot of praise, along with our foot of prayer, and walk as Christians with an even tread.

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God" (Psalm 50:23). Herein is a blessing both to God and to ourselves. *Praise ye the Lord!*

S.P.F. COMMITTEE



The organising committee of the Students' Pentecostal Fellowship. The fellowship's recent rally at our Cheltenham church filled the building to capacity.

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MISCELLANEOUS

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ITINERARIES

The President:
July 20—August 18, Guyana.

London Crusader Choir:
August 16, Worthing; 23, Brighton.

BIRTHS

CONNEW. On June 28th, to Mr. and Mrs. G. Connew, of Southend-on-Sea Elim Pentecostal Church, a son, Gregory David, a brother for Philip.

HOBSON. On July 16th, to Eric and Carol Hobson (née Day), "Lifeliners" in Johannnesburg, a son, Stephen James.

MARRIAGES

DOWLEY—CHAPMAN. On August 1st, at Elim Pentecostal Church, Cheltenham, David Bryan Dowley to Kathryn Anne Chapman. Officiating minister: R. B. Chapman, assisted by A. D. Sandford.

JOHNS—EVANS. On July 18th, at Elim Tabernacle, Brecon, David Colin Johns to Christine Margaret Evans. Officiating minister: P. Daw.

WITH CHRIST

FARMER. On June 25th, Miss Sarah Farmer, a faithful member for many years of the Elim Pentecostal Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

SMART. On June 8th, Miss Eddie Smart, for many years a faithful member of Elim Pentecostal Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

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1970

August 16th	WORTHING
August 23rd	*BRIGHTON
October 17th	DORKING
December 17th	CROYDON (Fairfield Halls)

1971

January 24th	EALING (choir's forty-second anniversary)
February 27th	WIMBLEDON (Town Hall)
March 27th	EASTBOURNE (the Congress Theatre)
Easter Monday, April 12th	ROYAL ALBERT HALL
April 17th	ROYAL ALBERT HALL
April 24th to May 1st	HOLY LAND TOUR

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D.2147

COMING EVENTS

BIRMINGHAM, Kingstanding. August 23-26. Elim Pentecostal Church, Warren Road. Visit of Rev. Jesse Williams, of U.S.A., pioneer of the Elim Pentecostal Churches in Rhodesia. Sunday at 11 and 6.30. Weeknights at 7.30.

NEWQUAY, Cornwall. Elim Pentecostal Church, Seymour Avenue. A warm welcome to all holiday-makers. Sundays at 10.45 and 5.45 (note new time). At 10.45 children's summer special. Tuesday and Friday at 8. Pastor: David Holmes. August 11-30. Special visit of John and Mrs. Woodhead.

READING. August 22, 23. Elim Pentecostal Church, Waylen Street. Pastor's second anniversary services. Preacher: W. J. Patterson. Saturday at 7. Sunday at 11 and 6.30. Convener: F. Shadlock.

SALISBURY. August 23. Elim Pentecostal Church, Milford Street. Visit of former minister James F. Hardman (Ilford) at 11 and 6.30. August 30. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 23 and 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. August 15-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer holiday Bible club conducted by Uncle Bob in minor hall, daily 9.30 to 4.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WIMBORNE. Commencing August 23. Elim Pentecostal Church, Leigh Road. Revival and divine healing crusade conducted by Ian Davis and party, supported by Presbytery choirs and youth groups. Sunday at 11 and 6.30. Weeknights at 7.30.

BANK HOLIDAY RALLIES AND CONVENTIONS

BRISTOL. August 26-31. The City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Bank holiday Monday at 11, 3 and 6.30. Speakers: J. McNicol, W. M. E. Plowright and A. Webb. Conveners: W. R. Jones and S. Hilliard.

GREAT YARMOUTH. August 29-31. Elim Pentecostal Church, York Road. Saturday and Monday at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith. Items by Norwich Elim choir on Saturday.

HEREFORD. August 29—September 1. 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. J. Maybin (Croydon) and J. Dick (Cardiff). Convener: R. Griffiths.

PONTYPRIDD. August 29—September 1. Elim Pentecostal Church, Thurston Road. Saturday at 7. Sunday at 11 and 6. Monday at 11, and at 3.15 and 6.30 in the Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7. Preachers: D. W. Anthony, A. Morgan and W. Llewellyn Bell. Convener: R. Hughes.

ROMSEY. August 29-31. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 in the Baptist Church, Bell Street (kindly loaned). Preacher: F. A. Hodge (Dagenham). Soloist: T. P. Mullen (Weymouth).

SOUTHPORT. August 27-31. Evangel Temple, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15. Speakers: Samuel Workman and A. Caple. Vocalists: Mr. and Mrs. H. Matchet, Alan Caple and W. Hunter. Convener: L. Knipe.

THE "EVER-COMING" *(continued)*

my car. One nine-year-old was bewitching. She touched my hand, smiled and demanded that I drive them all round the street again for her pleasure. I could not say no. I think God feels something like this about us—packing as many of us into His heaven as are willing, and coming out of His way, via a cruel Calvary, for our sake.

Step 6 : God keeps on creating

Some ideas are hard to put into words, like that verse in Revelation about God "who is to come." People who really know Greek tell me that it means "He who is always in a state of coming." He is ever coming, yet always arriving. There is something in creation unfolding. God is disclosing His secret.

I recall a bitter winter. We went at the start of it to a new city. Our welcome was acid, choking fog for a week, then pitiless, bone-cracking cold on through December, January, February and March. The electricity men went on strike—wicked men, driving scores of elderly people to their graves. Thousands like us had no power, no gas, no water, no fire. Our tiny garden, a patch of dirt smelling of cats, with pale frost-glazed grass, rank and lank, was subdued beneath the unfeeling heel of sunless months and leaden skies. A raw thaw came in April, chill rains in May, then suddenly June and the miracle (in England!) of sunshine, and the secret of our garden burst upon us—a vision of beauty, a red-and-orange-tipped bloom, a rose!

The secret of creation is Jesus Christ, the Rose of Sharon, the One who conquered the dirt of sin, the cold welcome of a loveless humanity, the bitterness of the cross. "The life was manifested and dwelt among us."

To miss Christ! He is what our planet is about. He is its secret. People are often cynical about life and they have every reason to be if they have missed Christ out. What else is there but Him? After winter, no rose? After life—no Jesus? How awful!

CANNOCK PIONEER CRUSADE *(continued)*

don it. May I ask you please to pray for this needy area and for the new church being established? There is very little of Pentecost here and very little evangelistic witness indeed. It is an area that could open to Pentecost in a remarkable fashion. One lady said to me: "This is what we have been praying for because most churches here are dead."

Since the crusade finished I have heard from Pastor Paul Epton who said: "The meetings on Sunday were great. Everybody enjoyed the blessing of God." May this blessing of God increase in the lives of all who worship at this new Elim Pentecostal Church, for the glory of God!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, August 17th — 1 Timothy 4:1-16

" Take heed unto thyself " (v. 16).

" Keep a close watch on all you do and think " (" Living Letters "). This is good advice and how much better and brighter we Christians would be if we made it our daily concern. Many a testimony or sermon of good quality has been rejected because of the life behind it. The communion service exhorts " Let a man examine himself," but this is important practice for every day. Overlooking little flaws in character might well end in disaster. Life seems so explosive, therefore every care should be taken lest we mar our testimony. We will do well daily to put our lives under the divine searchlight and pray with the psalmist. " Examine me, O Lord, and prove me; try my reins and my heart." Then we must take heed to the findings of that security.

Tuesday, August 18th — 1 Timothy 5:1-16

" Intreat him as a father " (v. 1).

The family spirit is enjoined in this chapter and how necessary this is in our present age. The sad age gap, a barrier in the Christian Church, makes for misunderstanding. Reflect on verse 1, " Rebuke not an elder, but intreat him as a father; and the younger men as brethren." This is vital not only in the minister's (Timothy's) dealings, but in the activities to all in the church. The aged can become despondent if rebuked and the Devil soon tells them that they are not wanted, and that there are younger ones to take their place. The air of superiority which makes the younger feel inferior is also detrimental. What greater force and influence the Church would have if age was forgotten and the truth of Psalm 133:1 was embraced, " Behold, how good and how pleasant it is for brethren to dwell together in unity ! "

Wednesday, August 19th — 1 Timothy 5:17-25

" Lay hands suddenly on no man " (v. 22).

Here we have the responsibility of choosing leaders. God does not put us on probation as far as salvation is concerned, but He does on the issue of service. While the message here is mainly on the ordination of elders, the same teaching holds for any office in the Church. Timothy, like all ministers, would have newcomers who would manifest a readiness to take part in church activities, but care would need to be exercised. None can afford to take a man into the service of the church at face value, for, if he proved unsatisfactory or sinful, that leader would become a " partaker of other men's sins." Spiritual qualifications are of greater importance than ability, and graces than gifts.

Thursday, August 20th — 1 Timothy 6:1-10

" But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts " (v. 9).

The danger lies in the words " they that will be rich," for such will set their minds and energies in that direction. Therein lies the temptation, the snare, the foolish and hurtful lust—to go to any length to get rich. What value are riches if they lead to spiritual loss? Many an upright Christian has become rich because God has prospered him, but he who sets his heart on becoming rich is on dangerous ground. The danger lies in " the love of money " and erring " from the faith " (v. 10). Many men were keen in their humbler days, but as they climbed the ladder of fortune they began to err from their old, simple faith in God and eventually forsook it, and " pierced themselves through with many sorrows " (v. 10).

Friday, August 21st — 1 Timothy 6:11-21

" Flee these things. . . . Fight the good fight of faith, lay hold on eternal life " (vv. 11, 12).

Following after righteousness is of greater value than pursuing riches. " Seek ye first the kingdom of God, and all these things shall be added unto you " is the promise of Jesus. It is more profitable to " lay hold on eternal life," than to grasp this world's goods. " What shall it profit a man, if he shall gain the whole world, and lose his own soul ? " " Fight the good fight of faith." It is a fight in the face of temptation to be rich to lay hold on eternal life, to " count all things but loss for the excellency of the knowledge of Christ Jesus." But how worthwhile—" laying up for yourselves treasure in heaven." " If riches increase, set not your heart upon them " (Psalm 62:10).

Saturday, August 22nd — 2 Timothy 1:1-18

" Which dwelt first in thy grandmother " (v. 5).

Godliness was passed on. The very important task of teaching the Scriptures in the home is neglected by many Christian parents, who leave the spiritual education to others. Grandmother Lois evidently passed on the unfeigned faith to Eunice, her daughter, and she in turn to Timothy. The Christian faith should be so real in every Christian home that the children are led to believe and accept it almost as a matter of course. The necessity for Timothy to " stir up the gift of God " and " be not ashamed of the testimony of our Lord " is enjoined upon every one of us. How blessed are those parents who see their children walking in the ways of the Lord !

Sunday, August 23rd — 2 Timothy 2:1-13

" Be strong in the grace that is in Christ Jesus " (v. 1).

If we would do a work for God, we must stir ourselves to do it and strengthen ourselves for it. Grace is often mistaken for weakness, but it takes grace to be gracious, to go on though rebuffed and criticised. As trials increase we need to grow stronger in faith, resolution and love. Paul urges, " Be strong in the Lord, and in the power of His might " (Ephesians 6:10), a contrast to any strength of our own. We are called upon with Timothy to " endure hardness as a good soldier of Jesus Christ " (2 Timothy 2:3). A soldier must be disciplined. He must avoid " the affairs of this life " (v. 4). The word " entangleth " is used and the emphasis rests there. When anything, however legitimate, becomes an entanglement, it must be dealt with sacrificially. Remember God's word to Paul, " My grace is sufficient for thee."

ISRAELI YOUTH *(continued)*

youth is their lack of respect for the orthodox in Israel. They see orthodox Jews practising traditions, but lacking godly and holy lives, thus they do not heed them or follow their example. The Israeli will come to a Christian service perhaps only to exercise his independence, but he may well leave convicted and touched by the Holy Spirit. The more the orthodox denounce Jewish youths for such practices, the more the youths wish to explore this forbidden area.

One characteristic of Israeli youth that is the inheritance of every human being is his rebellion against God. One needs only to glance at the world to see how youth hanker after the flesh-pots of Egypt and how the search for pleasure dominates every sphere of life. There is only one answer to the longing of young people in Israel, as everywhere and that is Jesus Christ and the forgiveness of sin through His shed blood. In Him there is a purpose for living as well as abundant joy which is unknown in life elsewhere.

ISRAELI YOUTH

By a "Jerusalem Crusader," who regularly attends the services conducted by Pastor L. V. D. Tiller

The writer is a converted Jew who is studying at Jerusalem University

MANY factors condition the youth of every nation, home life, country, religion, means of subsistence, the economic context, history and education. All these and other things contribute to the personality and general temperament of youth as a whole over all the world. Israeli young people are subject to the same influences and it is interesting to observe the product. As all over the world, in Israel you have youth who are introvert and youth who are extrovert, youth from rich homes having everything handed to them on a silver platter, and youth from average homes, poor homes and from the tiring diligence at university level.

One of the unique influences on Israeli youth is that Israel is a pioneering country. The pioneering spirit and their apparent need for self-preservation have produced a vitality and vivacity that affects the whole life, from folk-dancing to the battle-line. As to education, those who go to the university do well. Their vitality coupled with the traditional Jewish exultation and worship of the scholar and education produce students with untiring diligence at university level.

Unique factors in the life of the young Israeli today could open new and fresh opportunities of discovery relative to his Messiah, Jesus. The first is his relationship to the terrible events that took place under Hitler. These events left deep, strong, and lasting impressions on the Jewish people that were closely connected with the horror that took place. Thus the generation who lived during the time of Hitler may never even consider Jesus Christ. The young Israeli, on the other hand, is different; he knows much about the terrible events, for he has constant reminders from his family, his history class, the special annual day of remembrance, etc. These do not, however, make the things that happened real and vivid. They are history to him, events that took place in another country from his own. He may, therefore, use these events as a classical argument against Christianity but not so much an emotional argument. Without this emotional block he may be more open to finding his Messiah, Jesus.

Another advantage the present-day Israeli youth has in his favour for finding Jesus the Messiah is the fact that he is in his own land. In the Diaspora this was the element of Jewishness that Jews were not able to experience. Emphasis was laid upon Jewish traditions and aspirations coupled with the desire to remain a separate people. Today, the average young Israeli bases his Jewishness on being in his own land. He is able to relax the emphasis upon the religious, traditional part of his Jewishness. This is evidenced most drastically on the Kibbutzim where community effort, human relations and striving for an ideal take the place of traditional religion. This has produced an Israeli who is open, receptive to diverse opinions, and thus willing to consider the possibility of Jesus as his Messiah.

Another opportunity for discovery afforded every Israeli is that he is living in a predominantly Jewish state where he is in the majority, a sharp contrast to the Jewish person living outside Israel. He does not feel the necessity to guard himself against another's way of life. He can be at ease with his opinions and, when challenged, can be objective in his thinking and exploration of Christianity.

The characteristic of a large percentage of Israeli

(*continued on facing page*)

NATIONAL YOUTH RALLY — SATURDAY, September 26th

3.30—TRAFALGAR SQUARE. 6.30—WESTMINSTER CENTRAL HALL

TESTIMONIES — YOUTH GROUPS — EVANGELISM

BACK PAGE

Testimony time

God working at both ends

A remarkable answer to prayer

by Stanley Shaw

PASTOR OF PORTADOWN ELIM PENTECOSTAL CHURCH

"AFTER the war I got a job as a leading charge-hand with the War Department in Holywood, Co. Down, Northern Ireland. For a time things seemed to go well with me until I developed a septic throat I was brought very low, even to the point of death, but God spared my life. Two years after, I had a heart attack, followed by another one, yet the hand of the Lord was upon me. Despite these warnings I rebelled against God and the gospel.

"I knew that many people were praying for me, including my wife and sons. One of my sons, Stanley, is an Elim minister. He would spend some Friday nights in prayer, praying well into the following morning. He prayed for me in Belfast, Scotland, England and Wales.

"Shortly before my conversion Stanley sent me a booklet entitled 'How to be a Christian.' I read it many times and found myself singing a line or two of the hymn, 'When peace like a river attendeth my way.' One night in the Elim Pentecostal Church, Beersbridge Road, Belfast, we were singing this hymn when suddenly God spoke to me. I knew that it was not well with my soul, as I was not saved. I waited behind to see the pastor who pointed me to the Saviour. I was gloriously saved. I became a new creation in Christ and my testimony is summed up in the third verse of my favourite hymn:

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 above is a short account of my father's conversion. I can testify to the transformation that has taken place in his life. It is wonderful to notice the signs of the new birth—desires for prayer, the Bible and church. But there is another side to this conversion that it just as wonderful. It proves the greatness and genuineness of the exceeding great and precious promises given by God (2 Peter 1:4).

When the Lord saved me in 1953, I began to pray for the conversion of my loved ones. One by one I saw them saved: first, my mother, then my brother. One more was left—my father. For sixteen years I prayed that he might be saved. Many times I was discouraged and at times on the verge of giving up, but September 7th, 1969, was the day when God answered my prayers.

Very often God works at both ends of the line. This principle is abundantly illustrated in Scripture: Jacob sends his sons down into Egypt seeking food in time of famine, Joseph is moved to give it to them; Israel sends spies into Jericho, Rahab is raised up to shelter them; Mordecai pleads with the Lord to deliver his people, king Ahasuerus is rendered sleepless, made to search the state records and befriend Mordecai and his fellows; the Ethiopian eunuch is desirous of an understanding of God's Word, Philip is used to expound it to him; Cornelius is praying for an opening up of the gospel, Peter is charged to preach it to him.

On Sunday, September 7th, I was burdened to pray for my father. I went to my room and spent about an hour in earnest prayer. As I was praying the promise of the Lord Jesus in Mark 11:24 came to my remembrance, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The point of this wonderful promise is too often overlooked. Whatsoever things we desire when we pray, we are to believe *at the time* that we receive them and in God's good time we shall receive them; we must receive in faith in order to get in fact.

This wonderful promise really gripped me. I "cashed in" on it. That afternoon I personally appropriated by faith the conversion of my father and asked God to save him that particular day. As I claimed the fulfilment of Mark 11:24 I had the witness that he would be saved that day. So confident was I about this that I began to praise and thank God for answered prayer.

At about 9 p.m. that same day I had a telephone call from Pastor W. S. Dempster telling me that my father remained behind after the gospel service and gave his life to Christ. I was not a bit surprised, in fact, I was expecting the call!

God hears and answers prayer. His promises are real and we can rely on them. May this incident of answered prayer encourage others to pray on until God answers!

THE ELIM EVANGEL

Vol. LI No. 34 August 22nd, 1970 9d

ELIM MISSIONARY SOCIETY FEATURE

ALL IN BLACK AND WHITE

By GLADYS GORTON

E.W.M.A. SECRETARY



THE second minibus stood outside our house. From the front window I surveyed it with pride, and later Pastor L. Wigglesworth, Mrs. Mills, my husband and I climbed in. Pastor David Mills was at the wheel. We turned into Lee Croft, in which stands Sheffield Elim Pentecostal church, where a good crowd awaited our arrival. All eyes turned left and the cry could be heard, "Here it is! The minibus." Soon it stood immaculately, its white body gleaming in the bright sunshine and its black interior shining in harmony—a picture all in black and white! The crowd sang with fervour "Jesus shall reign." Pastor Wigglesworth, our indefatigable missionary secretary, stepped forward and gave a short word of appreciation to those who had given the Green Shield stamps, E.W.M.A. and E.Y.M., not forgetting those who purchased their petrol where Green Shield stamps were given. He then presented the minibus to David and Margaret Mills and offered a short prayer of dedication. Mr. Mills gave a word of thanks and told us that the proprietor of the garage from which he collected the bus informed him that 1,676,800 stamps were required to purchase it and that if they were put side by side in one long line they would stretch to approximately thirteen and a half miles. What an achievement—our stamps converted into such a vehicle!

Sheffield was chosen for the farewell services of the beloved and dedicated missionaries, because it is the home church of Pastor and Mrs. G. L. W. Ladlow, at present missionaries in Ghana, and because Mrs. Mills's home is only a few miles outside the city.

There were mighty moments during the unforgettable valedictory services, solemn, songful, hushed, happy, amusing, amazing, tearful, thrilling. We were made to realise that we are workers together in this great work of evangelism. Pastor Wigglesworth's ministry in song and word was a challenge and a comfort to the missionaries and to all. We were impressed and inspired by the intriguing, gripping and interchanging presentation of the needs and work in Ghana presented by Pastor and Mrs. Mills. Our hearts quickly and easily responded to the Ghanaians; we felt we knew them, loved them, were one with them—*in black and white*—through the saving power and grace of our glorious Lord.

God bless David and Margaret Mills, their two lovely young daughters, and Mrs. Scott, Margaret's mother, who is accompanying them to Ghana. May the Lord strengthen and use her to assist them.

"Missionaries who can take everything to Jesus and then get strength to smile and persevere pull on under any circumstances."—MARY SLESSOR.

Part two of the 1970 Conference Communion address

A Cross marks the spot

By F. J. SLEMMING

PASTOR OF OXFORD CITY TEMPLE

AT Christ's crucifixion the sixth hour saw a change. The sun hid its face and light fled from the sky. God who is light turned away and darkness descended, a great shroud which put the cross out of view and hid the Christ from human eyes. Darkness was over all the land, an atmospheric phenomenon descending like a mantle, thick, frightening, awe-inspiring, dense. The Light of the world went out, tasted outer darkness, the lot of the lost, experienced the state of being "forsaken by God," the doom of those who refuse His companionship here and who will hear Him say "Depart from Me!" He bore the sins of the world and paid the penalty for sin. It is beyond me, beyond my comprehension. I am out of my depth. I cannot see. My feeble sense cannot grasp this, for I am not competent to know. This was the death of the Son of God, spiritual death, total death. Into these three hours, those 180 minutes, those 10,800 seconds, was compressed an eternity of suffering.

John Milton has a poem called "The Incarnation," verse after verse of it—twenty-seven verses, I believe. His poem, "The passion of Christ," a few brief verses, has this note: "The subject, the author finding to be above the years he had when he wrote it and nothing satisfied with what was begun, left it unfinished."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost.

I cannot fathom it, I cannot do justice to it, I do not know it all, but I bless God for what I know! He defeated death, robbing it of its crown, snapping its sceptre, taking away its keys, breaking its chains, dispelling its darkness, plucking out its sting, abolishing its fear. Blessed be His name! He cried, "It is finished" and *He* gave up the ghost!

TWO BRAVE FRIENDS

Two men moved into action and performed the most courageous, costly act of love ever performed by mortal men—Joseph of Arimathæa and Nicodemus. Having begged the body of Jesus, they came to the cross, Joseph with a roll of linen, and Nicodemus with 100lbs. of spices and myrrh. How wonderful that when Jesus died this was at hand ready to use and that two men of the strictest sect of the Jewish religion associated themselves with Jesus of Nazareth now He was dead. They stood at the foot of the cross, these two noblemen of great reputation, and looked upon Him stretched upon it. Nicodemus must have recalled words he had first heard direct from those lips now still in death, words He spoke the night they first met, "And as Moses lifted up the serpent in the wilderness . . ."—the beloved passage in John 3:14-16. Joseph would surely call to mind as he looked upon the wounded side, "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none. . . . They gave me also gall for my meat; and in my thirst then gave me vinegar to drink" (Psalm 69:20, 21). They looked on Him whom they had pierced! They took down the cross, drew out the nails and loosed the cords. One must surely have said to the other, "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Psalm 22:16).

The two friends prepared His body for burial, and as they wiped the stains of blood, dirt and spittle from His face words would come to remembrance, "His visage was so marred more than any man, and His form more than the sons of men . . . but He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 52:14; 53:5). What a gospel meeting that was—silent, sullen, helpless and bitter stood the Jews, awe-struck, frightened because of the earthquake and His dying cry stood the soldiers, alarmed, annoyed because of the rent veil and the open graves stood the priests, but these two men engaged in their labour of love. They prepared His body and poured in the spices. When the body was ready the women who had stood afar off drew near, followed as mourners to the grave and beheld where He was laid. "He made His grave with the wicked, and with the rich in His death."

They rolled a great stone over the doorway, the soldiers sealed it and the two men left.

A cross marks the spot of the greatest act of sacrifice, love and loyalty to Jesus Christ that I know. God has provided for us so that we, too, may live gloriously and devotedly and, when the time comes, die victoriously.

Then let us sit beneath His cross,
And gladly catch the healing stream,
All things for Him account but loss,
And give up all our hearts to Him;
Of nothing think or speak beside:
My Lord, my Love is crucified.

C. WESLEY.

CHURCH REPORTS

SHEFFIELD **Pastor: A. V. Gorton**

"To God be the glory, great things He hath done" was the opening hymn and theme of a special service held in Sheffield to open an extension, which includes a minor hall, Sunday school room, vestry and kitchen. The main church has been redecorated and we have a new table for communion.

Friends from nearby churches joined us outside the church as Pastor A. V. Gorton gave an appreciation of all the work involved in the completion of the new premises. Pastor H. W. Greenway reminded us that he was present at a similar ceremony fourteen years ago when the church was opened. A ribbon across the door was cut by Pastor Gorton and the congregation walked through the minor hall into the main church.



Pastor R. B. Chapman, the first speaker, took his text from Ezra 6 and spoke of the rededication of the temple, the purification of the oversight and the separation of the people. The secretary, Mr. Gregory, spoke of the development of the church from its beginnings. After a solo from Mrs. Chapman, Pastor Greenway spoke of redeming the time in the light of the near return of our Lord.

Between the two services the new kitchen and minor hall were used in the provision of a tea for the members and visitors.

On Sunday we began with the thought of the immutability of God and closed with the immutability of His Word. The Sunday school children felt that this was a most important day for them as they moved into their new room. Before their service they stood on the steps of the church and sang choruses and hymns to the accompaniment of guitars. Pastor Greenway opened in prayer and Pastor Chapman said a few words before leading the children to gather outside their new room. One of the Sunday school children, whom Pastor Chapman had dedicated when he was the resident minister, presented him with a box containing a pair of scissors. As he cut the ribbon he expressed the desire of everyone that the room would be used to bring many boys and girls to Jesus and to proclaim the whole counsel of God. Everyone was impressed by the bright, sunny room and the children enjoyed their first service in it.



JEAN GREGORY.

MOTHERWELL **Pastor: F. W. Jones**

Seven decisions for Christ have been made by teenagers during the past month. These young people have attended the church study group in recent



months and have now been brought to the place of decision.

A baptismal service was held at which nine candidates followed the Lord. The accompanying photographs show scenes from that service.

A successful Sunday school anniversary weekend. its theme "The Word of God," was much enjoyed, as was the annual outing to Troon, on Scotland's west coast.

The Sunday school anniversary was made the occasion of the presentation of a Bible to Miss



Marion Bisset on her departure to the U.S.A. She has been a Sunday school teacher for a number of years.

The singing of the recently-formed youth choir of between thirty and forty voices has brought much blessing, and the expert playing of the timbrel group has been an inspiration.

We have been rejoicing in a resurgence of Pentecostal fervour, which has been evidenced by an increased use of spiritual gifts in the church and a desire to evangelise the district. We feel that the salvation of souls has followed as a direct result of the increased zeal and enthusiasm occasioned by the conscious indwelling of believers by the Holy Ghost.

H. CLARK.

BIRMINGHAM (SELLY OAK) **Pastor: Alan Caple**

Recent Sunday services have seen decisions for Christ each week and crowds of people attending for the first time. Peter Jackson, the blind pianist, came for a weekend with his friend of the Torch Trust and packed congregations were deeply impressed, not only with his great piano playing, but with his clear message, to which there was an immediate response. At a guest evening, Roger and Jan Hurrel attracted about forty newcomers to the church, and their modern presentation of the old-fashioned gospel was greatly appreciated. Our photograph shows our latest baptismal service candidates. In a deeply impressive service, they each testi-



fied to their faith in Christ. Among them were the Perry family—husband, wife and their two teenage daughters, all of whom have been saved in recent days.

STRATFORD-ON-AVON **Pastor: G. J. Feasey**

Pastor G. J. Feasey was recently inducted as the new minister here. Pastor R. J. Morrison (Birmingham), district superintendent, convened the service and Pastor J. Nicholson (Langley) gave a very timely and apt word. His theme was "Fear not and go forward." A telegram was sent from Pastor Feasey's home church in Islington, London, with the same message, from Joshua 1:9. Mr. Burston, the secretary, gave a word of welcome.

The following weekend brought Pastor Feasey's first services and they were characterised by divine blessing and we trust that this is the beginning of a mighty move of God in this historic town. Throughout the next year intense evangelism is planned, including open-air and door-to-door work and local advertising by the whole church.

God's Handiwork

By H. BURTON-HAYNES

" Ye are God's workmanship "
" The fact is that what we are we owe to the hand of God upon us " (J. B. PHILLIPS).
Ephesians 2:10

THERE is something distinctive in art. The work of a master cannot be hid. To the trained ear or the skilled eye, there are features which stamp these things. They are uncommon and, placed among the commonplace, they stand out—the painting of a Constable, the music of a Beethoven or a Chopin, the architecture of a Wren. Each of us is a unique expression of God's thought. Says one great writer, " The gospels are not four, but ten thousand times ten thousand, and thousands upon thousands." *There is a gospel according to you;* you are His handiwork. He wishes to reveal Himself through your redeemed life.

Think of the many and varied tools which God the great Craftsman uses in the shaping of a human life. There are the chisel of frustration, the hammer of persecution, the plane of humiliation, the axe of opposition, the saw of separation. You are in His skilful hand; He is fashioning you for His pleasure and purpose. The circumstances of life are not fortuitous; there is no caprice with God. He does not play with us as a cat with a mouse. We are not like puppets on a string or flotsam and jetsam carried down the stream of time into the sea of oblivion. Behind the changing scenes of our earthly existence is a beneficent Providence overruling and directing all things for our ultimate good. There is nothing in God's handiwork which savours of mass-production. His works are not machine made! We are not products of the whirling wheels of chance. We are given His individual and particular care. How precious we must be to Him!

God has a way of seeing people in terms of their possibilities. As Simon Peter stood before the Master he heard Him say prophetically, " Thou art Simon: thou shalt be called Cephas " which is by interpretation " Peter," i.e,. " a rock." When Simon came to Him that day he was anything but a " rock " man—he was a man of sand! Gradually he was transformed until he became a man of rock. Jesus saw a great deal in Zacchæus that no one else saw. God has performed some of His greatest works in some of the most commonplace lives.

God's expression of Himself is not the same in every life, in fact it is often altogether different. The manifestation of God is manifold in its variety. In one life the greatness of God finds emphasis, in another it is the gentleness and graciousness of God. It is not conceivable that in a single life all the traits of the divine nature will find expression. It takes every member, the whole body, to lead into full view the splendour of the glory of Christ.

There is a translation of our text which runs, " Ye are God's achievement." If we are indeed God's handiwork, should He not receive all the glory for what He has wrought? Should not this blessed consciousness of being the handiwork of God invest our lives with a sense of sacredness? Moffat's translation of this word seems to give this emphasis, " God has made us what we are," and Paul's personal reference in another place also brings out the same thought, " By the grace of God I am what I am."

Dare to believe that Christ is forming you for His pleasure. He loves you! Be patient—He would not take so much trouble unless He knew that it was worth while!

Book Review

Learning to Use Your Bible, by Oscar E. Feucht. Published by Concordia, price 8/-.

While there are numerous books available giving hints on finding our way around the Bible, this book is worth acquiring and following through for the many positive and practical helps missing in some of the other publications. It gives excellent guidance through the process of personally appropriating the rich heritage of the Christian faith.

A pertinent question—" How big is your Bible? " —is answered by showing that we can only live that part of the Bible we really know and that we need to know how to study effectively and meditationally.

This is a good book for home Bible groups, teaching the discovery of Scripture, and giving some excellent thumbnail sketches of each book.

Of particular note are the sections giving daily helps for getting the best out of our reading and the section dealing with the Lord's Prayer.

P. HILL.

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EDITORIAL

THE long recess gives us time to consider recent events. A general election, the result of which confounded the critics, possibly heralding fundamental changes in approach and treatment, was followed by the death of a Chancellor of the Exchequer who had spent years preparing for office and who had time to make only one Commons speech. Then came the staggering activity of a modern Guy Fawkes, only, apparently, riot gas cylinders were the chosen weapons rather than the erstwhile gunpowder! Inflation, rising prices, strikes, proposed new charges in connection with the welfare state, unemployment, an increasing percentage of car sales in Great Britain going to overseas competitors—these and many more challenges have served to maintain our interest and provoke thought and prayer.

Far-reaching decisions affecting almost every aspect of our national life are taken in the Whitehall corridors of power and in the Palace of Westminster. What then should be the attitude of Christians towards politics? While recognising that this is an area where each one must be persuaded in his own mind, nonetheless some comments may not be out of place.

Party politics are the problem for many. It is no longer really possible to vote for the individual candidate even in local government elections, where party affiliations count more and more. In national politics this is even more true. Many evangelicals are seriously worried about the Common Market, yet all three major parties support the policy of British entry.

Then the end products of some party philosophies seem little different. What matter if the great conglomeration of power and production is "The J. Bloggs Corporation" or "The National This-that-or-the-other Board"? Both are impersonal, unfeeling, distant, drunk with a sense of their own importance, to the man in the street. Monopoly of both kinds seems singularly uninviting, calculated to take away the personal liberties of the individual, surely an important aspect for Bible-loving believers.

The general public appear to be weary of what seems the old-fashioned methods of parliament. "Look what you did in 1931" has become a great bore and leads to the thought that 1970 is too much of a problem to deal with!

But should we just opt out? Can we grumble if humanists, Catholics, beer barons, commercial pressure groups, neo-communists and others bring strong influence to bear by their public and private lobbying, if we simply stand (or sit) wringing our hands and moaning? Some of the legislation passed by the last two Governments must be of concern to Christians—we recall betting acts and some which deeply affect personal human relationships and experiences.

Pray we must, for we are bidden to remember those who are in authority over us. Protest we also should and this is often best done by individual people making their voice heard with their local M.P. How this can be amplified to cause national reaction is more of a problem. The best, the supreme, way of changing society is spiritual and we return again to the tremendous need for evangelism at every level. Social conditions must also find a place in our outlook, for they most certainly affected the attitudes of the early Church. Party politics may or may not be an area in which an individual Christian can express his discipleship, but involvement in the community ought to be our devoted concern, for we know the answer to the ancient petulance, "Am I my brother's keeper?"

From BLACK MAGIC to CHRIST

By PASTOR ARMAND HELOU

ARLES, FRANCE

WHEN facing the reality of the world, man can feel only anguish, despair, and weariness because this world is far from what it should be.

I was 18, in college, and an atheist. I was afraid of the universe, of my weakness before the powers of life and death, and of my inability to do the good I wanted to do.

My heart knew only dread and uncertainty. I was tired of instability and the need to submit to the changes of time. I thirsted for justice and certainty, independent of the mind of men and of time.

I sought an answer to my problems in the common remedies the world offers: pleasures, the Catholic mass, and repetitious religious exercises. But they were widening the deadly wound of my heart.

Then the mystical allurements of black magic enticed me by their supernatural character. They seemed to have something to offer.

In childhood I had heard about the spirits intervening in the lives of many neighbours and terrifying them at night. We practised such customs as leaving the door open, putting a big meal on the table, and keeping a fire in the fireplace during the cold night of November 2—the night dedicated to the dead. Tradition says that the spirits of the ancestors would come from purgatory on that night to reinhabit earthly bodies.

I grew up in this frightening atmosphere of mysticism, superstition, and necromancy.

Once my mother sent me to a sorcerer (healer), a farmer living in my neighbourhood. He practised healing with a gift passed on from generation to generation by the laying on of hands.

He collected leaves from nine different wild plants near his home, nine splinters of wood from his broom, nine crystals of salt from the sea, nine little pieces of bread, nine small pieces of earth from the clay floor of his house, nine measures of dirty scrapings from the table, and put them all in a little linen bag.

Three times, with this bag in his hand, he made the sign of the cross on my forehead. Then he cast out the sickness by " placing " it on a tree and telling me to keep this bag around my neck for three days. He told me to pray 10 times to the Virgin and to given money to help the dead who are suffering in purgatory.

I did all this, and the sickness disappeared. Miracles *do* happen through these people who are completely ignorant of the power of Satan gripping them.

I was curious and asked how to do it. I studied a book of black magic from the Middle Ages with all the formulas of the Egyptian Pharaoh's priests. I was surprised to see this power working—healing animals and men—by the reciting of an incantation in an unknown language or by the use of a linen bag like the " healer's."

I was still hungry for the true God. But I could not find any satisfaction in my religion and I became more and more afraid of the mysterious power I was holding. In my intense thirst for truth, I was anxious to exercise these infernal sciences, but it was ephemeral. It brought about a nervous depression and a weariness of living which sometimes made me want to commit suicide.

The fear of death haunted me in such a terrible way that I could not sleep at night. I had power but not peace. Only terror and darkness filled my heart.

Then God stepped in. I had never heard the words of Jesus, " Blessed are they which do hunger and thirst after righteousness: for they shall be filled." No one had ever brought them to me! But God is still alive and merciful for He heard the despairing cry of my heart.

I read a friend's Bible. The words that I read were wonderful words! They became words of love from the Almighty in whom I could now believe. I discovered a love from the Lord Jesus which drew me toward Him. This love led me to Calvary where God opened my eyes and showed me that He so loved me that He gave His only begotten Son that I should not perish, but have everlasting life by believing in Him.

What joy! What happiness! For too long I had relied on my own strength; now I realised that the help of man is but vanity. This Book filled the emptiness of my heart. A new joy engulfed me. It did not depend on the happy or unhappy events of the day.

My great occupation was reading the Holy Scriptures where I had found Jesus Christ. I did not feel the need of reciting impersonal formulas. The confi-

(*continued on page 573*)

Evangelistic addresses of great Bible doctr
Sparkbrook, Birmingham

THE CHUR

The only NEW THING

BEFORE you decide to be bored, consider that, unless you have studied the Bible, you have no more idea what the Church is than I have about the social life of the diplodocus. You may write it off as The Society for the Preservation of Antiquated Ceremonial, or a limited company of pensioners floated on tea. In my own remote history, I presumed the Church was a sticky coagulation of the religiously inclined. I slightly revised this to a holy huddle, or a scrum of the good and clean—hair uncut for ladies, short back and sides for men, under sensible felt hats with snap brims at the correct angle! Others thought it to be a supernatural collection of God-picked perfectionists. Fortunately we were all wrong, or I would have been a reject at the first eliminating heat.

Search every other religious system, but you will find not the germ of an idea like the Church. The New Testament presents a concept unknown to all other thought, which has nothing to do with Moslem mosques, Buddhist temples or even Kingdom Halls.

The Jews have the synagogue, from the Greek (not Jewish) word "sunago," to assemble. This only indicates a congregation. "Congregation" lacks the marvel and mystery of "Church."

The cynic of Ecclesiastes said, "There is nothing new under the sun." God smiled and made a fool of him by introducing the Church. Potentially, even the most sophisticated piece of electronic magic has been in the world from the beginning, but not the Church. That required a fresh act of God. The stuff of human nature could never have been synthesised into the Church. It is the New Creation. The Church, the New Creation, is composed of new creatures. "If any man be in Christ, he is a new creature."

This is the real "in-thing"—in Christ, in the Church, in-for the future. When a man's life moves stodgily on in the same lifelessly unspiritual rut as always, he is obviously not a new creature. God is leaving him behind as He moves on to His great world-schemes. He is out, as much out as Stevenson's "Rocket" in the age of the Saturn moon rocket. That man belongs to an old and dying order. The new order is "in Christ," possessing eternal life.

But nobody need be out. Jesus said, "He that cometh to Me I will in no wise cast out." The people who have never come to Christ have a future only as fossils. They are irrelevant to the onward march of God in the Church destined for glory. The only thing that counts now is the new man in Christ Jesus. The rest is penny-farthing. The people who chose to be in Christ are the miracle-products of the massive energies let loose by God through the cross and resurrection of Jesus Christ. This new creation cost Christ His life-work and life-blood.

The word the New Testament revelation takes up is "ecclesia." It harks back to the Greco-Roman city state or democracy. Such a self-governing city settled its affairs by blowing a trumpet and calling all citizens together. There often had to be a minimum attendance at this parliament of 6,000. Those who actually gathered constituted the "ecclesia."

It is notable that "ecclesia" cannot mean a "picked-out" body. That would be just a club, like the Retired Officers' Club or the Magic Circle, or the Musicians' Union—people who naturally gravitate towards one another, or are picked out for one particular qualification. "Ecclesia" is a general call without discrimination. The Church is not a club, for you cannot qualify.

The Hebrews had a word for it—"qahal," which for them indicated the people who gathered when God spoke. It is referred to as "the church in the wilderness" and they never called their temple or tabernacle the church.

God calls even those who will not come. He calls all, being without respect of persons, riff-raff, rag-tag and bobtail, the unlikely and the impossible, as well as "the chap who would make a fine Christian." He gathers driftwood and sets it on fire. That is the incredible splendour of the embracing love of God—"whosoever." Once there were "the called," i.e. the Jews; now everybody is "the called." All you do is to come in. If you do not you are the most "out" thing in the universe.

The New Testament writers ascribe every dazzling and suggestive name to this new wonder—the New Jerusalem, the City of God, the Bride of Christ, the Body of Christ, the Temple of God, the Israel of God, the Royal Priesthood, the Lamb's Wife. Check off some of its features.

PURITY

You think maybe of vergers with cigarette-stained fingers crooked round the processional staff, of sparring choir members and vinegary kill-joys, but the Church will be presented to Christ "without spot or wrinkle." Here is something far beyond nice chaps or goody-goodies. This is a creative achievement through the cross, the place where all the muck of our soul was incinerated by the holiness of God within the furnace-heart of Jesus Christ. This is rather different from paying for your

ven in the Elim Pentecostal Church,

H

the world



By GEORGE CANTY

television licence and being decent to your neighbour. It is cleansing by fire and blood, the altar purge of Calvary. "Behold I make all things new." "Nothing that defileth shall enter."

GLORY AND BEAUTY

Respectability is not enough, for we have all "come short of the glory of God." It is beauty in human transformation by the workmanship of the Artist-Creator Himself. "We are His workmanship . . . that we might be to the praise of His glory . . . who first trusted in Christ."

UNITY

Jesus planned it "that they all might be one as We are one." The unity of Father, Son and Spirit in their one perfection is to be reflected in the oneness of the redeemed. Here we have to stand and guess. We have no comparisons. There is the unity of the human body composed of its life-cells, but they are not individuals as we are. Yet such a unity, each one of us completely ourselves in that highly individual manner which only God can achieve, is to take place in the world as the Church becomes itself, the organism of God. This exceeds the wildest fancies of science fiction, as truth always proves to be stranger than fiction.

LIFE

The life of the Church is one with its Head and Christ, the Resurrection and the Life, is that Head. The Church cannot die. Each true Church member feels it and knows He has eternal life. The world needs constant stimulants to give itself the illusion of animation — excitements, motivations, special events, a good time because time is not normally good for the world. It exists by the shot in the arm. Within the Church there is "no more death"!

FUTURE

"That in the ages to come we might show forth the exceeding greatness of kindness toward us"—and there shall be "glory in the Church by Christ Jesus world without end," says the Bible.

PRESENT

Revelation speaks of the churches being like golden lampstands full of light, with Christ walking among them to tend them. Today, the divine nature of Christ is infused into those who exercise simple faith—gold! He gives the Holy Spirit to make us burn—oil, and the flame of sacred love—light! Can you match this at any box-office in the West End? Can you buy things like this from any shop or make them in any factory in Birmingham? God retains some gifts for Himself alone to distribute; He likes you to ask.

BEGINNING

The Church was not organised into existence or given being by royal charter or set up by popular support; it was a life-force bursting forth. They tried to concrete it down—and still try, abortively. It pushes up and destroys all that would stifle it. They have tried poison, science, parasites, and fire, but it still grows. The Church is bigger today than ever before.

The Church began like Eve—drawn from the wounded side of the last Adam, came into the world like Rebekah—fetched by a servant, the Holy Spirit, from a far country already wearing the gifts of the lover she had never seen, became Christ's like Hosea's wife—bought on the slave-market of prostitution, and held in love like the shepherdess of the Song of Songs—resisting all this worldly blandishments for love of her Shepherd-Lover outside.

The New Creation is in Christ neither male nor female because females did not belong to the Israel ecclesia, neither bond nor free because slaves had no city-state rights, neither Scythian nor Barbarian because their language made communication impossible, neither Jew nor Gentile because the Gentile was a stranger to the commonwealth of Israel, but all are "*in*"—in Christ, and one—women, slaves, Barbarian, Gentiles, the first and only community the world has ever seen, the mystery hid from the ages and now made known.

Yet people live their prosaic lives around the kitchen stove or the factory bench without a thought for the thing God is now doing. Tomorrow is Monday. Will you have the blues—the Monday feeling—or the glory of God in your souls? Come *IN!*

LETTER TO THE EDITOR

DEAR EDITOR,

While spending a short holiday in Northern Ireland, I was privileged to visit my home church in Ballymena. It was the weekend of the Orange celebrations. I was pleased to know that the local Christian Crusader Orange Lodge had requested that before the public demonstration, Pastor A. J. K. Magee should conduct a service with them in the Elim Pentecostal Church. Through the kindness of Mr. Magee I was able to participate in this service and I would like to put on record how much I enjoyed it. The whole scene was colourful as these Christian Orangemen filed into the church with their regalia, accompanied by the uniformed members of a flute band from near Motherwell in Scotland.

Pastor Magee took as his text the words of Hosea 4:1: "the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land," leaving all present in little doubt that the best life is that which is lived for God. A very touching part of the service was the presentation of a New Testament and *Daily Light* to each member of the visiting band by Mr. Magee who, also with a few well-chosen words, wished them God's blessing on their lives.

As an Elim minister from Ulster now ministering in England, I would like to say that, contrary to the picture presented by the mass media in England, this is not a part of the United Kingdom where a small minority are oppressed, but rather a place where the vast majority treasure their link with the British crown and cherish their Christian heritage and are prepared to maintain both in spite of the violent efforts of a small minority who have no time for the British connection or the Protestant faith. As an Ulsterman and a Christian minister, I am bound to say that with both these objectives I must agree and commend the situation here to every Bible-loving Christian in England to pray that this province may be kept free to proclaim the truth of the gospel as the only remedy for men and women, be they Protestant or Roman Catholic.

Cordially yours,

W. J. MAYBIN.

Late News Flash

Fifty-six adult decisions for Christ in first eight days of Guyana visit. Also over 100 child decisions. Temperature ninety degrees in shade. Whole MacInnes family join us in sending Christian greetings. Pray for us. **RON JONES.**

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Margaret M. Ladlow's page

INTERRUPTIONS

I HAVE suffered throughout today from the very things about which I intend to write. To be precise, I have had a series of interruptions which, according to the dictionary, cause delay and break into service and completion of work.

This has been the pattern today. With the best intentions I rose early and settled to write my page. There was a knock at the door; someone needed change from the mission cash-box. I gave it and hurriedly returned to work. Another knock, and three small girls arrived, asking for some of the powdered milk we distribute. On their heels came two lively boys announcing that they had come to help me. They would do anything—weed the garden, sweep the church, clean the van. I set them to work after heating water and distributing buckets, soap and sponges.

Thankfully I closed the door and started again; more footsteps on the stairs—a village lady visiting a schoolgirl who lives in the compound had come to greet me. I admired her chubby two-month-old baby and she told me that the little one was very hot. I noticed that the baby had an umbilical hernia, so I fetched adhesive strapping and placed it in position and gave a dose of medicine too. Peace reigned for half an hour, then came a young man to purchase a Bible, followed by one of the village pastors, reporting that he had completed some benches for our Sunday school. Determined to make up for the delays caused by these interruptions, I concentrated hard and felt I was making progress when a visitor was announced, a young American, fresh from university, having arrived in Ghana two weeks ago to work for the Peace Corps' organisation. He is a charming young man, eager to talk and ask questions, interested in everything about the country. I abandoned my task and we enjoyed sharing our impressions of Ghana over a friendly cup of tea.

Interruptions! All part and parcel of our days, making up the varied pattern of the fabric of life. Frustrating as they may be, they can become opportunities for service and can teach us how to practise patience and self-forgetfulness. Philip the deacon was unexpectedly interrupted during his crusade in a Samaritan city. An angel demanded his attention and called him away from the job on hand, but God was in it and we know the joyful result in the conversion of the Ethiopian Chancellor of the Exchequer. Matthew, efficient, the very essence of a hard-headed cashier, was jerked out of his complacency when interrupted by the Lord Jesus. Just imagine his modern counterpart in the income tax office and how shocked such a person would be by what would appear so unseemly an interruption!

My husband was conducting a burial service at the Elim cemetery when a very unexpected and unpleasant interruption occurred. He was just about to inter the deceased when a belated party of mourners arrived from the dead man's village and created a disturbance by demanding that the body should be conveyed to their village for burial there. An interrupted funeral, but not to be compared to the one which was interrupted by our Saviour. What a dramatic scene is described in Luke 7—the sad procession of the pall-bearers, the weeping mother, the great crowd of mourners and the proceedings delayed by the Lord at the city gates. A blessed interruption and an amazing sequel it was, unlike the one in our Elim cemetery here which ended in my husband burying the corpse after all, for at Nain there was no need for a burial service and the sympathiser and the passers-by exclaimed: "God has visited His people."

Divine interruptions are the best of all and we should never allow ourselves to become so set in our ways, so dull and so staid that we resent interventions and interruptions which come from God and which can be unparalleled openings for service and witness.

REST

Reposing in Jesus, wonderful rest,
Still in His presence, happy and blessed,
Tho' bruised and shaken by life's ebb and flow;
His healing balm applied soothes all my woe.
Softly He tends me by night and by day,
Reminds me He loves me for ever and aye.

E. L. LYE.

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ITINERARIES

London Crusader Choir:
August 23, Brighton.

Joseph Smith:
August 29-31, Great Yarmouth; September 1, 2, 3, 12, 13, Beccles; 5-9, Ipswich.

BIRTH

SEAVERS. On June 24th, to Joy and Gerald Seavers, of York, a daughter, Geraldine Gay, a sister for Geoffrey and Sandra

MARRIAGES

BRYANS—ARCHER. On July 30th, at Elim Pentecostal Church, Armagh, George Alexander Bryans to Henrietta Frances Archer. Officiating ministers: W. H. Holohan (Elim) and S. H. Baxter, M.A., D.D. (Methodist).

DREW—SUTTON. On July 11th, at Elim Pentecostal Church, Selly Oak, Birmingham, Gordon Michael Drew to Kathleen June Sutton, both Elim Crusaders. Officiating minister: Alan Caple.

MACDONALD—ANTENEN. On July 25th, at Elim Pentecostal Church, Crescent Road, Dundee, Robert Taylor Macdonald to Edith Antenen, of Meinisberg, Switzerland. Officiating ministers: H. Palliser and H. McGowan.

PIKE—RYAN. On July 11th, at Elim Pentecostal Church, Pontypridd, Brian Pike to Kathleen Ryan, both Elim Crusaders. Officiating minister: Ray Hughes.

WITH CHRIST

PENFOLD. On June 28th, Mrs. Edith Penfold, aged 86, beloved mother of Joyce. Faithful member of Preston Park Elim Pentecostal Church. Officiating minister at funeral: L. J. Repath.

Come and share the fellowship of

the
WEST OF ENGLAND CONVENTION

MONDAY, AUGUST 31st
11 a.m., 3 p.m., 6.30 p.m.
CHILDREN'S CONVENTION AND PICNIC AT 2.30
(Light refreshments between the services)

Speakers from all parts include
ALFRED WEBB (A.o.G., Dagenham)
WILLIAM PLOWRIGHT (Camberwell)
JOHN McNICOL (preacher-author, London)

Conveners: **RON JONES** and **STEPHEN HILLIARD**
Also present the **CAERPHILLY CHOIR**

AT THE CITY TEMPLE
JAMAICA STREET, BRISTOL

Other services Wednesday to Saturday (26th-29th) at 7.30 p.m.

D.2151

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CAMPAIGN '70

IN THE TENT
Monkton Park, CHIPPENHAM
SEPTEMBER 3rd-12th

Conducted by

REV. TERRY JACOBS

Weeknights at 7.30. Sunday at 8 p.m.
(Lunch-hour service at 12.45 p.m.)

D.2148

BRIGHTON **AUGUST 23rd**

VISIT OF D. B. GRAY AND LONDON CRUSADER CHOIR

Morning service at 10.15 broadcast on B.B.C. Radio Brighton, conducted by J. Hounsome and D. B. Gray

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COMING EVENTS

ABERDEEN. Elim Pentecostal Church, Marischal Street. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors to Aberdeen warmly welcome.

BIRMINGHAM, Kingstanding. August 23-26. Elim Pentecostal Church, Warren Road. Visit of Rev. Jesse Williams, of U.S.A., pioneer of the Elim Pentecostal Churches in Rhodesia. Sunday at 11 and 6.30. Weeknights at 7.30.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. August 22-30. Visit of John and Mrs. Woodhead. September 1-20. Visit of L. C. Quest. Sundays at 10.45 and 5.45. Tuesday and Fridays at 8.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

READING. August 22, 23. Elim Pentecostal Church, Waylen Street. Pastor's second anniversary services. Preacher: W. J. Patterson. Saturday at 7. Sunday at 11 and 6.30. Convener: F. Shadlock.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

SALISBURY. August 23. Elim Pentecostal Church, Milford Street. Visit of former minister James F. Hardman (Ilford) at 11 and 6.30. August 30. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 23 and 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. August 15-23. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer holiday Bible club conducted by Uncle Bob in minor hall, daily 9.30 to 4.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WIMBORNE. Commencing August 23. Elim Pentecostal Church, Leigh Road. Revival and divine healing crusade conducted by Ian Davis and party, supported by Presbytery choirs and youth groups. Sunday at 11 and 6.30. Weeknights at 7.30.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 26-31. The City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Bank holiday Monday at 11, 3 and 6.30. Speakers: J. McNicol, W. M. E. Plowright and A. Webb. Conveners: W. R. Jones and S. Hilliard.

GREAT YARMOUTH. August 29-31. Elim Pentecostal Church, York Road. Saturday and Monday at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith. Items by Norwich Elim choir on Saturday.

HEREFORD. August 29—September 1. 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. J. Maybin (Croydon) and J. Dick (Cardiff). Convener: R. Griffiths.

PONTYPRIDD. August 29—September 1. Elim Pentecostal Church, Thurston Road. Saturday at 7. Sunday at 11 and 6. Monday at 11, and at 3.15 and 6.30 in the Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7. Preachers: D. W. Anthony, A. Morgan and W. Llewellyn Bell. Convener: R. Hughes.

ROMSEY. August 29-31. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 in the Baptist Church, Bell Street (kindly loaned). Preacher: F. A. Hodge (Dagenham). Soloist: T. P. Mullen (Weymouth).

SOUTHPORT. August 27-31. Evangel Temple, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15. Speakers: Samuel Workman and A. Caple. Vocalists: Mr. and Mrs. H. Matchet, Alan Caple and W. Hunter. Convener: L. Knipe.

WESTCLIFF-ON-SEA. August 29-31. Elim Pentecostal Church, Electric Avenue. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: T. W. Walker. Soloist: Dave Middleditch.

FROM BLACK MAGIC TO CHRIST (*continued*)

dence that I now had in God impelled me to talk simply to Him, as a child to his father.

This experience not only changed my way of thinking, but also changed my way of living. I became a new man whose joy was in God as revealed in Jesus Christ through the gospel. Neither the mass nor the exhortations of the college chaplain could contribute to this joy.

Then, thinking with disappointment that I was the only one who had discovered this way, I said to myself: "Now you are compelled to do your religion according to the Word of God." A few months later (imagine my joy) I discovered in my town regenerated Christians who believed as I did. I had never heard of them before.

The most difficult experience I had with demons took place after my conversion when I returned home from college every weekend. About 11 p.m. an invisible person would enter my room and try to strangle me. A friend of mine who came to help me in prayer had this same experience. But through prayer these strange manifestations went away little by little. Many Christians here have experienced this kind of Satanic attack. Satan has power, but God is all-powerful.

Yes, one day while reading and meditating in the Holy Scriptures, I found the supreme remedy and the ultimate answer to my deadly wound and urgent need; the One who holds everything in His hand—Jesus Christ, the Saviour and Lord of all men.

This is what He says to whoever seeks Him wholeheartedly: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

I know He will; He did it for me!

The Pentecostal Evangel.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, August 24th — 2 Timothy 2:14-26

" The Lord knoweth them that are His " (v. 19).

These precious words are a comfort to those who are truly born again, but a severe warning to mere professors and false teachers. A clear-cut testimony and a holy life are enjoined. " Let every one that nameth the name of Christ depart from iniquity." The indelible mark of Christ's holiness should be seen in the life of those who are His, producing vessels " unto honour, sanctified, and meet for the master's use, and prepared unto every good work " (v. 21). As we study the word, hide it in our hearts and take heed to it, we may rest in the confidence that we are His.

Tuesday, August 25th — 2 Timothy 3:1-9

" In the last days " (v. 1).

What a catalogue of sin and rebellion these verses present ! Which of them is not evident in our age and society? These evils have been manifest before, but has there ever been a time when all were so blatantly seen at once? The exaggeration of any or all of them might well prove to be the sign of the last days. We are living in days of uncertainty, but we can be sure that Jesus is coming again. The Lord intended believers to be on the alert, therefore He said, " Watch therefore, for ye know neither the day nor the hour " (Matthew 25:13). As we watch we should work to bring others to Christ, so that we do not enter into His presence empty-handed.

Wednesday, August 26th — 2 Timothy 3:10-17

" All scripture is given by inspiration of God, and is profitable " (v. 16).

The words " given by inspiration of God " are one word in the Greek; it means " God-breathed." The writers were various, but the Author and inspiration were One. It is God's Word. It is profitable for **doctrine,** i.e. teaching—how to progress, to be built up in the Christian faith, for Bible doctrine is essential to spiritual life; **reproof,** since it will point out our faults and stir our consciences; **correction,** whereby our faltering steps will be righted, for the Word shows us not only where we have gone wrong, but how we may be put right; **instruction,** i.e. training, for we learn through the Bible the first lessons in righteousness, which is right living.

Thursday, August 27th — 2 Timothy 4:1-8

" I have fought a good fight, I have finished my course, I have kept the faith " (v. 7).

The warrior was nearing the end of the road after thirty or so years as a faithful witness. His departure was at hand—his " unloosing " the word literally means. " To depart, and to be with Christ; which is far better " he wrote to the Philippian church. He looked back over the past. From the Jews he had five times received forty lashes but one. Thrice he had been beaten with rods, once stoned, four times shipwrecked, a whole night and day he had passed in the deep (2 Corinthians 11:25-27). It had been a good, worthwhile fight, for there was a " crown of righteousness awaiting him, which the Lord would give him at **that** day " (2 Timothy 4:8).

Friday, August 28th — 2 Timothy 4:9-22

" Demas hath forsaken me, having loved this present world " (v.10).

After the glorious triumph of Paul's " I have fought a good fight," how sad are these words ! Here was a deserter, but, alas, many have followed in his steps. Backsliding is usually gradual, as is growing. Remember that we are either moving forward in Him, or going back from Him. Philemon 24 reads " Demas . . . my fellowlabourer," as if he shared fully in the work, but Colossians 4:14 says " and Demas," with no praise appended. It would seem that worldliness was already creeping over his spirit. " Demas hath forsaken me " was the result. What a contrast between Demas and Paul ! With which one are we identified?

Saturday, August 29th — Psalm 18:1-15

" I will love thee, O Lord, my strength " (v. 1).

Verses 1-3 touch the high-water mark of Old Testament devotion. The word " love " is distinct here from all the other 133 times it occurs in the Old Testament. It has a special depth of tenderness, intimating that the psalmist and God were knit together. Love delights in addressing the beloved with tender names, each made more tender and blessed by the appropriating " my "; see verse 2, My rock, fortress, deliverer, God, strength, buckler, salvation, and high power. The psalmist's heart wells up again in verse 3, " I will call upon the Lord, who is worthy to be praised." When the heart is gripped by such a love as this it can invoke the Beloved in confidence (v. 6).

Sunday, August 30th — Psalm 18:16-30

" He took me, He drew me, He delivered me, He brought me forth " (vv. 16, 17, 19).

See the expression of being knit to God by love in the words " He " and " me " (vv. 16-19). These expressions thrill the soul and we delight in considering them today. The psalmist shows that such love holds us true to God and that He rewards according to what His eye beholds in us (vv. 20-24). There is no sign here of David taking any of the blessings for granted (vv. 25-27). This backs up the words of Psalm 84:11, " no good thing will He withhold from them that walk uprightly."

Book Review

Like a Dove Descending, by Ian Macpherson. Published by Puritan Press.

To hear Mr. Macpherson is a spiritually stimulating experience, as those who have heard him will testify, and it is equally refreshing to read his writings. Therefore we more than welcome this volume. Here are twelve exhilarating chapters in the true Macpherson tradition—the telling phrase, the apt illustration, the lucid speech, and the original thought.

But most important is the spiritual content of these chapters. As the title indicates, the Holy Spirit is the theme of the book, but the manner of treatment is off the usual track. Mention of some of the chapter headings will demonstrate this—Like a Dove Descending; Intoxication and Inspiration; Prepositions and Propositions; The Wall, The Well, The Wine; God's Esperanto.

It has been a pleasure to read this book and it is equally a pleasure to recommend it.

H. PALLISER.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos., GL50 3ED.

OPERATION 2,500



By Alexander Tee

(NATIONAL YOUTH DIRECTOR)

THE Billy Graham team had a good idea which was launched during the "Tell Scotland" crusade held in the Kelvin Hall, Glasgow. Andrew, the patron saint of Scotland, was the apostle who brought his his own brother to Christ. The plan to urge Christians to take someone to the crusade with a view to leading them to Christ was launched and called "Operation Andrew."

With over 2,500 seats to fill at the **National Youth Rally on September 26th,** the Elim Youth Movement takes on a mammoth operation and **your** help is more important than you may think.

PLAN

A number of suggestions were sent to the Youth Department for filling the Westminster Central Hall, London, where this great national event will take place. Here are some which will be a help to every Crusader and Crusader branch.

If Elim people could take unsaved friends to hear Billy Graham and others, it should be the norm to bring at least twenty-five per cent of unsaved friends in our coaches, mini-buses or cars. There have been many souls saved over recent years at our National Youth Rally. Devoted Christians brought them and we say "Well done!" This sounds like Operation Andrew.

It was also suggested that special times of prayer be allocated for the rally in the four Crusader meetings before the date and that rotas for several hours of prayer be arranged on the day before the rally. I ask every Crusader branch to do something along this line.

Other suggestions included a desire to have a drug addict and other young people testify. Another asked for the youth choir to be really a *youth* choir. One spoke of interesting our younger young people as well as our senior Crusaders. A request was received for more groups to present the gospel and for young ministers to take part. Sponsoring a mini-bus where a coach was impossible was mentioned.

PROGRAMME

Here is the full line-up for the great day.

Trafalgar Square, 3.30 p.m.

Three groups will give a ten-minute spot each. A youthful choir from Bristol of thirty-six voices will sing. There will be short, sharp testimonies, one by a young policeman from Soho. The two speakers will be Pastor Jim Dick from Cardiff City Temple and Pastor John Cuthbert from Northampton. The opening will not be a hymn, prayer, a hymn and chairman's welcome, but we will go straight to the job of soul-winning. At the close, every Elim Crusader present will be expected to talk to someone about the way of salvation. It will be a gospel outreach; we are going all out to reach the lost.

Westminster Central Hall, 6.30 p.m.

There will be singing by the choirs who will later combine during the service to form a united *youth* choir. Crusaders from Birmingham, Portsmouth, Bristol and London are uniting for this.

The Verity Six, with their musical instruments, are coming from Scotland. Twenty older boys and girls from the Portsmouth Sunday school will take part. A drug addict and another London policeman will testify. There will be ample participation by the congregation and our President, W. Ronald Jones, a very popular and capable speaker, will climax the day by presenting the challenge of Jesus Christ.

You can be sure of a power-packed Pentecostal day of fellowship, joy and soul-winning. The Youth Committee appeals to every Crusader, Crusader secretary, Bible class leader, junior Crusader leader, member, deacon and minister to give their full support to this great **"OPERATION 2,500."** Pray and plan to be present!

NATIONAL YOUTH RALLY — SATURDAY, September 26th

3.30—TRAFALGAR SQUARE. 6.30—WESTMINSTER CENTRAL HALL

TESTIMONIES — YOUTH GROUPS — EVANGELISM

CRITICISM CRITICISM

A YOUNG MINISTER BARES HIS HEART

By Peter F. Sanderson
PASTOR OF BEESTON ELIM PENTECOSTAL CHURCH

I'VE never seen an article on this subject in the ELIM EVANGEL before (but then to be honest I don't always read every word of every article!). "It's high time someone wrote about it." I said to myself, "What the EVANGEL needs is . . ." Suddenly I found myself doing it!

Criticism has to stop. Almost everyone seems to be at it these days. As a probationary minister, with as yet limited experience in the ministry and having so much to learn, I am at least very good at doing one thing—*criticising*! If one needs qualifications to write on this subject then I've got the lot! As a Crusader in my home church I was critical of this and that. As a student at Elim Bible College I became more critical, even cynical; I could go on at length about everything to do with Elim! Even fifteen months at Cheltenham failed to cure me!

Now, as a minister, the tables are sometimes turned and criticism is aimed at me—we have to learn how to duck! The vital fact, whether we give or receive criticism, is the great harm it can do to our churches, our movement and our individual lives. Criticism hurts, causes trouble, provokes anger and resentment, and results in barrenness of spirit, empty pews and even dead pulpits. Criticism can hinder God's work in our churches!

Just pause a moment and consider what the dictionary has to say about this word. "The art of judging and defining the merits of literary or artistic work." Either the dictionary is wrong or my memory is poor, but I've always regarded criticism as an attack on something or someone. The dictionary clearly states, however, that there are two kinds of criticism, constructive and destructive. I wonder how many of us realise this?

We hear about the need for more ministers, more finance, better buildings and, most important of all, a real spiritual revival, but there is one commodity of which we can do with less—destructive criticism. It is like a cancer that threatens the spiritual life and stops the blessing that God is longing to pour out. Be honest—there are few of us who do not find fault with the pastor, the deacons or some member, not to mention the church building that is too cold or uncomfortable and the long meetings that make us late home! Personal illustration will serve best in an article like this. Seven years ago, as a very new Christian, I went to my first Royal Albert Hall meeting. It was a tremendous thrill to hear the inspiring singing from the great congregation and the powerful preaching. It had a marked impression on my life. However, more recent visits on Easter Mondays have caused different reactions—"The choir sang too often"; "Couldn't understand the preacher's accent"; "Took so long to get home." Suddenly I came to a startling conclusion—the meetings of seven years ago were no better than this year's; my critical approach made the difference. I was looking for faults instead of seeking blessing!

I was still suffering from this "criticism hangover" when the invitation came to write the EVANGEL report on the Tuesday of this year's conference. "This is my big chance!" I thought to myself, "About time there was a critical report instead of all the compliments and back slapping." I mentioned this to a senior minister at the conference. His reply was simple—"*Must* you look for criticism?" These words stung me. Must we look for criticism?

The Devil is delighted when we criticise; he can sit back and let us do his work for him! Let us determine as individuals (for as individuals we have the answer in our own hands) to remove this blight from our churches and replace it with the love and unity that marked the Early Church. We must look for the best in people. Pray for your pastor and deacons rather than criticising them. If you have a genuine complaint then do not whisper it about the assembly, but go to the pastor and discuss it with him. The time we start to criticise STOP . . . and say "Hallelujah!" instead! You will find it really works!

This article does not pretend to be a literary masterpiece. It has been written to be read and acted upon. Some may deplore the lack of Scripture and the abundance of the first person singular. Well, look up 2 Samuel 6:12-23 and note the critical attitude of Michal when she watched David dance before the Lord and consider the result (verse 23).

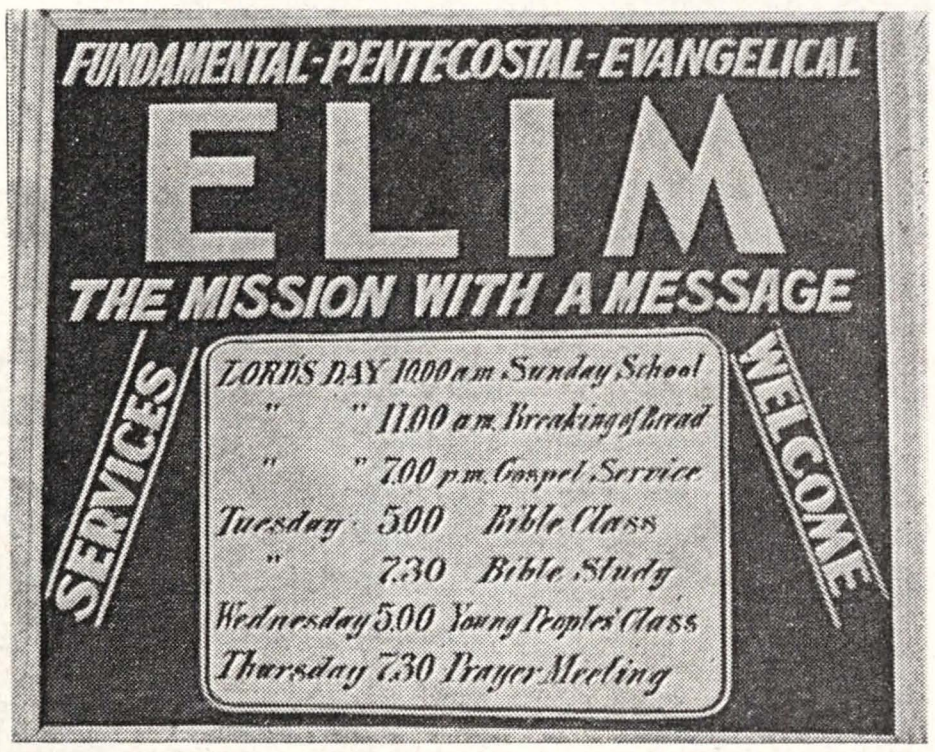
The interesting thing to note in that straight verse, "For the word of God is quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12), is that "discerner" literally, is "critic"! Now that's one critic that's always right! I must listen to its comments!

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THE ELIM EVANGEL

Vol. LI No. 35 August 29th 1970 9d

From the President's pen



IT was ten o'clock on Tuesday morning when the Britannia 'plane touched down on the runway at Timehri airport, about twenty-six miles from Georgetown, capital city of Guyana. This city has about 120,000 of Guyana's approximate population of 750,000. The country is bigger than England and has very large open spaces. Its two main races are Indian and African and its leading religions are Hinduism and Mohammedanism. Many changes have taken place in this South American country in recent years. Independence has come and only months ago Guyana was declared a republic.

Twenty-one years ago two Elim workers set out to work for God in Guyana and this same two met my daughter, Glenys and me at the airport. I must confess that I felt a sense of pride as I looked into the faces of our stalwart missionaries, John and Gladys MacInnes. It was a great privilege to be with them in the very place of their many conflicts and conquests for God, especially as this year sees the twenty-first anniversary celebrations of their pioneering our work in Guyana.

At the end of the twenty-six mile journey from the airport we arrived at Elim. There was a lovely church building with its well-designed notice-board, carrying its clear declaration—

ELIM—THE MISSION WITH A MESSAGE

I could hardly wait for the first meeting and it was only a matter of hours before it started. It was great, not because I was there, but because the Lord was there and because a fine group of folk were anxious for more of God and His Word. The second night's meeting was at La Penitence. The lovely Elim Pentecostal church was jam-packed with nearly 100 people and there were another fifty folk outside, some on benches, many standing. This building was opened only about eighteen months ago and outside it was the same sign—

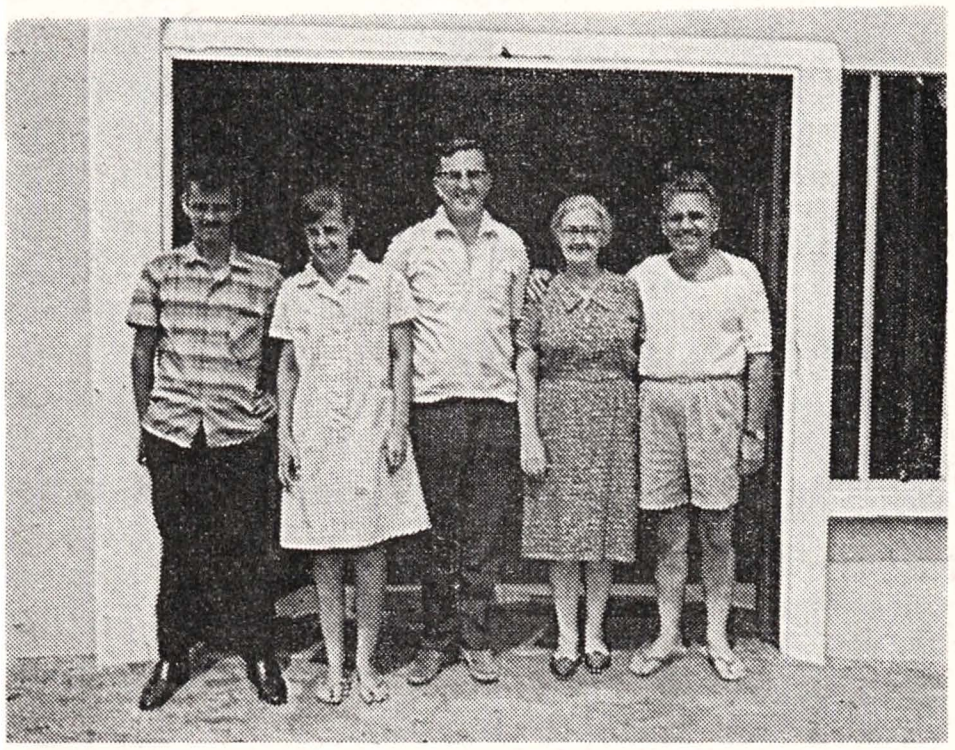
ELIM—THE MISSION WITH A MESSAGE

Quite early the next morning we set off for a youth camp that certainly seemed to me to be well out in the wilds. There I had the tremendous opportunity of speaking to eighty teenagers. Among them were the sons and daughters of some of Guyana's government ministers. How those young folk listened! In the closing moments twenty-seven of them stood to their feet in an act of dedication to the Master.

Another journey took us to the leper colony in Mahaica. My eyes rested on human frames that told their own terrible story of this foul disease, but no one wanted or even expected sympathy. Truth to tell, the very people to whom we had come to minister ministered to us. I will never forget the welcome service. The children sang and recited their welcome. It was a thrill to hear seventy-nine-year-old Dorcas tell of her conversion. She had first come to the leper colony when only eleven years of age, but to be in her company is a spiritual tonic. This

(*continued overleaf*)

saint of God has been responsible for the salvation of three of the nurses at the colony. Ian MacInnes announced the next item: "Brother Cameron will now sing for us." Brother Cameron stood to his feet. His eyes had gone, his mouth was badly on one side and his whole face was pitted and distorted.



Ian and Valerie MacInnes, Ron Jones, Gladys and John MacInnes on the day of the President's arrival in Guyana.

What was there for this man to sing about? He started, unaccompanied

"Shackled by a heavy burden,
'Neath a load of guilt and shame,
Then the hand of Jesus touched me,
And now I am no longer the same.
He touched me
And O the joy that fills my soul!
Something happened and now I know
He touched me and made me whole."

I have heard this song many times sung by noted gospel singers with choir and orchestral backing, but never has my soul been so stirred by the words and the singer! After the message that afternoon five more people made their decisions for the Saviour.

ELIM—THE MISSION WITH A MESSAGE

In my first few day here I have seen the truth of this declaration, not just in the lettering on a smartly designed notice-board, *but in the transformed lives of countless Guyanese in all age groups and from all walks of life.*

Every weekday at 6 a.m. and noon the voice of prayer is heard in the Albert Street church in the centre of Georgetown. Surely this must give power to the message! I have found it impossible to stop my thoughts wandering back to Britain, to Bristol, to Cheltenham. *Elim—the mission with a message* must be for us too. It is so very easy for us to get bogged down by organisation, for simplicity to be strangled by sophistication. The message is in danger of being swamped in our own little man-made ditches of method. We can hardly manage one prayer meeting in a week, let alone two each day! *Elim's mission with a message in the heart of Guyana becomes a challenge to Elim in the heart of Britain.*

Friends, we have a God-given mission and a Spirit-anointed message. We must never lose sight of these. Our message is the redemptive work of Jesus. In Guyana it goes forth with unabated enthusiasm to Indian, African, lepers, rich, poor, young and old.

Our message, too, is about the cost of discipleship. Jesus never deceived people about what it would cost them to follow Him. He declared, "If any man will come after Me let him deny himself, take up his cross and follow Me." Someone once said "The trouble with life is that it is so daily." So it is with discipleship. Following Jesus is expensive, but it is worth what it costs! Our missionary work in Guyana proves this.

Since being here I have seen more than ever that our message concerns the value of the human soul. Men and women must be reached for God. This is our mission, our task in the world, and there is none greater.

While sitting in the MacInnes's home, with the tropical rains beating down in torrents, I read of a missionary in Brazil who was offered a job with an important company in America. The salary they suggested was ten times larger than what he received from the missionary council. When the missionary turned down the job the firm's director doubled the salary offer. Yet again the job was refused. "What's

(*continued on page 589*)

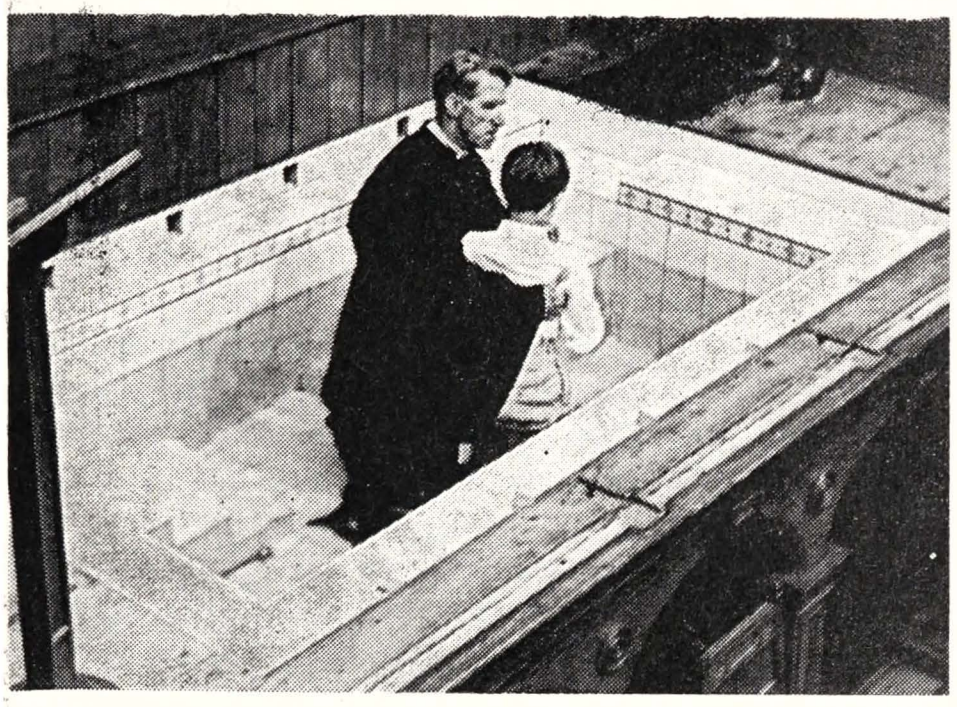


A group of children to whom the President spoke at one of the five open-air Sunday schools. This was in the village of Success, Guyana. The children are holding up the tracts they have just been given.

ELIM NEWS

YORK **Pastor: A. Brooks**

A young lady from Ghana gave her life to Christ one Sunday evening. On the following Thursday Pastor Brooks received a telephone call from her. She wished to be baptised in water on the next Sunday before she returned to Ghana. The service was arranged and a young couple, who were soon to be



married, were also baptised. The bride-to-be was a new convert and her future husband had rededicated his life to Christ. The writer's heart rejoiced to see this young man being baptised. Memories of him as a Sunday school scholar and later as a teacher came flooding back as he made his public confession of faith, renewing an experience with Christ with a sincerity surpassing his former blessings. We think of the young lady returning to her native Ghana and pray that her witness will be blessed of the Lord in that country.

ALEX LAWRENCE.

LLANTRISANT **Pastor: J. Glass**

The funeral recently took place of Mr. W. Morris, founder-member of the work in Llantrisant. He came into the Pentecostal movement under the ministry of Pastor W. H. Newton in 1933 when the work was commenced in a converted railway goods shed.

We praise God for his loyal and faithful service in every sphere of assembly life, especially in his office as elder and secretary of the church and for his consistent, practical Christian life. He was church secretary until his home-call at eighty years of age. It is a joy to see all his children in the work of God. We know that he has gone to his rich reward.

We are glad to report that John Glass, formerly of Elim Bible College and originally from Chorlton-cum-Hardy, Manchester, has been inducted as pastor. The service was well attended and well supported by the Welsh Presbytery. Pastor D. A. Lambelle convened, Pastor W. Evans, the former pastor, sang a solo, Pastor R. Hughes introduced the new minister and Pastor R. Hunston gave a stirring message. Colin Allen welcomed Pastor Glass to Llantrisant and gave a brief history of the work. Our new pastor thanked the church and presbytery for their sincere welcome. The Lord sealed the occasion with a message through the gifts of the Spirit and the Holy Spirit's presence was manifested throughout.

E. A. WILLIAMS.

DEREHAM **Pastor: K. Banks**

For the past five years members of the Elim church have held their regular Sunday services in the town's Toc H hall. A few weeks ago the minister, Rev. Kenneth Banks, negotiated for the purchase of the gospel hall, which has been a place of worship for many years for members of the Fellowship of the Exclusive Brethren.

The newly decorated hall at King's Road was filled to capacity when it was officially opened and dedicated as the new home of the Elim Pentecostal church in Dereham.

The congregation consisted of representatives of several churches and organisations in the district, including a coach-load of people from the Elim church, Norwich.

A group from the Norfolk male voice praise choir sang several items, conducted by their leader, Mr. J. Ablewhite. Mrs. R. Lightning gave a solo, accompanied at the piano by her husband, the Elim church's pianist.

During the service Mr. B. G. Cason reminisced about the years when he had oversight of the hall when it was the place of worship of the Fellowship of the Exclusive Brethren.

The guest speaker was Rev. L. Reeves, minister of the Norwich Elim church. He spoke of the influence which the Christian way of life could have in the home, in the church and in the world.

The minister thanked those who accepted the invitation to attend the opening.

Dereham and Fakenham Times.

CHESHAM **Pastor: P. G. Parsons**

Saturday, July 25th, 1970, was an important milestone in the history of our assembly. Having shared ministry for the last nine years, members and friends were delighted to attend the induction service of their own minister, Philip Parsons. It proved to be an occasion for many reunions.

Pastors A. S. F. Horne and I. Wynne Lewis and twelve members of the Elim Bible College supported their friend and colleague. Pastor F. H Coleman, district superintendent of the North London Presbytery, conducted the service and Mr. F. Croker ministered the Word. The church secretary, Mr. F. Sibley, extended a welcome on behalf of the Ches-

ham church and a welcome to the town was given by Rev. T. S. Edwards, the local Congregational minister, who knows the joy of the Pentecostal experience. The church at Exeter, of which Pastor Parsons was a member, sent a letter commending him to us.

May God increase the assembly at Chesham by a rich harvest of souls and supply the long-felt need of another building. Brethren, pray for us.

(MRS.) R. NORTON.

HEREFORD **Pastor: R. Griffiths**

We had a thrilling evening recently when eight people of varying ages ranging from fifteen to fifty-five years followed the Lord through the waters of baptism. A week before there had been but one candidate, but after a powerful sermon by the pastor the number rose to eight. One was a schoolgirl of fifteen, Another, aged sixteen, testified that she came to know the Lord when she was seven years of age. A spastic, unable to communicate with people in words, was yet obviously certain that she had heard the Lord's call for obedience. Another



friend had been brought up in the Methodist Church, but had been wonderfully led into Elim. An Anglican had come to our church feeling very unsure of her salvation, but after a week or two had been shown the way. Another candidate had until recently been a backslider, but had been drawn back by the loving Shepherd. The eldest one had been a church member for many years, but had suddenly heard the voice of the Lord calling her to take this step. Another lives in a different area, but had responded on visiting the church. This great service began with chorus singing and went on to well-chosen hymns. One could sense the presence of the Lord. After an excellent sermon by the pastor the hymn " A mind at perfect peace with Thee " was sung, after which all eyes were focused on the lovely, decorated baptistry. Each candidate gave a short, sincere testimony before stepping into the water. This moving, challenging service was like the Lord's seal upon the precious ministry of Pastor and Mrs. Griffiths.

(MRS.) P. WILSON.

CHELTENHAM **Pastor: A. D. Sandford**

My wife and I enjoyed one of the loveliest baptismal services held recently in the Cheltenham church. After Pastor H. W. Greenway had ministered the Word of God, ten mostly young Christians obeyed the Master's call. Their testimonies were brief, pointed and assured. All received promises from Scripture just before they stepped down into the waters, identifying themselves with Christ in His crucifixion, death, burial and resurrection. One not only relived one's own experience (I was baptised by Pastor J. Smith in February 1925), but also recalled with tears the joy of baptising my own children. Pastor A. D. Sandford baptised his son, Andrew, the youngest of the ten, but nevertheless sure of his salvation. This was the third baptismal service since September 1969. Twenty have followed the Lord in this way, mostly young converts.

An outstanding feature of the work at Cheltenham is that not only are local young people finding Christ as Saviour, but students from the various colleges in Cheltenham are coming to know Christ, and later going home to their own towns or cities to witness for Christ. It would be good if they could stay, but our prayers are that God will keep them and use them for His glory.

LEON C. QUEST.

LONDON CRUSADER CHOIR NEWS

"Christ for the world we sing!"— this piece sung by the London Crusader Choir has captivated many during the past few weeks. During three weeks recently the choir sang to hundreds of men and women in divers places, including Maidstone and Wormwood Scrubs prisons. At Clapham we were with Pastor Ron Jones, our President. At the Salvation Army at Grays, Essex, we ministered in connection with annual celebration meetings, and to the Assembly of God, Lee, London, we sang and Pastor P. S. Brewster preached. We also went to churches in Brixton and Woodford. These appointments were in addition to the weekly fellowship and rehearsal nights. The visit to Wormwood Scrubs prison was the 135th to this centre. Accompanying the choir was an international quartet party from the Elim Bible College whose ministry was received with great respect and appreciation. Pastor D. B. Gray introduced them as students from France, South Africa, Germany and Sweden preparing for the ministry. From the prison the choir moved on to a very attractive church at Woodford, Essex.

A challenging article from the pen of the pastor of Finsbury Park, London, Elim Pentecostal Church, who is also District Superintendent of the North London Presbytery and Secretary of the British Pentecostal Fellowship.

THE VALUE OF THINGS

By F. H. COLEMAN

I WAS sitting in a London bus passing through a middle-class suburb. At a stop a young man got in and at once began to talk to me with great gusto. He told me that he had been travelling in a bus on a similar journey to mine. Looking out of the window he saw a church which displayed a notice telling of a jumble sale at three o'clock that very day, entrance fee sixpence. He alighted at the next stop, went to the church and paid his sixpence. Passing from stall to stall, he soon picked out six teaspoons which were on sale for about two shillings. Looking them over quickly, he decided to buy them. They were soon in his possession and a few minutes later he got on the bus on which I was travelling. He told me that those spoons were silver. He was going to clean them up and take them to a dealer who would give him at least five pounds for them! I was further told that he never passed a church which had a jumble sale on, for church people never know the value of things. Church people do not know the value of things—so that's what he thinks of them!

The auction sale was almost over, only a few odds and ends were left. The auctioneer picked up an old violin and, tightening the strings a little, he took the bow to draw it across the catgut. The auction that evening had gone well. Most lots were of small value, but he had persuaded the people to buy at good prices as far as he was concerned. He could afford to have a little fun with the few remaining things. The bow was scraped across the strings giving rise to a cat-like screech! The audience laughed. The auctioneer cried " A dollar, who will give me a dollar for this old violin ? " No one responded. The idea that such a decrepit-looking article was worth a dollar was ridiculous.

In the crowd was a middle-aged man. He stepped up and asked if he might look at the old instrument. After examining it, he tightened the pegs and plucked the strings to ensure that they were in tune. When he was satisfied, he tucked the violin under his chin. Skilfully manipulating the bow, he played a beautiful melody, clear and sweet. Applause rose spontaneously from the enraptured crowd. The old violin was a Strad, a lovely instrument only in need of cleaning and adjustment. The bidding was renewed—500, 1,000, 2,000, going, going, gone—and for 3,000 dollars a Strad was saved!

Chicago, the windy city, with its lovely lakeside boulevards, imposing business section, famous loop railway, wonder stores, palatial homes, dispiriting slums, poor houses, beautiful churches, and store-front missions—in this kaleidoscope of a city one Sunday a Sunday school was in session. A teacher struggled to keep her class of boys quiet and to get the lesson over to them. One boy was the cause of the trouble and the teacher lost her patience. The offender was told to leave and never to return. He went out and never went back to that Sunday school or to any other. A few years later he was one of the leaders of Chicago's gangland and he eventually paid the capital penalty for murder.

Is it true that church people do not know the value of things and above all the value of the souls of men ? If we know the value of even one lost soul, what are we doing to see that men are rescued, saved, through Christ, the only Redeemer ?

Christ for the world we sing :
The world to Christ we bring
With loving zeal ;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn
Whom Christ doth heal.
Christ for the world we sing :
The world to Christ we bring
With joyful song ;
The new-born souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

THE ELIM
EVANGEL

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EDITORIAL

MANY will have sympathy with the London residents who live (exist?) near the new urban motorway in North Kensington. One woman says that a vehicle swishes past her window every three seconds for most of the day and one a second flashes by during rush-hour periods. A forty-five-year-old antique dealer said that it did not bother him; he could sleep through anything (hardly a recommendation for church membership, especially if he elected to sit on the front row!).

Noise is an increasing problem. An expert recently pointed out that fines were imposed upon those found guilty of creating noise nuisance, except if they were in company with others swooping over in a VC-10 or Boeing 707. Those who live beneath the flight paths to Heathrow and other large airports will have a certain hope that yet more jumbo jets will be hi-jacked to Cuba, met by Fidel Castro—and kept there for good!

Having lived on a main road, we well understand the frustrations. When it is sub-tropically steamy (as it is sometimes even in the U.K.), it is impossible to open any window because of the unhealthy diesel racket and the stench of improperly burned gases.

Urban living certainly brings many problems. Of what use to recommend to a teenager "Go home and have a quiet time of prayer" when home is a small flat with no lounge and the bedroom is shared with several others? How can you be quiet in the midst of the cacophony of half-heard radio and television noise penetrating the thin walls of so many modern dwellings? Even the seaside can be distracting with the unthinking drivel of Radio 1 churned out as on a conveyor belt by seemingly mindless young men interspersed with semi-jungle music (?) deafening the ears of all and sundry from portable radios—and young people are by no means the chief offenders. Passing a well-known beauty spot the other day bliss was shattered by the raucous announcement from a nearby car radio about a certain everyday story of country folk—the right setting, but what an imposition in the midst of the peace and splendour of the surroundings.

But we need to be quiet. It is as necessary to us as food, as vital to the spiritual lungs as fresh air to the natural, as reviving as a cool drink on a hot day. A remarkable promise was made to the dispersed people of God in the prophecy of Ezekiel 11:16: "Yet I will be to them as a little sanctuary in the countries where they shall come." The meaning of "sanctuary" here is simply "A place set apart." When we ponder on all that it meant to the Israelite to be on Gentile territory, the actual sanctuary of the temple far away and unavailable, we appreciate the wonder of this lovely word to a disobedient people.

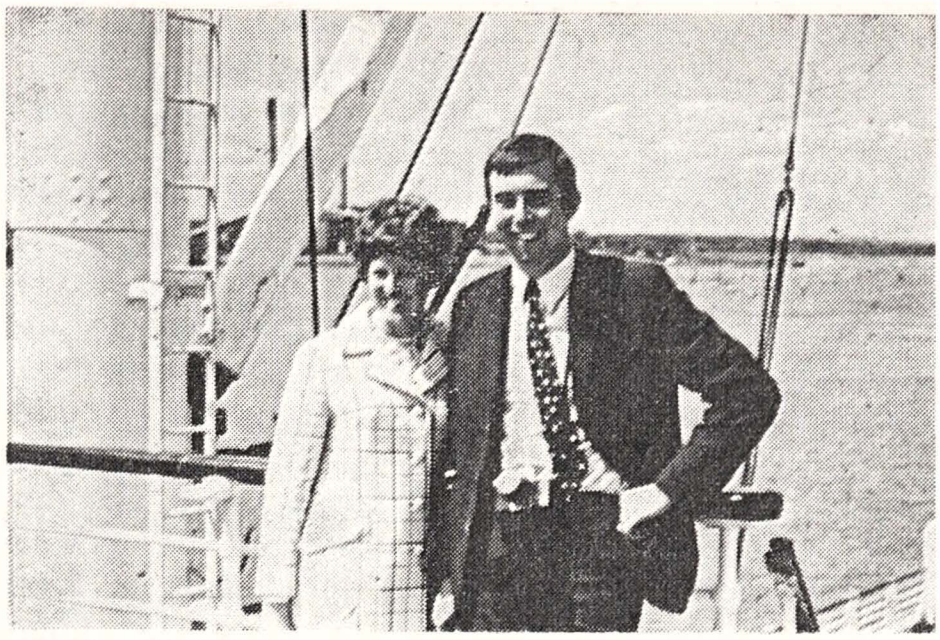
In these noisy, hectic days, especially for those who live in cities, may we develop with care and patience the sanctuary in the heart. The beloved word of the psalmist is still important: "Be still *and know*."

Elim Missionary Society feature

SENT ONES

By H. W. GREENWAY

ELIM MISSIONARY COUNCIL



David and Maureen Butcher leave Southampton for Transvaal, South Africa.

" How shall they preach, except they be sent ? "
(Romans 10 : 14)

MISSIONARY valedictory services can be both inspiring and stimulating occasions, sometimes leaving us with a sense of guilt that we have not laid all on the oft-quoted altar of sacrifice for those in other lands. We try very often to compensate for our inability to accept the challenge to speed away to some remote part of the globe, by substituting regular prayers and gifts for those who actively take up the work we are unable to do. Many of these promises made in the highly charged atmosphere of a missionary meeting are loyally kept by faithful prayer warriors in our churches, and to them we owe a debt of gratitude for the help they provide to maintain the work so near to all our hearts. Alas, that there are many who tend to forget our friends when they have sailed away from our shores. Others who do remember them, do not always take account of the changing values around us. The rising cost of living is not confined to our own society ; it is a universal problem.

Turning to the home field, provision has been made to help our ministers by the adoption of a new salary structure. This was approved at the last conference and includes a range of increases between a standard or pensionable salary scale and a maximum salary scale.

In view of these increases in ministerial salaries the Elim Missionary Council has given careful consideration to the needs of our missionaries, having regard to a possible differential between those serving at home and those working abroad, and the invidious comparisons which could be created. In January 1969 salaries of missionaries were levelled up to the stipends provided for ministers in the homeland and the Missionary Council have now decided to continue this policy by providing that the rises outlined in the 1970 conference resolution should also be made applicable to their field of responsibility. They are thus implementing this by sending salaries to our missionaries calculated on the standard or pensionable salary scale with a provision that the situation will be reviewed later, when it is hoped that the figures can be raised to the full maximum salary scale.

It will be appreciated that this constitutes an extra call on the funds which come in for our overseas outreach and it is for this reason that we present the need to our ministers and friends with an appeal that every effort be made to ensure that our workers who labour so faithfully in other lands do not suffer from any disparity of income arising from the increasing cost of living. Naturally, the Elim Missionary Council is limited in the amounts it is able to distribute by the resources available in the same way that churches are only able to pay their ministers from the income received through the offerings.

We have proved in the past that contributors to our missionary work have not failed in times of need and we know that this present problem will be resolved by the faithfulness of our friends. We have sent missionaries out to the fields that are whitening for the great harvest which is surely very near. Let us not overlook this necessary provision to keep them in their work without anxiety and with the knowledge that our love for them has not waned. As they pray for God to supply their need, God touches our hearts to meet that need.

Regular giving can be understaken by using the World Missions boxes available for this purpose. Any friends who require one of these boxes should apply to the minister of the local Elim Pentecostal Church or to the Secretary, Elim Missionary Society, P.O. Box 38, Cheltenham, Glos, GL50 3ED.

HOLDING OU

by W.
PASTOR OF CROYDO

" Be ye also ready ; for in such an hour as ye think not the Son of Man cometh " (Matthew 24 : 44).

THE New English Bible rendering of these familiar words is, " Hold yourselves ready, because the Son of Man will come at the time when you least expect Him." Hence the title that heads this article.

These forceful words form part of the Olivet discourse, an eschatological sermon delivered to the disciples by Jesus, recorded by all three synoptists (Mark 13, Luke 21, Matthew 24). It was given during the closing week of Christ's life just following His triumphal entry into Jerusalem, when His disciples commented upon the glories of the temple. To their utter dismay, Jesus predicted its total destruction, a piece of information that led them to further questioning and fuller details. Jesus prophesied the destruction of the temple under the Roman governor Titus in A.D. 70 and His own coming in power and glory. By comparing Scripture with Scripture, we deduce that this will take place in two stages, first to rapture His believing saints, dead or alive, and then in revelation, taking vengeance upon the ungodly (1 Thessalonians 4 : 13-18 ; 3 : 13 ; 2 Thessalonians 1 : 7-9). The next great event for the believer is the coming of the Lord to the air to summon His waiting people to rendezvous in space.

CERTAINTY

" The Son of Man cometh "—in five words we have a *title* and a *triumph*.

This title, " Son of Man," was a particular Self-designation, for Jesus often referred to Himself as the Son of Man, a title which has definite Danielic and Messianic overtones. Daniel saw in vision, " one like the Son of Man " coming in the clouds (Daniel 7 : 13). Jesus identified Himself with this vision, thus asserting His Messiahship (Luke 21 : 27). Notice something precious about this title, relative to the present and the future. As Son of Man He identified Himself with us in our sin and guilt and having made the ransom for our sins He rose again and returned to heaven as our great High Priest with a feeling for and interest in our infirmities. He will return again—" This same Jesus " said the angels at His ascension. Dr. Lewis Drummond, Professor of Evangelism at Spurgeon's College, South London, at a service in Croydon said that there would be something wonderfully human about Jesus in eternity.

" The Son of Man cometh " shows us the triumph. " Triumph " highlights the second coming of our Lord in view of the humiliation attached to His first coming. He humbled Himself and God highly exalted Him at His own right hand and what is true now in heaven will be, indeed must be, manifested universally on earth. Jesus shall reign! All this will take in a great sweep of prophetic fulfilment entailing the rapture and the revelation.

CAUTION

This statement, " In such an hour as ye think not," does three things.

It discourages date-fixing. Curiosity about date-fixing was the one thing Jesus expressly condemned. Who are we to pry into the secret counsels of the Most High ? It is not the exact date that should concern us, but the proper attitude, as Augustine said, " The last day is hidden that every day may be regarded."

It should intensify watchfulness. The very uncertainty of the moment should stir us to a greater degree of vigilance.

It specifies a particular time. Jesus did not deny His coming again ; He was simply trying to discourage curiosity as to the chronology of the event and to encourage watchfulness. There is an hour ahead for this world known only to God, when the prophetic clock will strike the midnight hour and there will take place the first stage of the great prophetic programme of tomorrow, the coming of Christ for His Church. That hour cannot be too far distant, for, said D. R. Davies, " The second coming of our Lord is being trumpeted by the argument of events." Around us we clearly see the signs of which Jesus warned.

When Frederick the Great asked his court chaplain for evidence that the Bible was the inspired Word of God, he replied, " The Jew, sire! " The Jews are an unceasing witness to the veracity of the Scriptures.

THE PROPHETIC SIGNIFICANCE OF THE JEW

In his excellent book, *Wonders of Prophecy,* John Urquhart writes: " The Bible lives in the Jew. His whole testimony is a testimony to its historic truth ; in his present customs, in his very separateness, we see the impress of events, the reality of which many have doubted, and some have denied ; and he teaches us that God's hand rests on the life of today as truly as it rested on the life of the past." This people is unique in that, going back into the dim and distant past, God created in Abraham a new nation destined to give to this world its Bible and its Messiah ; unique in that, as a nation, God

ELVES READY

MAYBIN

PENTECOSTAL CHURCH

made this people the repository of divine revelation (for God, in His infinite wisdom, planned that His revealed truth should be mediated through and guarded by this people); unique in that this people have been specially blessed of God, as Dr. F. A. Tatford says in a book which should be in the hands of every prophetic student, *God's Programme of the Ages,* "She was God's chosen people, upon whom His love was arbitrarily set and on behalf of whom His saving power had been exercised (Deuteronomy 7:8; Isaiah 43:3,4; Malachi 1:2)"; and unique in that through the centuries God has committed its fortunes to pen and paper in advance. Such was God's concern for this people upon whom He set His love that He divinely forecast the main facts of her history. In Genesis 12:1-3 God vouchsafed at least two essential promises to Abraham when he was divinely called.

The promise of a country, Israel, and its exact borders are outlined in Genesis 15:18-21. This is Israel's inalienable possession; nothing can alter this deed gift.

The guarantee that Abraham and his seed would become a great nation. The pledge of God not only extended to the possession of the country, but to the continuity of the Abrahamic seed. God dealt with Israel in grace and government. Under Abraham and through him to Isaac and Jacob, then later to David, God covenanted unconditionally. For Abraham and his seed it was the country, while to David it was the kingdom and the throne. It is impossible for God to break these covenants. The angel assured the mother of Jesus, prior to His birth: ". . . 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). We are forced to ask those whose tendency is to spiritualise these promises, how was the humble Mary to look upon these wonderful words of promise other than literally? Look up Jeremiah 33:20,21 and see the immutability of the covenant. God's governmental dealings with His people stem from the covenant of Sinai, given some 430 years after Abraham. This covenant was conditional upon obedience and faithfulness. From Galatians 3:17 you will find that the Sinaitic covenant cannot invalidate the provisions of the previous covenants. God cannot and will not break His word to Israel, for He is a covenant-keeping God. His hand has been upon and with them from the day that God first made His promise to Abraham. In this day through the marvels of television and other means of communication our attention is being directed more and more to the land of Israel.

Three emblems of the nation of Israel are found in the Scriptures. The *vine,* symbol in the Old Testament, bespeaks fruitfulness. Because of her failure to fulfil her obligations she suffered the rigours of Gentile bondage. Through the succeeding generations of failure the nation was scattered and judged and, in this Church Age, has been set aside, though not for ever. Paul argues the point lucidly in Romans 11 that God has not set Israel aside entirely or finally. Then we have the emblem of the *olive* tree, the symbol of the nation during the millennium when Israel will manifest her true greatness. In this present dispensation the symbol is the *fig* tree. The fig tree cursed by Jesus was an emblem of the nation and He told of a day when the fig tree would again show signs of life and in Ezekiel 37 we have a picture of national revival, a miracle that has been taking place in these momentous days as never before.

Latter-day Zionism dates back to the close of the nineteenth century and was championed by Dr. Herzl, a brilliant Austrian Jew, followed in 1914 by Chaim Weizmann, a notable chemist whose services to Great Britain during World War I led eventually to the Balfour Declaration of 1917, opening up Palestine as a national home for the Jew. In 1948 a Jewish State was proclaimed and in 1967 came the six-day war when the old part of the city of Jerusalem came into Jewish hands for the first time since around 686 B.C. Today Israel is a "burdensome stone" for the nations (Zechariah 12:3) and it would appear from events in the Middle East, to quote again from Dr. Tatford, that "The stage is set and the shadows of the actors are seen in the wings: soon the play will commence." If the fulfilment of Israel's prophecy seems so imminent, how near must the rapture be! Let us trim our lamps of witness and be ready.

COUNSEL

Jesus said, "Be ye also ready." Preparation is the keyword. In the parable of the virgins which follows in Matthew 25 of the wise among them it said "they that were ready went in." With lamps burning, they had a supply of oil, a picture of the true believer whose life is right before his fellow men because of the inward illumination of the Holy Spirit.

In its treatment of this great doctrine the New Testament states that the Christian is to wait with

(*continued on page 589*)

A cautionary word from a beloved writer

A TIMELY WARNING



By SAMUEL GORMAN

THE spirit of this age indicates it is time to beware. Beware of what? Beware of the materialistic philosophy so prevalent in the world today, especially among the so-called intellectuals. Students of the school of the materialistic philosophy of life state that man is only body, matter or substance, and death annihilates him. Life ceases, the substance wastes and corrupts, and the once living person becomes non-existent. In many circles this belief has led to an outright denial and rejection of the Christian message and to open antagonism to the fundamental teachings and principles of Christianity. It has also produced a careless and indifferent attitude to the sanctity of many aspects of human life and society, resulting in a very loose way of living.

No wonder the Bible declares: "Beware lest any man spoil you through philosophy and vain deceit, after [according to] the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8). We are living in an age when philosophy is highly esteemed among men and as a consequence is one of the rudiments of the world that is being given great prominence in many schools, colleges and universities, and even in many theological colleges, with destructive and disastrous results. Many fine young men and women leave such places doubting and in some cases denying the inspiration and reliability of the Bible, and querying the very existence of God Himself. Philosophy attempts to devise, by the exercise of human reason, an explanation for the universe and other things. Of such reasoning the Word of God declares "Beware!"

In the face of all this we are not surprised that the Lord Jesus in His discourse on the rich man and Lazarus deals materialistic philosophy, with its many philosophical speculations, a crushing blow. The Master presents us with a startling picture of this life and the next. One might describe it as "life in two parts," this present earthly life and the future endless life. In relation to this earthly life Jesus speaks of two men. One was very wealthy and lived in a luxurious residence, but he was not in a proper relationship with God. The other, Lazarus, is described by Jesus as a poor beggar suffering great physical hardship, who waited outside the rich man's residence to receive the crumbs which fell from his table. He was a true believer in God. Then the Saviour lifted the mystical curtain separating this life from the next and revealed these two men in their respective spheres in the next life. Lazarus is seen in the abode of the blessed, resting upon the bosom of Abraham, while the rich man is seen in the abode of the departed spirits of the unrighteous. Jesus refers to both men as being alive after death, active in their separate spheres, and possessing their individual personality. Lazarus was recognised by the rich man and Abraham, though he had departed from this life hundreds of years previously, was seen alive. The rich man was in full possession of his faculties—"He saw Lazarus in Abraham's bosom." Sight is a faculty of the living and not of the dead, and the rich man was still in possession of it after he had died. His memory was also very active. He recalled that he had five brothers still living upon the earth. He possessed and exercised the faculties of speech and hearing, for he held quite a conversation with Abraham. His mind was retentive and active.

The Master unmistakably makes clear the survival of the real man after death. We leave behind at death the material part of us, the body. All that constitutes the man, thinking, feeling, knowing, etc., lives for ever without any suspension of the continuity of his real conscious life. Among many of those who teach that death ends all, there are incredible inconsistencies, for they make reference to immortality in relation to things that are really material. For instance, a great materialist once said: "I believe in the immortality of matter. Matter is immortal, indestructible. Not even the smallest atom of the sum total of existing matter can ever disappear from existence . . . My body then, although not immortal in its existing form, is immortal in its constructive elements. My body will turn to dust, and my soul, which is only 'an effect of several molecules endowed with force,' will naturally cease with the cessation of its cause." This statement reveals intellectual inconsistency, for he believes in the immortality of matter, but denies the immortality of the soul, which our Lord taught is immortal and indestructible, while the body is mortal and destructible.

Just as the Saviour held no brief for the materialistic philosophy of life, neither must His followers. In fact, everything must be done to combat and defeat this erroneous and dangerous belief. May Christians everywhere do their part by exhorting people to beware of the materialistic philosophy of life. It must be replaced by a sure, certain and living hope!



Margaret M. Ladlow's page

BETTER THAN GOLD

"My fruit is better than gold" (Proverbs 8:19).

I OPENED a Ghanaian magazine recently and my interest was aroused by the following sentence: "Ghana has plenty of gold, but I want my farmer friends to look at a tree which yields more gold than we can dig; I would like to call it 'cashew,' the tree of gold for Ghana." Intrigued by these introductory remarks I read on and learned what an amazing and productive tree it is. It grows up to forty feet in height, bears fruit in two to three years, and yields the cashew apple, pleasant to eat and suitable for jam, its juice being used for canning or for the production of table wine. The real fruit is considered to be the kidney-shaped cashew nut. The oil extracted from the shell of this nut is an important source of phenolic resin and is of commercial value. The actual nuts are a real delicacy when salted and roasted and are particularly nutritious. The vegetable oil obtained from the nuts is excellent for cooking and keeps fresh longer than any other oil. It is said to make you feel young and fit!

The tender leaves of this tree are edible and are used for flavouring as well as having medicinal properties for the treatment of dysentery and other complaints. Both the bark and the leaves contain up to twenty-three per cent tannin, used for processing leather, nets and cloth. A yellow dye can be obtained from the leaves and the flowers yield nectar, from which a syrup is extracted. Finally the actual wood is comparatively hard and suitable for boat making, fencing and farm building, as it is termite-resistant. It is a good firewood and makes excellent charcoal.

After absorbing all this information I just lifted my heart to the Creator, marvelling at His wonderful provision for mankind. Can one possibly doubt the existence of such a great God when faced with the diversity of materials, foods and chemicals all to be found in *one* tree? The hidden potential has been there from the beginning of time and is only being fully exploited in these days of intensive and skilful research. I must admit that I get a real "kick" out of the fact that the Almighty has all knowledge and in the beginning when He planned our world He was already a Chemist, a Botanist, a Scientist, and Dietician, and chemurgy was surely foreseen by Him. Our God knew all that man needed and man is still discovering the rich resources provided by a bountiful Creator.

Returning to the article from which I quoted, the writer tells of a visit to the home of a goldsmith. He makes the observation that, on seeing a fine cashew tree in the centre of the garden, he knew that here was an even better source of wealth than the gold upon which the owner worked. King Solomon, extolling the rewards of God-given wisdom, writes with poetic eloquence "My fruit is better than gold, even fine gold," and it is true that God's values are always correct and that wisdom is far superior to the acquisition of gold. The land of Ghana, part of what was formerly known as the Gold Coast, is still known for its production of gold, but I agree with the writer of the article that the cultivation of a tree which is so rich in food and other beneficial products is a far better investment for a country than its gold.

I do not pretend to understand the full implications of the prophecy in Revelation 22:1, 2, but I read with satisfaction of a tree of life with twelve kinds of fruit and leaves with healing properties, and I am content to know that my God who created the cashew, the tree of gold, will provide all that is needed for the life and continued well-being of the nations and for all who have a part in the New Jerusalem.

Firm are the promises standing,
Nor can they ever fail.
Sealed with the blood of our Jesus,
They must, they shall avail!

Heaven and earth may perish,
Mountain and hill may vanish;
Yet stands the Word we cherish,
Ever to faith made sure.

LEWI PETHRUS.

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FURNISHED accommodation offered to kindly Christian woman, aged about 60, for companionship to lonely Christian widow, active. Very light duties. Rent free. References exchanged. Croydon, Surrey. Box No. 2165. C.2165

ITINERARIES

Joseph Smith:
August 29-31, Great Yarmouth; September 1, 2, 3, 12, 13, Beccles; 5-9, Ipswich.

Elim Pentecostal Church
GRAHAM STREET, BIRMINGHAM
OCTOBER 3rd to 8th
CHURCH'S FORTIETH ANNIVERSARY
and tenth anniversary of Pastor and Mrs. E. F. Cole
Visiting preachers:
W. LL. BELL, R. B. CHAPMAN, S. GORMAN, J. HARRIS and others
D.2164

BIRTHS

HAWKES. On August 2nd, to Pastor and Mrs. A. L. Hawkes, of Grangetown, a daughter, Anna Coraine.

WALL. To Pastor and Mrs. B. L. Wall, of Wells, a chosen son, Timothy Tremayne, born June 12th.

WILSON. On August 3rd, God's precious gift of a daughter, Deborah Andrea, to Joy (née Whife) and John, Westcliff-on-Sea Elim Church.

ENGAGEMENTS

FEASEY—CLARKE. The engagement is announced of Pastor G. J. Feasey, son of Mr. and Mrs. H. Feasey, Islington, London, and Carole, daughter of Mr. and Mrs. E. Clarke, of Newfoundland, Canada. C.2167

WALFORD—CURTIS. Mr. and Mrs. Curtis, of Coventry, announce with happiness the engagement of their daughter, Jennifer, to Chris Walford, of London, on August 1st.

GOLDEN WEDDING

SIMONITE—NUDDS. On August 11th, 1920, John to Alice Mary, at St. Michael's Church, Shrewsbury. Praise and glory to God for all He has done for us and all that He means to us now. Praise the Lord. C.2162

WITH CHRIST

COPPEN. On August 1st, Kate Coppen, of Southend-on-Sea, aged 91 years, died at Whittingham House. Officiating minister at funeral: J. A. Wright.

STEVENS. On June 3rd, Rose Stevens, faithful and beloved member of Islington Elim Pentecostal Church. She now beholds His glory. Officiating minister at funeral: F. H. Coleman.

TAYLOR. On August 2nd, Edith Isabella Taylor, aged 66 years, passed into the presence of the Lord. Officiating minister at funeral: James F. Hardman.

YOUNG. On August 4th, Albert Young, aged 76, passed into the presence of the Lord. A beloved brother and church officer of the Leyton Elim Pentecostal Church. Officiating ministers at funeral: G. L. Taylor and L. Knipe.

Pray for
CAMBUSLANG PIONEER CRUSADE
with REV. PETER SMITH and party
SEPTEMBER 13th to 27th
Nightly at 7.30 except Fridays. Sundays at 8 p.m.
in the Tower Hall, Greenlees Road
D.2166

Bank Holiday Convention
Preacher: **EDDIE SMITH**
at
ELIM PENTECOSTAL CHURCH, BARKING
Monday, August 31st, at 7 p.m.
D.2163

PLEASE PRAY FOR AND SUPPORT ONE OF THE "TWENTY TOWNS CRUSADES"
CAMPAIGN '70
IN THE TENT
Monkton Park, CHIPPENHAM
SEPTEMBER 3rd-12th
Conducted by
REV. TERRY JACOBS
Weeknights at 7.30. Sunday at 8 p.m.
(Lunch-hour service at 12.45 p.m.)
D.2148

COMING EVENTS

ABERDEEN. Elim Pentecostal Church, Marischal Street. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors to Aberdeen warmly welcome.

BARNSLEY. September 13-20. Elim Pentecostal Church, Nelson Street (off Pitt Street). Crusade led by Alexander Tee. Sundays at 6.30. Weeknights at 7.30. Saloist: W. Hunter.

BIRMINGHAM, Graham Street. September 6, 13, 20 and 27. Elim Pentecostal Church, Graham Street. Special after-church rallies at 8.15. Special feature: recordings of Dr. Billy Graham's gospel messages.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

CHRISTCHURCH. September 5. Elim Pentecostal Church, Jumpers Road. Bournemouth District Presbytery rally. Business session at 2.30. United rally at 7. Preacher: D. E. Edmonds (Romsey). Musical items.

COULSDON. September 12. Elim Pentecostal Church, Chipstead Valley Road. South London District Presbytery rally at 7.

EAST HAM. September 4. Elim Pentecostal Church, Central Park Road, corner of Kimberley Avenue. Brotherhood meeting at 8 p.m. Speakers: Mr. and Mrs. A. Simmonds.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

LLANTRISANT. September 19-26. Elim Pentecostal Church, High Street. Crusade conducted by Arthur T. Harries. Sunday at 6.30. Weeknights at 7.15.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. August 29, 30. Visit of John and Mrs. Woodhead. September 1-20. Visit of L. C. Quest. Sundays at 10.45 and 5.45. Tuesdays and Fridays at 8.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

PORT TALBOT. Elim Pentecostal Church, Margam Terrace. A warm welcome to all visitors, especially to Aberafan. Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays. Open-air meeting (Station Square) at 6.30, Crusaders 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

SALISBURY. August 30. Elim Pentecostal Church, Milford Street. Visit of Denis Ball (Christchurch) at 11 and 6.30.

SCARBOROUGH. August 30. Elim Pentecostal Church, Murray Street. Visit of A. Tee, National Youth Director of Elim Pentecostal Churches.

SOUTHPORT. September 6. Elim Pentecostal Church, Evangel Temple, Manchester Road. 10.45. United Communion. Speaker: Dr. Charles Stern (U.S.A.) and Haiti Quartet. Also I.R.C. speaker at 6.30. Conveners: Maynard James and L. Knipe. September 21-25. Annual spiritual conference. Daily sessions at Orleans Guest House. Every evening at 7.30 Elim Evangel Temple, Manchester Road. Arranged by Stanley Beresford, E. J. Thomas and L. Knipe.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. September 6. Girls' night at 6.30. September 13. Family night at 6.30. September 20-22. Boys' night Sunday at 6.30. Youth coffee bar Monday and Tuesday at 8. September 26, 27. North-eastern rally. The film " Oiltown, U.S.A." Saturday at 7. Visitors' night. Sunday at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WORCESTER. September 12-14. Elim Pentecostal Church, Lowesmoor. Convention and resident minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. Middleton.

WRENTHORPE. September 5, 6. Elim Pentecostal Church, Wrenthorpe Mission, Wakefield. Forty-third anniversary services. Preachers: A. O. Johnson and Elisha Thompson. Saturday at 3 and 6.30. Sunday at 10.45, 3 and 6.15. Tea provided on Saturday.

BANK HOLIDAY CONVENTIONS

BRISTOL. August 26-31. The City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Bank holiday Monday at 11, 3 and 6.30. Speakers: J. McNicol, W. M. E. Plowright and A. Webb. Conveners: W. R. Jones and S. Hilliard.

GREAT YARMOUTH. August 29-31. Elim Pentecostal Church, York Road. Saturday and Monday at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith. Items by Norwich Elim choir on Saturday.

HEREFORD. August 29—September 1. 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. J. Maybin (Croydon) and J. Dick (Cardiff). Convener: R. Griffiths.

PONTYPRIDD. August 29—September 1. Elim Pentecostal Church, Thurston Road. Saturday at 7. Sunday at 11 and 6. Monday at 11, and at 3.15 and 6.30 in the Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7. Preachers: D. W. Anthony, A. Morgan and W. Llewellyn Bell. Convener: R. Hughes.

ROMSEY. August 29-31. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 in the Baptist Church, Bell Street (kindly loaned). Preacher: F. A. Hodge (Dagenham). Soloist: T. P. Mullen (Weymouth).

SOUTHPORT. August 27-31. Evangel Temple, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7.15. Speakers: Samuel Workman and A. Caple. Vocalists: Mr. and Mrs. H. Matchet, Alan Caple and W. Hunter. Convener: L. Knipe.

WESTCLIFF-ON-SEA. August 29-31. Elim Pentecostal Church, Electric Avenue. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: T. W. Walker. Soloist: Dave Middleditch.

FROM THE PRESIDENT'S PEN (*continued*)

the matter?" asked the bewildered director, " isn't the salary big enough?" The missionary replied without hesitation, " Sir, the salary is certainly big enough. *It's the job that's not big enough!"*

ELIM—THE MISSION WITH A MESSAGE

A message for the lost, a message of reconciliation, a message direct from the throne—it must be conveyed to our generation. This is our task.

Any other task is too small!

HOLDING OURSELVES READY (*continued*)

expectation (1 Thessalonians 1:9, 10), to witness with diligence (1 Thessalonians 2:19, 20), and to worship with expectation (1 Corinthians 11:26).

This is the Christian's hope, the personal return of the Lord Himself. Are you ready?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, August 31st — Psalm 18:31-50

" For who is God save the Lord? Or who is a rock save our God ? " (v. 31).

What the psalmist was, he attributed to his God. " It is God that girdeth me with strength " (v. 32). He goes out to battle and returns triumphant, but he acknowledges that the victory is of the Lord. " It is God that avengeth me, and subdueth the people under me " (v. 47). " He delivereth me from mine enemies " (v. 48). He shows his gratitude to God and vows, " Therefore will I give thanks unto Thee, O Lord, among the heathen " (v. 49). We can experience the same blessings and victories in our lives if we allow God the lordship in all things. May our heartfelt cry be, " I will love Thee, O Lord, my strength."

Tuesday, September 1st — Psalm 19:1-14

" The heavens declare the glory of God " (v. 1).

Having been greatly taken up with God in the previous psalm, David now breaks forth in praise as he gazes heavenwards. Those who love God will ever be moved by the work of His hands (" handywork ") and by the heavens (" firmament "). Hear him in Psalm 8:3, 4, " When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him ? " Without articulate speech or words the voice of the stars is heard (Psalm 19:3, margin). He speaks of the law of the Lord and shows that the clearer our view of the Law is, the more manifest are our sins. This brings forth his cry for grace—" cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins " (vv. 12, 13). We need divine grace to show us our faults and to restrain us from their practice. Only then can our conduct be blameless and our words and thoughts acceptable to God (v. 14).

Wednesday, September 2nd — Psalm 20:1-9

' The name of the God of Jacob defend thee " (v. 1).

Verses 1-5 are a prayer which breathes self-distrust and confidence in the Lord. There is no boasting of former victories or of man's bravery, strength or skill. One name is invoked; it alone rouses courage and pledges triumph—" The name of the God of Jacob **set thee on high.**" To " set on high " is a familiar natural figure for deliverance. In verses 1, 2 the extremity of need, the history of past revelation, and the special relation of Jehovah to Israel are woven into the people's prayers for their king. Then in verses 3, 4 we see them adding the incense of their intercession to his sacrifices. The psalmist is stirred by his people's devotion. Looking across the fields to the masses of the enemy's cavalry and chariots, he opposes them with the words, " but we will remember the name of the Lord " (v. 7).

Thursday, September 3rd — Psalm 21:1-13

" Be thou exalted, Lord " (v. 13).

Read this psalm with the preceding one. There the people pray for their king, here they give thanks for him. There they ask that his desires might be fulfilled, here they bless God, who has fulfilled them. There the battle is impending, here it is won, though foes are still in the field. There the victory is prayed for, here complete victory is prophesied (vv. 8-12) to the king. The psalm ends with a short petition in accordance with the whole tone, " Be thou exalted, Lord, in thine own strength: so we will sing and praise thy power."

Friday, September 4th — Psalm 22:1-21

" Why has Thou forsaken me ? " (v. 1).

These verses point to the sufferings of our blessed Lord as the Man of Sorrows. They must be holy ground, to be trodden reverently and with thoughts adoringly fixed on Jesus. Opposites were never more startingly blended in one burst of feeling than in that cry of mingled faith and despair, " My God, My God, why hast Thou forsaken Me ? " None but Christ could ask, " Why ? " with a conscience void of offence. None but He knew the mortal agony of utter separation from God. None but He clung to God with absolute trust even in the horror of great darkness. Read these verses carefully in the light of Calvary and Christ's deep sufferings for you.

Saturday, September 5th — Psalm 22:22-31

" For the kingdom is the Lord's " (v. 28).

The first part of this psalm paints the sufferings of the Saviour; these verses paint the glory that follows. The sorrows of the preceding part can only be a description of the passion; the glories of the second are a vision of the universal, eternal kingdom of Christ. As Alexander Maclaren says, " It is a gospel before the gospels and an apocalypse before the revelation." The death and resurrection, the sufferings and glory of Christ opened deeper regions in the character of God than even His gracious life disclosed. Rising from the dead and exalted to the throne, He has a new song on His immortal lips and more to teach concerning God than He had before. " Once for us rejected, despised and forsaken; Prince of Glory, ever triumphant now."

Sunday, September 6th — Psalm 23:1-6

" The Lord is my Shepherd " (v. 1).

This psalm has dried many tears and supplied the mould into which many hearts have poured their peaceful faith. It is the pure utterance of personal trust in God, darkened by no fears or complaints and so perfectly at rest that it has nothing further to ask. In it we see the divine Shepherd and His lamb. The Shepherd's tenderness is beautifully hinted at in two verbs: He " leads," not drives, and so draws the trustful sheep; He " makes me to lie down " taking care that the sheep stretch weary limbs in full enjoyment of repose. Thus God guides me to rest and lays to rest the soul that follows Him, in life so pleasant and in death so peaceful: " I will fear no evil: for Thou art with me." Recall a little girl's error in reciting the first verse, " The Lord is my Shepherd—what more do I want ? "

" You save an old man and you save a unit; but save a boy, and you save a multiplication table."—GIPSY SMITH.

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IS YOUR BARK WORSE THAN YOUR BITE?

By R. WILLIAMS

PASTOR OF ROCHESTER ELIM PENTECOSTAL CHURCH

SOME years ago a relative of mine had a dog, which in many ways fulfilled the reputation of being a man's best friend, but he could not resist a fight. Many were the occasions when he was faced with a much larger, snarling enemy. Despite this he never made much noise. After some provocation the inevitable fight would start. Some courageous, if not very wise, persons would venture an attempt at separation; others would wait with baited breath, wondering what would be the outcome. On almost every occasion the result was the same, the big, snarling brute which had come with so much threatening would run away yelping, decidedly beaten, his tail firmly between his legs.

What kind of Christians are we? The aggressive kind, who want to get on with the job, make all the noise they can. The quiet type are unassuming, but can give a good account of themselves when necessary. Often the onslaughts made against Satan's strongholds are noisy, but we act as if our teeth had been extracted. We bound at the enemy, promising much, but achieving little. This results in disappointment at having been beaten by an underestimated adversary. On the other hand, the person who initially makes no loud protest and does not act menacingly can prove to be far stronger in the long run.

How should we face the enemy of our souls? Victory is not secured by threats, but by a consistent, sensible approach. Much can be lost by the self-confident attitude adopted by many; our strength is to be found only in Christ. Realising that we are not victors through our own virtues, but that we are more than conquerors through Christ, we should take a humbler approach to Christian living, for the battle is not ours but the Lord's. We enjoy the victory that He has gained for us.

Sometimes we become terror-stricken at the sight of the opposition. As a result we feel defeated before we wage war and submit before we discover what reserves the enemy has. When things seem impossible, remember David and Goliath and take courage. Giants are for defeating; problems are for overcoming.

> Somebody said it couldn't be done;
> But he, with a chuckle, replied,
> That maybe it couldn't, but he would be one
> Who wouldn't say so till he tried.
> So he buckled right in, with a trace of a grin
> On his face; if he worried he hid it.
> He started to sing as he tackled the thing,
> That couldn't be done—*and he did it.*
>
> ANON.

When faced with the foe, forget your disadvantages; make your faith felt. Fight the good fight with all your might.

When confronted by problems young Christians wonder how they can gain the victory or how they can do their best for God. On his deathbed, David warned the people whom he was leaving behind of a particularly wicked class of person. To survive, his successors would have to be suitably qualified. He said "The man that shall touch them must be filled with iron." In a physical sense the presence or absence of iron in the blood determines its quality and has a bearing on our vitality. Christians today must be full of iron. We must not only wear the full armour of God that protects us from being injured; we must also have an essential ingredient within us that makes us fight. It is the iron in a man's blood, more than the iron in his hand or in his body that determines his value as a soldier.

When faced with a task or a trial, do not just stand there like a barking dog, but fight with all the zeal you have. You really can do something for God and do yourself a power of good as well!

NATIONAL YOUTH RALLY — SATURDAY, September 26th

3.30—TRAFALGAR SQUARE. 6.30—WESTMINSTER CENTRAL HALL

TESTIMONIES — YOUTH GROUPS — EVANGELISM



THE SPREADING FLAME OF PENTECOST

Eleven thousand delegates are expected to attend the ninth Pentecostal World Conference at Dallas, U.S.A., on November 3rd-8th (D.V.). The theme for this gathering will be "The spreading flame of Pentecost." Fourteen speakers from twelve countries will speak on vital aspects of Pentecostal truth. P. S. Brewster, the elected chairman, will give the keynote address entitled "The blood of Christ and power." Your special prayer support for our beloved brother, both in ministry and chairmanship, will be appreciated. After Mr. Brewster's introduction speakers from around the world will take up the challenge and expound their given topics.

David Wilkerson, of Teen Challenge, author of *The Cross and the Switchblade*, will speak on "Pentecostal fire meeting human dilemmas." This will be the climax of a great gospel outreach. W. T. H. Richards will explain the truth of "Pentecostal fire inspiring human leadership." Matthew Lee will be taking "Pentecostal fire symbolising communication." Other well-known international speakers will deal with "Pentecostal fire and world missions," "Pentecostal fire—its source and preservation" and "Pentecostal fire—the beacon of world hope." Ray Hughes, overseer of the Church of God, U.S.A., will be taking as his subject "Pentecostal fire in a dying world"

Chosen leaders from areas around the world will speak on the strength of the Pentecostal testimony in their own countries. This theme will be highlighted as "Windows on the world."

Other features will include a missionary conference, an editors' conference, a women's conference, a youth conference, and a meeting for all those interested in the spreading of the Pentecostal message into the other churches.

The Adolphus hotel is the headquarters centre. For accommodation and further information write to: Conference Secretary, Assemblies of God Headquarters, Boonville Ave., Springfield, Missouri, U.S.A.

(Details from P. S. BREWSTER)



Our photograph shows the members of a committee which met in Zurich to plan for a European Pentecostal conference to be held in Switzerland on June 27th to July 2nd, 1972 (D.V.). The chairman of the World Pentecostal Conference, P. S. Brewster, took part in the committee's gatherings. Eight countries are represented in our photograph and the brethren are (from left to right): Pastors Sperling, Scherrer, J. Zopfi, Rutz, L. Steiner, P. S. Brewster, J. Pessoa, A. Nicolle, E. Ström, H. Johansson, Rhyner and E. Lorenz.

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THE ELIM

EVANGEL

Vol. LI No. 36 September 5th, 1970 9d



VACATION VENTURE 1970 *(See page 596)*

Share a quiet time with

THE MESSAGE OF THE HILLS

By H. PALLISER

PASTOR OF KINGSTON-ON-THAMES ELIM PENTECOSTAL CHURCH

I to the hills will lift mine eyes
From whence doth come mine aid;
My safety cometh from the Lord,
Who heaven and earth hath made.

so, in paraphrase, run the well-known words of David, the man who knew so well the land which had been described in the classic words of Moses as ". . . a good land, a land of brooks of waters, of fountains and springs flowing forth in valleys and hills." David knew those hills and mountains well and had listened to what they had to say. He had often been in their solitudes and had had rich fellowship with his God there. It may well be that when he voiced these now famous words he was going through a difficult time. The days were hard, troubles abounded, and he was in what has often been termed a valley experience. But now that he was in the valley he recalled some of the lessons learned up there among the hills and he began to sing "I to the hills will lift mine eyes . . ." What had those peaks told him of the Lord?

The peace of God

He had known city life with its noise, bustle, strain and stress and there were times when he managed to get away from it all—away among those hills. Up and up he would climb until the clouds sailed just above, sometimes even below; and he would listen to the bird song, then the wind among the corries. When the wind died down he would listen to—*the silence*! In the peace of it all he felt renewed, soothed, refreshed. But more than this—as he rested there *that* peace spoke to him of the peace of God.

We live in a mad world, a world of rush, hurry, pace and pressure, a world of problems, anxieties, fears. Life is being speeded up. Pace has replaced *peace*! This is the age when we should really pray the beautiful words

Drop Thy still dews of quietness
Till all our strivings cease.
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

We cannot always manage to go to the hills when we feel like it, but the God of peace who made those hills can impart His peace. Dr. N. Dunning tells how in Samuel Chadwick's study hung a simple one-word motto—"Ataraxia," a Greek word meaning "freedom from anxiety." It was, he adds, characteristic of a man who weekly ministered to a congregation of 2,500 and shouldered so many responsibilities. "Ataraxia"—the untroubled life, as Professor Barclay renders the word. He goes on to say "One would almost say that today serenity is a lost possession" and he gives two main reasons—inner tension and worry about external things. Who will disagree with him when he sums up thus, "There is only one way out of this, and that is for self to abdicate to Christ"!

The stability of God

The hills are always there. They laugh at the passing of the centuries. In our own land are mountain tops which have seen ancient Britons, Roman legions, invading Norsemen, Danes and Normans. They have seen the clansmen of Bonnie Prince Charlie in Scotland, Roundheads and Cavaliers at war in England. They have seen good days and bad, but they are there unmoved by passing circumstances, majestic in their stability.

Troubles visit all our doors without respect of person or place. They come with their pain and distress. But thank God for this—troubles are temporary, He is permanent; they come and go, but "Thou remainest." Through all the changing scenes of life He abides, unmoved, unshaken, stable as ever.

Before the hills in order stood
Or earth received her frame—
From everlasting Thou art God;
Through endless years the same.

Moreover, He abides whether we feel His presence or not. The writer has passed the end of Glen Nevis and not a bit of Britain's highest mountain, Ben Nevis, was to be seen. Then, an hour or two later, the last wraiths of cloud have risen from its summit. Sometimes in our troubles we may not feel that God is there, but He is there all the time. When David Livingstone set out from his Blantyre home for Africa in November 1840 he rose at 5 a.m. and, having read Psalm 121, set out on foot for Glasgow. It is significant that the man who read this psalm that morning should also be the man who referred to Matthew 28:20 ("Lo, I am with

you alway") as "the word of a gentleman of the strictest honour, and there's an end on't"!

The protection of God

As David had climbed the heights, traversed the ridges, looked down the gullies, surveyed the cliffs and caves, how often he had said to himself, "What hiding-places." Through the dark days when Saul had hunted him, he had taken refuge from his enemy many a time among hills where to look for a man was like looking for the proverbial needle in a haystack. Here again David learned an important lesson from those protecting hills—the still greater protection of his God. In the psalms we find his many references to God as his rock, shield, refuge, hiding-place, defence.

Everyone who has travelled across Rannoch Moor towards Glencoe will have been impressed (some understatement) by the majestic appearance of one of Scotland's grandest mountains, Buchaille Etive Mhor, and its twin peak, Buchaille Etive Beag. In the wonderfully descriptive Gaelic language "Buchaille" means "Shepherd"—"The shepherds of Etive." Behind those twin peaks is lovely Glen Etive and to the occupants of that glen generations ago it was as if their summits soared skywards in protection.

Dr. Alexander Stewart tells how he and a party of friends visited the subterranean passage in St. Andrews. They crawled some twenty yards along this tunnel and entered a large chamber where Covenanters had been confined. Their guide, Dr. D. Hay Fleming, then put out the light and struck up Psalm 121 to the tune "French." Dr. Stewart said it brought to mind how those sufferers had found it possible to get through the darkness to the God who made the hills. If we can learn so to lift up our eyes we will find ourselves in choice company. We shall be in the company of the one who wrote

As round about Jerusalem
The mountains stand alway,
The Lord His folk doth compass so
From henceforth and for aye,

and with the man who sang

God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid.

The uplifted eye will mean the uplifted heart!

ELIM NEWS

PORT TALBOT **Pastor: A. J. Taylor**

Our photograph is of the Port Talbot Sunday school, taken after a special anniversary and prize-giving service held at our branch Sunday school in



Goytre, a few miles from the centre of the town. The children presented a programme of songs and recitations, after which they received books as prizes for good attendance. A number of parents attended this service and heard the gospel proclaimed by their own children. Although the afternoon Sunday school has been suspended, as a replacement we now hold a family service at 10 a.m., to which both parents and children are invited. This is gradually becoming better attended as people in the area realise that both adults and children are welcome. These meetings are taken by Alun Taylor, son of Pastor A. J. Taylor.

The children's work in Goytre has been an important aspect of Elim's witness in Port Talbot. Children's services are also held on Friday evenings and this work has led to contacts with many parents, some of whom are now regular worshippers at our main church in the town.

The branch work is growing and so, too, is the main assembly. After three years of sharing unsatisfactory buildings we have now moved to new premises in Margam Terrace, previously the St. John Ambulance Brigade hall. We have sole use of the building, which is a great asset. The church is growing spiritually as well as numerically, and is beginning to assert itself among the evangelical churches in the town. We praise God that we are at last beginning to see the fruits of the many years of prayer and intercession on behalf of this town.

(MISS) CHRISTINE E. JONES.

NORTHAMPTON **Pastor: John M. Cuthbert**

This year for the first time the Northampton church had a stand at the town show. During the two days many people were confronted with their need of Christ and several professed salvation after personal counselling in the tent. The local newspaper, *Chronicle and Echo*, reported: "One of the brightest stands at the show is that run by the Elim Pentecostal Church, which advertises itself with a

broad green and orange banner. What are they doing at the show? 'We go where the people are. If the people come here this is where we should be,' explained the minister. The inside of their tent is decorated with photographs of members of the congregation and testimonies from them are interspersed between recordings of modern gospel music. What results is Mr. Cuthbert hoping for from the stand? 'We hope people will take literature, hear the gospel, feel the need of God and find their way to our church.'"



LETTER FROM GUYANA

Dear Editor,

Our churches here are most encouraging. I have spoken so far at thirty-two meetings and have had the joy of seeing 110 adults make their decision for Christ. John MacInnes has dealt with each one of them personally. There have also been well over 100 decisions among boys and girls. During the first five days I went around our churches and did a day in each, then I went back to one for a five-day crusade. On the closing night 167 packed into a building in which there is comfortable seating for 110—and there were another twenty outside. In that five-day effort there were thirty-seven decisions for Christ.



We are now over halfway through our second crusade at another church. It seats ninety in something like comfort, but it has been packed to overflowing each night and up to fifty extra have been sitting on benches or standing outside.

My daughter, Glenys, John MacInnes and I recently visited "The Palms," an institution for the poor. The effort lasted from 1.45 p.m. to 4.15 p.m. I had the opportunity of preaching to crowds of the inmates at this annual event arranged to bring cheer to these poor folk. Glenys and I sang and taught them some choruses. They loved it and the way they sang was an inspiration. There was quite a full account of the event in the local press, including the two photographs I am enclosing. In the first Glenys and I are teaching a chorus. John MacInnes is also in the picture by Glenys. Note in the foreground the bags of food to be given to the inmates as a special treat. In the second photograph, please observe a section of the inmates who were at the effort. The old man standing used to be a choirmaster. He sang "How sweet the name of Jesus sounds" right through. Twelve of these folk made decisions for Christ.



Yours in His service,

W. RONALD JONES.

VACATION VENTURE

Section of the congregation during the 1970 Vacation Venture in Guernsey, when fifty-five young people joined the Crusaders on the island for a great tent crusade. Hundreds attended every night. Full report to follow. (*See photograph on front cover.*)

Points for preachers

by J. Alex Wright

MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

AN OUTLINE

THE CLEANSED LEPER

(Leviticus 14)

The value and virtue of the wonder-working power of the blood of Calvary is beautifully illustrated. Two distinct applications of the blood made the cleansing complete.

1. ALL WAS DONE FOR THE LEPER BY THE PRIEST: "He sought me. He brought me."
2. TWO BIRDS, ONE SLAIN, THE OTHER RELEASED: "Delivered for our offences, raised again for our justification."
3. AN EARTHEN VESSEL: the humanity of Christ.
4. RUNNING WATER: the Holy Spirit of life.
5. FIRST SPRINKLING OF THE BLOOD: general; SECOND APPLICATION: particular—ear, hand, toe: understanding, deeds, walk.
6. AFTER THE BLOOD, THE OIL: the anointing of the cleansed, the Pentecostal anointing.

Five kinds of people were anointed in the Old Testament: prophets, priests, kings, honoured guests and cleansed lepers. "And such were some of you"!

A POEM

DON'T WORRY, IT MAY NEVER HAPPEN!

The old man sitting in the sun had learned some things with years,
In journeys up and down the world, with all its hopes and fears.
Said I to such a man one day, "I wish that you would give
A word of counsel that will help the rest of us to live."
He looked at me with kindly eyes, then said, in certain tone,
"The greatest troubles that I bore, the losses that gave me pain,
The darkest shadows at my door, were *those that never came.*"

AN INCIDENT

OUR CHURCH?

Dr. J. H. Jowett told of a church in Italy built of stone which had been dressed from the lava of Vesuvius. Its walls, now hard and chilly, had once burned with intense heat as the lava flowed from out of its volcanic spring. There are churches like this, spiritually. Conceived in the fire of Pentecost, they have cooled down, solidified. Picturesque they may be, but lacking the fire with which they once burst upon the world.

By contrast Dr. F. W. Boreham wrote of a village church in Alaska which the Indians had built. A peculiarity of the sanctuary was the delicate and delightful odour that pervaded it, though no smoking censer burned at the altar. The natives had selected wood from the sweetest-smelling trees of the forest and consequently the church will remain fragrant for as long as it stands. Fire and fragrance —God give us both!

A QUOTATION

REVIVAL IS HERE

In 1933 the beloved founder of Elim, George Jeffreys, said "The revival which the Church needs has arrived and there will be no other. It is useless praying and working if one is not prepared to receive. If the present heavenly visitation, with its extensive soul-saving, its exhortation to holiness of life, its uncompromising stand for the whole Bible, its unshaken fundamentalism, its manifestation of the fruit of the Spirit, its exercise of supernatural gifts, its signs and wonders, its implicit obedience to the commandments of Christ is not accepted as the answer to prayer for revival, we should like to know what would be."

Book reviews

Shadows in the Sunshine, by E. W. Crabb.

This is a book for older boys. Ron and Charlie fall into the snares that are laid for them and are caught up in the drug traffic. Later they come under the influence of a Christian group and find Christ as Saviour.

Nothing in Secret, by L. M. Gravatt.

This detective story will appeal particularly to boys. Running through the book is the lesson that nothing can be hidden from God.

The Treasure Chest, by Gray Elliott.

An exciting book that will interest both boys and girls. It is the story of a family who move from London to an old house by the sea. The house so intrigued the children that they set out on a treasure trail that proved successful. Conscience demanded the return of the treasure, but they were richly rewarded with a gift that was worth immeasurably more.

MOLLIE WRIGHT.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

IT can be daunting to try to explain yourself. A strange aspect of the Anglo-Saxon character is that it prides itself on being undemonstrative. But have you seen the arm-waving, head-nodding, finger-wagging antics which go on when a fellow citizen is trying to make clear something for which words seem inadequate? Even a Frenchman in all his glory would not be averse to copying the gesticulations!

Strange it also is that what are, after all, deeply familiar human experiences are vastly beyond words. The outpourings of the most ardent are considered by them totally unworthy of the objects of their affections, however florid or vaporous the words may seem should the missives ever fall into the hands of the wrong persons.

Yet the English language is rich in its adjectives. It is veritably opulent in its powers of description. We are often favoured with the choice of several words to give slightly different shades of meaning. The splendour of our best poetry and prose is in the ability to portray mind-pictures by nothing but words.

Then consider that the way words are expressed makes all the difference. Give the same piece to two different people and it can sound like an ultra B.B.C.-type news bulletin, which seems to proclaim, at any rate on the more sensible channels, the most trivial news (?) item as if the millennium depended upon it, or else like the pouring forth of a moved, disturbed, even frenetic mind!

How you read what is written can also give rise to grave complications. "I wrote her such a nice letter," says an offended person, but the trouble is that they wrote it how they felt and the other person read it how they felt—and never the twain shall meet!

The modern word for all this is "communication." It sounds as if it has to do with the telephone department or something, but in our context it has everything to do with getting the message to others. It makes it all the more glorious that God has been able to communicate the most wonderful news ever! The gospel is beyond words, above man's ability to define, surpassing every human dream, reaching to every single human need, yet raising to heights sublime. How could men ever communicate such a message? Especially when we recall that it is more than just a message; it is a dynamic. *It works*!

Think, then, that God got this into the words of a Book. Howbeit, it requires the inspiration and the revelation of the Holy Spirit to bring the truth to one's mind and heart. All the great writers of history whom men call "inspired" just fall away into oblivion when you compare their efforts with sacred writ, for the mark of the divine Author is in every word.

But there is more, sublimely more. For God communicated His good news in a Person—a Babe, a Teenager, a Worker, a Healer, a King, but, rapturously, *a Saviour*! What words cannot describe, what emotions cannot feel, what mind cannot explain, we can know and experience, for Jesus is the way, the truth and the life.

And it is not even knowing about Him; it is knowing Him! What a difference there is between the two. You read these words; they have a message. But the Word can come into heart and life and transform, *transfigure*.

God help us and lead us by every means possible to communicate the Christ. The news of His redemption is the one thing which the world really needs to hear.



FIELD SUPERINTENDENT'S NOTES

BY the time these notes appear in print I shall be in Africa. As chairman of the Missionary Council I have been honoured by being asked to visit various mission stations in Africa to attend to important council business. On this mission I am accompanied by our Administrative Secretary, J. C. Smyth, whose considerable knowledge of various subjects will prove of immense value. I am to have the privilege of my wife's company on the tour, but this is a personal arrangement. Please pray for us.

☆ ☆ ☆

The Scriptures tell us that faith can be produced by prayer and fasting and we are inviting you to join with us in this exercise as we look forward to the launching of the twenty-town crusades in October and also approach our annual thankoffering for evangelism.

☆ ☆ ☆

New pastoral appointments are taking place as follows: H. B. McGowan to Dundee, J. Bristow to Bridgend, J. J. Glass to Llantrisant, A. R. T. Whittall to Armagh, L. Jones to Woolwich, P. Parsons to Chesham, R. L. Currie to Long Eaton, G. Feasey to Stratford-on-Avon, D. C. Crawford to Govan, P. Epton to Cannock, J. R. Chinnery to Dudley, G. R. Knight to Barry.

☆ ☆ ☆

The infant son of one of our ministers is suffering from serious double cataract. Will our readers please join with us in prayer?

☆ ☆ ☆

We hear that our new churches in Cannock and Dundonald, Belfast, are showing encouraging signs and we thank God for this.

PLEASE REMEMBER

Sunday, September 27th

(D.V.)

DAY OF PRAYER

FOR THE TWENTY-TOWN CRUSADES

College column



Bible colleges—in or out?

THE mood that is impatient with the establishment would sweep away Bible colleges with other things. If we wish to retain these long-established institutions we must be convinced of their value and relevance against the present climate of opinion.

Far up on the list of reasons for dissolution is the statement: *Bible college teaching is remote and archaic*. This can be true, for there is no field of education in which this could happen more easily. If it is true, we must take a long, cool look at our courses. They need not be remote and archaic. The lessons of Bible history hold good for all time. Human sin and need are neither geographical nor out-dated. The "God is dead" philosophy and the permissive atmosphere call for a positive presentation of the God of the Bible and a clear announcement of His timeless standards for all men at all times.

The contention that *training is not necessary* has gained ground in recent years. Some councils have lowered educational entrance standards in order to encourage sincere, dedicated applicants. This should not be taken to mean that the work of God can be done effectively regardless of qualification or training. No less in the Christian ministry than in any profession is preparation important. Remember 2 Timothy 2:15.

"*Time is short;* we must get on with the job before the Lord comes!" This seems a well-meaning attitude, but have we considered the job and the forces against us? The carnage content of the Vietnam and Cambodia story is a record of fanaticism for a cause. Eleven-year-olds, however well-meaning, are no match for modern, sophisticated weapons. "The weapons of *our* warfare are not carnal," but we need to know how to use them.

Some, at a personal level, say: "*It is not for me, I have no talent.*" Bible colleges do not exist as "preacher factories" any more than state schools are geared to produce politicians. Elim Bible College provides facilities for thoughtful Christians to study, to learn the "know-how." Some have been amazed at themselves and some of us have been humbled when we have seen "what God hath wrought."

Elim Bible College holds out a welcoming hand to you.

G. WESLEY GILPIN,
Principal.

AFTER eighteen months' witness and ministry in the very centre of this great northern town we ask, why the non-appearance of outsiders into the meetings? I fully appreciate your kind encouragement that "one sows and another reaps," but we long to share the joy of harvest too. I freely admit that these are difficult days, that the other evangelical churches in this area are declining and that we are holding our own. This is not enough; just to hold our own is not the command, it is to go forward to turn defeat into victory and retreat into advance, and this will mean the total involvement of every one of us. I also accept that *the Lord* adds to the Church, and that with all our endeavours we must not forget the sovereignty of God; but this does not lessen our responsibility one whit to seek to win men and women for the Lord Jesus Christ.

This overwhelming concern sent me back to the Book of Acts to rediscover, if I could, the secret of the success of the early Church. I am convinced that, speaking generally, **we depend far, far too much on the ministry for this business of winning others for Christ.** We look for some great evangelist to come and fill our Church, and perhaps we give financially, or spend a while in prayer, feeling that that has absolved us from the task of seeking to win others. I would in no way play down the work of ministerial evangelism, but rather play up the need for total involvement of every member in the spirit of evangelism.

The slogan "Come to Church" has largely lost its meaning to the masses, and we must go to them with the message. The pulpit is no longer the point of contact that it was in former days for, let's face it, the people are not there to hear God's Word. Although I agree that we should witness to all men, and that a general testimony is desirable, I discovered in the Book of Acts that it was particular leadings to individuals that brought the greatest success and most permanent results. How true are the words that "the steps of a good man are ordered by the Lord." May our steps in personal witness be of His leading. Effective witnessing demands the four following conditions.

We must be in touch with God

In the Book of Acts three incidents make this point abundantly clear. Do you remember how Philip left the revival in Samaria to minister to one man in the desert? Notice his obedience, for the Bible records that he simply "arose and went," with the same matter of course reaction showed by the disciples who followed the Master at His call. No queries, no questions—he just went. Perhaps you would love the Lord to show His will for your life in this manner, for "an angel of the Lord" gave the message! A dramatic approach that perhaps some of us would covet.

The more usual leading comes, as in the case of

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A sermon preached recently at t

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Peter on the housetop, in prayer, for it was there he had the vision and the instructions concerning Cornelius. And what prejudice there was in Peter's heart, necessitating much of the Spirit's work there. He went in the end, for he had been in touch with God. Then of course Paul and Silas were in the Philippian gaol, and at midnight the prison became a paradise through their prayers and praises. I guess that Paul would have sung a solo had I been his companion! But they were in touch with God even there and with wonderful results in their witness.

We must be in touch with man

The Holy Spirit's power is given that we might be witnesses for the Lord. And there is the human aspect, for we must not only be "heavenly minded," we must be of "earthly use": we must be in touch with men and women, as well as with God. Recollect the story again of the eunuch in the desert. I never cease to marvel at the timing and precision of the working of the Spirit of God, as in the case of Cornelius and Peter, and of Saul and Ananias. God always has a man ready to lead the seeking soul to Christ. May you and I be in the place to be just that man to do it. "Understandest thou what thou readest?" Of course he did not understand, and here was a tailor-made opportunity for Philip to grasp, for he had been in touch with God. "How can I?" reminds us that some are sincerely seeking God, and to get in touch with them we must first be in touch with God. Prayer and personal contact are indispensable for effective witnessing, and we must be totally involved in the witness here in Bolton, "up to your neck in it"; and your head as well!

We must be in touch with life

I consider my final two points as extensions of the thought of being in touch with men and women, and my example is the apostle Paul, who lived with two Jews who were tentmakers, Aquila and Priscilla; and it wasn't long before they found Christ, for in the same chapter they were leading Apollo

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into deeper truth. Notice it was not Paul's pulpit ministry that brought them to the Saviour, but as the needles flew he witnessed and ministered to them of Christ. Here was the point of contact, their common task as tentmakers. Have you ever thought of your job like that? Or have you just thought that the pastor or the evangelist should win men for Christ? Until every one in our assembly gets this conception of "gossiping the Gospel," in the house, in the queue, at the bench, in the school, or wherever we are, we shall not really make progress. Paul could call these two friends, in his Roman Epistle, "my helpers in Christ Jesus," all because he was humble enough to be a tentmaker and stay in their home.

What an example, and, incidentally a rebuke, to some itinerant preachers who demand a five star hotel and every convenience in their travels. So many ministers are so far removed from the reality of life by virtue of their calling and live in spiritual isolation, **when there is need to be in the market place of humanity** and be in touch with life as it really is, not as preachers would like it to be. Get working for a couple of years to find out how life ticks outside, and use it to witness to the Lord Jesus Christ is my counsel to any minister who feels out of touch with men and life. Yet never lose the touch of God upon your soul in the process. I say, with thanksgiving to the Lord, that I have had hundreds of opportunities to give a word of witness, and I consider my ministry has been enriched in this practical contact with men and women who need Christ and who will never come to hear our ministry within the church doors.

We must be in touch with the situation

Paul was certainly "with it" in the best sense of the word when he spoke to the gaoler at Philippi, for his question brought an instant response. Friends we too must be with it, and press home eternal reality with wisdom and love.

Market research has taught me this scores of times, for we must seek to the point of contact that God gives to witness, and then be ready to move in with the message. The responsibility to do this is ours, the result is His, and theirs. Let me press this point home, for we do need not only to be in touch with life in general, but also with the particular situation that faces us. I did not doubt in any way the dear sister with whom I had fellowship recently. Her love and zeal were commendable, but when she accosted the gas man who entered her home to read the meter with the following words "Do you love Jesus, for if you don't you are going to hell" my heart sank, and I felt so embarrassed. She certainly was not in touch with life, however much she was in touch with the Lord, for that approach may win some, but I guess offend many more.

Finally let me confess one opportunity I missed; it was a very obvious situation for a word of witness. A dear man in Bolton sadly told me that he had lost his only son at the age of thirty-three: I was so slow that I did not reply that God had an only Son who died at the same age, so He could understand how he felt, and I did not press home the Gospel message. Happily this man now comes regularly to the Church, but the opportunity was wide open and I missed it, and it could hardly be repeated with the same effect. We must be in touch with God, with men, with the reality of life in general, and each particular situation to be effective in our witness for the Lord Jesus Christ.

BOOK REVIEW

"Living Like Angels," by Aaron Linford. Price 3/6.

Aaron Linford's editorials in *Redemption Tidings* are read with widespread interest and profit. This book is the result of appeals that have been made to Mr. Linford to put them into book form. The first essay gives its title to the book, which is made up of nearly 100 editorials. The titles are good. Some are illustrated with simple drawings. "I talked with a robot," "The fable of the kite," "Second fiddles" and "Why young people should read the Bible" are a few named at random. The chapters are called "noble themes," an apt description. The writer's wide experience and skill with the pen make the book pleasing to read. Although the contents are as diverse as they are numerous, the publication is produced in compact style. It is easy to carry in one's pocket or handbag. It may be passed on with confidence, for it is full of interesting, stimulating and spiritual material.

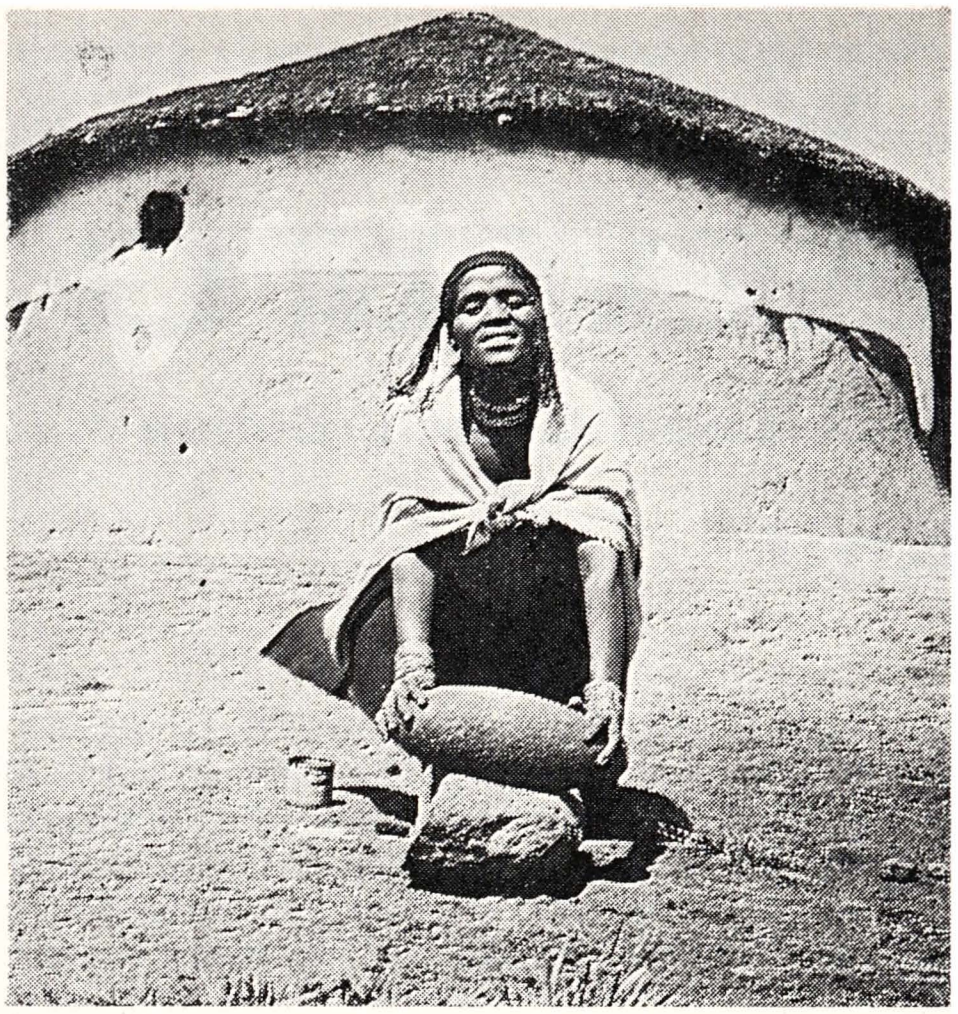
W. J. HILLIARD.

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Elim Missionary Society feature



With W. H. Francis in Pondoland, Africa



" Two women shall be grinding at the mill; the one shall be taken and the other left." Unless this unsaved woman surrenders to the claims of Christ, her smiles will be turned to weeping when she is left at His coming again.

" The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Two members of a family were met within their frame, and we earnestly prayed for them. The elder girl is demon-possessed, as indicated by the red-clay " hair-style," and she is also quite blind. Please pray for all these cases of need.

From the outside " cooking area " of the Christian home of brother Ganyaza we look over part of the " fields white unto harvest," visited during my brief second visit to dark Pondoland.





Margaret M. Ladlow's page

HENS AND MEN

I THINK we all remember the "hicketty-picketty, my black hen" of our nursery days. She was brought to mind again as I surveyed our hens and the latest addition, a small neat black one. All the others are brown and it has been obvious from the start that she was condemned to be a rank outsider. The pattern of behaviour has not changed since her arrival. When the birds are fed, she is chased away and can only scavenge the remains when the others have gone. All day long she is solitary and at night sits in isolation in the corner of the henhouse. Not for her the companionable nearness of the other feathered occupants.

This leads me to comment on the sad, appalling situation in parts of the world today. There are discrimination and apartheid because some people have black skins. For the life of me I cannot understand why we should segregate persons, a community or a nation because of colour. What difference does the colour of the skin make? Does not the Bible state that God has "made of one blood all nations of men for to dwell on all the face of earth" (Acts 17:26)? As far as Scripture teaching is concerned, all men are equal members of the human race. We can imagine the great apostle to the Gentile world crying with glorious abandon: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Galatians 3:28). There was no trace of discrimination in the Early Church. Philip the evangelist did not hesitate to baptise the black Ethiopian. Furthermore, when we reach heaven I do not expect to find any race discrimination or apartheid there!

I must mention a recent prayer request given by the wife of one of our pastors. Her husband is the son of the village chief and lives with his family in the chief's compound. Although the little community have embraced Christianity, there is still a deep-seated reverence for the chief's stool. It is believed to enshrine the ancestral spirits and is the embodiment of tribal authority and practice. There are pagan beliefs and superstitions connected with it and our sister told us that no black hen is ever allowed on the premises as this will anger the spirits. Her longing is that all such fears and superstitions may be banished and replaced by wholesome faith in God.

You may say: "How absurd! What trouble could a poor black hen cause?" Wait a moment! I seem to remember reading that when a new B.O.A.C. plane was put into service care was taken to omit No. 13 from the seating numerals. When we come to essentials, black and white, illiterate and highly educated, naïve and sophisticated, underneath we are pretty much the same!

We have nothing much of which to boast. In God's sight we are all creatures of Adam's race and no matter how we differ in colour, language or culture we need His loving care and the salvation He offers through His Son our Saviour. Then and only then can we, as true children of our heavenly Father, obey the injunction given in Micah 6:8 (R.S.V.) "to do justice, and to love kindness and to walk humbly with your God."

"Never suffer the prejudice of the eye to determine the heart."—ZIMMERMANN.

LATE NEWS

Kelvin Thomas, member of the City Temple, Cardiff, an Elim Crusader and organist, was honoured by his country at the National Eisteddfod of Wales, 1970, when he received the blue riband, the highest award for solo singing for the under-twenty-fives. Kelvin is a school teacher. He is an ardent gospel singer.

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Rev. P. S. Brewster and the membership of the City Temple, Cardiff, have received an invitation from the B.B.C. to conduct a "Songs of Praise" service on television during the month of September 1970.

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.2027

BOURNEMOUTH. Pinetops Private Hotel. Few minutes sea and chine, excellent catering, recommended, c.h., own car park, Elim members. Brochure: Mr. and Mrs. L. J. Withams, 4 Earle Road, Alum Chine. Tel. Westbourne 61192. C.2016

COME TO FAIRHAVEN for your late holiday in September or October. Cheaper tariff, homely atmosphere, good food, comfortable lounge with fires. S.a.e. to Robertson, Fairhaven, Newquay. C.2101

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.2014

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.2004

ILFRACOMBE, Devon. Maranatha Christian Hotel, Lower Torrs Park. Excellent catering, comfort and fellowship. Large free car park. Coach parties/conferences welcomed. S.a.e. brochure: Mr. and Mrs. C. G. Chappell. Tel. 3245. C.2130

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. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure: Mr. and Mrs. Puddicombe. Telephone 3876. C.2031

MENDIPS, "Daneswood House," Shipham, Somerset. Superb elevated position in four acres woodland. Weston-super-Mare seven miles, Cheddar two miles, Wells eleven miles. Excellent catering, h. and c. all rooms. Suitable for conferences, parties welcomed. S.a.e. to Mrs. L. Barnett/Mrs. W. Ball. Tel. Winscombe 3145. C.2142

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.2001

WESTON-SUPER-MARE. "Ebenezer" Christian Guest House. H. and C. Central heating. Liberal table, happy fellowship. Booking now for Christmas. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.2018

WORTHING. Self-catering flatlets, all amenities, central, car park. "The Haven," 5 Broadwater Road, Worthing, Sussex. C.2141

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.2028

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat order assured. C. 2032

FREE PLAQUE OFFER. Scripture engraved perspex plaques. Attractive, unusual gift, from 4/9 each. Refund guarantee. Limited stocks. Hurry! Stamp for free offer details. Bethany Sales (E.E.). P.O. Box 25, Taunton. C.2153

ITINERARIES

London Crusader Choir with Douglas B. Gray:
September 13, Pentonville prison and Wood Green; 19, Ilford (Clementswood); 20, Wormwood Scrubs prison and Edgware; 27, Luton.

Joseph Smith:
September 5-9, Ipswich; 12, 13, Beccles.

DEDICATION

BOOTH. Nina Sharon Booth, daughter of Mr. and Mrs. Herbert Booth, a sister for Frederick. Officiating minister: W. H. Holohan. C.2172

MARRIAGES

ARCHER—WALKER. On August 8th, at St. John's Church, Carlisle, Harold Archer to June Walker (Elim Crusaders). Officiating ministers: Philip Wood and Frank F. Frost.

BULLIVANT—KING. On August 15th, at Elim Pentecostal Church, Selly Oak, John Whitfield Bullivant (former Crusader secretary) to Susan Margaret King. Officiating minister: A. Caple.

CALVERT—GIBSON. On August 15th, at Elim Pentecostal Church, Carlisle, Bernard Calvert to Sylvia Gibson (both Elim Crusaders). Officiating minister: Frank F. Frost.

WITH CHRIST

HALL. On August 10th, Miss Ethel M. Hall, aged 81 years, faithful member of the Elim Pentecostal Church, Clacton-on-Sea, passed into the presence of the Lord. Officiating minister at funeral: H. Burton-Haynes.

HAWES. On August 15th, Alice Elizabeth Hawes, aged 91 years, at Colchester. Dearly loved mother of Pastor Leslie G. Hawes. "Severed only till He come."

In the interest of evangelism
A DAY OF PRAYER—September 27th
ANNUAL THANKOFFERING—
October 11th D.2159

REVIVAL AND DIVINE HEALING CRUSADE
at Elim Pentecostal Church, High Street,
LLANTRISANT, GLAMORGAN
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September 19th to 26th (inclusive)
Sunday at 6 p.m. Weeknights at 7.15 p.m.
Campaigners: PASTORS J. J. GLASS and A. T. HARRIES
Last two evenings specially geared for YOUTH!
Films and coffee breaks. D.2171

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1969 WORTHING 1970 GUERNSEY
1971 VACATION VENTURE
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(D.V.)
D.2170

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DURING THE AUTUMN
CRUSADE D.2106

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COMING EVENTS

ABERDEEN. Elim Pentecostal Church, Marischal Street. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors to Aberdeen warmly welcome.

BARNSLEY. September 13-20. Elim Pentecostal Church, Nelson Street (off Pitt Street). Crusade led by Alexander Tee Sundays at 6.30. Weeknights at 7.30. Soloist: W. Hunter.

BIRMINGHAM, Graham Street. September 6, 13, 20 and 27. Elim Pentecostal Church, Graham Street. Special after-church rallies at 8.15. Special feature: recordings of Dr. Billy Graham's gospel messages.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road (off Holdenhurst Road). A warm welcome is extended to all holidaymakers in the area. Sundays at 11 and 6.30. Tuesdays at 7.30. Open-air service at bandstand in Lower Gardens on Wednesdays at 7.45.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. A warm welcome extended to all visitors. Sundays at 11 and 6.30. Open-air service as above.

CHRISTCHURCH. September 5, Elim Pentecostal Church, Jumpers Road. Bournemouth District Presbytery rally. Business session at 2.30. United rally at 7. Preacher: D. E. Edmonds (Romsey). Musical items.

COULSDON. September 12. Elim Pentecostal Church, Chipstead Valley Road. South London District Presbytery rally at 7.

EDINBURGH. September 12, 13. Elim Pentecostal Church, Henderson Terrace. Church and minister's anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. F. Frost. Convener: B. J. Hayes. Soloist: Mrs. K. M. Buchanan.

GREAT YARMOUTH. Elim Pentecostal Church, York Road, welcomes all holiday-makers throughout the present summer season. Services include Sundays at 11 and 6.30 and Thursdays at 7.30.

HAMPSTHWAITE. September 9-18 (except Monday). Crusade in the Memorial Hall, Hampsthwaite (near Harrogate), conducted by Pastor and Mrs. E. Lamb and Elim Crusaders. Weeknights at 7.30. Sunday at 8.15.

LLANTRISANT. September 19-26. Elim Pentecostal Church, High Street. Crusade conducted by Arthur T. Harries. Sunday at 6. Weeknights at 7.15.

LOWESTOFT. Elim Pentecostal Church, St. Peter's Street. Sundays at 11 and 6.30. Tuesday at 7.15.

NEWQUAY. September 5-20. Elim Pentecostal Church, Seymour Avenue. Visit of L. C. Quest. Sundays at 10.45 and 5.45. Tuesdays and Fridays at 8.

PAIGNTON. Elim Pentecostal Church, New Street. Sundays at 11 and 6.30.

PAISLEY. September 19-21. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30 (tea provided between meetings). Sunday at 11 and 6.30. Monday at 7.30. Preacher: D. W. Anthony. Musical items, including guest choir.

PORT TALBOT. Elim Pentecostal Church, Margam Terrace. A warm welcome to all visitors, especially to Aberafan. Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays. Open-air meeting (Station Square) at 6.30, Crusaders 7.30.

ROMFORD. September 5. Elim Pentecostal Church, Wheatsheaf Road. North London Presbytery business meeting at 2. Presbytery rally at 7. Preacher: H. W. Greenway.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. A warm welcome to all holiday-makers. Sundays at 11 and 6.30; for the children, 10 a.m. Sunday school and 2.30 Uncle Ian's Sunshine Corner on the beach near Appley Park. Tuesdays and Thursdays at 7.30. Pastor: Ian R. Hall.

SALISBURY. September 20. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Guest preacher: L. P. Cowdery (Plymouth). At 11, 2.45 and 6.30.

SOUTHPORT. September 6. Elim Pentecostal Church, Evangel Temple, Manchester Road. 10.45. United Communion. Speaker: Dr. Charles Stern (U.S.A.) and Haiti Quartet. Also I.R.C. speaker at 6.30. Conveners: Maynard James and L. Knipe. September 21-25. Annual spiritual conference. Daily sessions at Orleans Guest House. Every evening at 7.30 Elim Evangel Temple, Manchester Road. Arranged by Stanley Beresford, E. J. Thomas and L. Knipe.

STOWMARKET. September 11. Elim Pentecostal Church, Crowe Street. Visit of the President, W. R. Jones. At. 7.30.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. September 6. Girls' night at 6.30. September 13. Family night at 6.30. September 20-22. Boys' night Sunday at 6.30. Youth coffee bar Monday and Tuesday at 8. September 26, 27. North-eastern rally. The film "Oiltown, U.S.A." Saturday at 7. Visitors' night. Sunday at 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellecombe. Services on Sunday at 11 and 6.30, Tuesday and Thursday at 7.30. Visitors welcome. Bus No. 50 from Strand to Hoxton Road.

WORCESTER. September 12-14. Elim Pentecostal Church, Lowesmoor. Convention and resident minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. Middleton.

WRENTHORPE. September 5, 6. Elim Pentecostal Church, Wrenthorpe Mission, Wakefield. Forty-third anniversary services. Preachers: A. O. Johnson and Elisha Thompson. Saturday at 3 and 6.30. Sunday at 10.45, 3 and 6.15. Tea provided on Saturday.

YEOVIL. September 11, 12. Elim Pentecostal Church, Southville. Harvest thanksgiving. Saturday at 7.30. Visit of Gloucester Crusaders. Sunday at 11, 3 and 6.30. Preacher: Derek Edmonds.

Book review

The Mayflower Pilgrims and their Pastor, by David Fountain. Published by Henry E. Walter Ltd., 26 Grafton Road, Worthing. Price 6/-.

This splendid book, small in size but large in content, is full of interesting and important information concerning the history of the *Mayflower* pilgrims. The author, David Fountain, gives us a vivid, impressive picture of them and of their beloved pastor, John Robinson. Fleeing from persecution at the beginning of the seventeenth century, they found freedom to worship God in Holland and after sojourning there for several years they subsequently set sail for America.

During their stay in Holland they were nurtured in the Christian faith by John Robinson. His teaching stood them in good stead and enabled them, through faith in God, to surmount the great difficulties which they encountered in their pilgrimage.

John Robinson was a remarkable man, truly converted and full of love and compassion for his flock, a firm believer in the authenticity and authority of the Scriptures, and a man of great courage, standing foursquare for his principles.

I strongly and heartily recommend this book. The reading of it will strengthen your faith in the providence of God and inspire you to stand uncompromisingly in these days of permissiveness and promiscuity for your Christian beliefs and principles.

W. W. KELLY.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, GL50 3ED.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, September 7th — Psalm 24:1-10

" Who shall ascend into the hill of the Lord? . . . Who is this king of glory?" (vv. 3, 8).

This psalm is in two parts, hence the two questions. The first inquires as to the character required to dwell with God, the second as to the name of the God who dwells with men. This processional hymn sounded out the greatness of Israel's God as they approached the gates of an ancient Jebusite fortress recently captured by David. In answer to the question " Who shall ascend?" comes the answer " He that hath clean hands " (v. 4). This verse depicts the character a person needs in order to dwell with God. The ark which they bore had brought disaster to Dagon's temple, so that the Philistine lords had asked in terror, " Who is able to stand before this holy Lord God?" The one requirement to dwell with the King of glory is **purity,** a standard made possible to us through the redeeming love of Christ.

Tuesday, September 8th — 2 Thessalonians 1:1-12

" Grace unto you, and peace, from God our Father, and the Lord Jesus Christ " (v. 2).

" Grace, 'tis a charming sound," for " By grace are ye saved " (Ephesians 2:8). The first action of grace is to give peace. We have grace and peace, but we may go on increasingly knowing the work of grace and the enjoyment of peace. We have not as much of either as we might have. " It is a good thing that the heart be established with grace " (Hebrews 13:9), i.e. the food of the new nature. God deals with us in grace just as He pleases—" Even so, Father." As we grow in the Christian life we learn more and more of our unworthiness. What a blessed thing that God is dealing with us in grace—" grace and peace, from God." We need both, always and everywhere.

Wednesday, September 9th — 2 Thessalonians 2:1-12

" For that day shall not come, except there come a falling away first, and that man of sin be revealed " (v. 3).

The Thessalonians were in sore persecution and they thought they were in the beginning of the day of the Lord. Jesus warned in Matthew 24:4: " Take heed that no man deceive you." When our Lord comes, the first thing will be the gathering of the saints to Himself. The full blaze of the day of the Lord cannot come until the apostasy has set in, and this cannot come until the Hinderer goes, i.e. the Holy Spirit (vv. 6, 7). When He goes the Church will also go. Christ's coming for His Church is as the morning star (Revelation 22:16). He will have His saints, for He has bought them with His blood. He will not let wickedness achieve its worst until after the Church has gone, then the apostasy will set in. Viewing things as they are today, we might well say with H. L. Turner, " O Lord Jesus, how long?"

Thursday, September 10th — 2 Thessalonians 2:13-17; 3:1-5

" Finally, brethren, pray for us " (3:1).

The apostle, eminent saint that he was, felt he needed to be prayed for. We should pray one for another " that the word of the Lord may have free course " (v. 1), i.e. " run," and " that we may be delivered from unreasonable and wicked men " (v. 2). Paul went about preaching and doubtless found many like this, but what a beautiful word comes next—" But the Lord is faithful " (v. 3), even if men are not, " who shall stablish you, and keep you from evil [the evil one]." There are many reminders in God's Word of the faithfulness of the Lord. Our part is to trust Him and His to respond to our trust. " The Lord is faithful."

Friday, September 11th — 2 Thessalonians 3:6-18

" Now we command you, brethren . . . that ye withdraw " (v. 6).

This solemn word, given in respect of those who walk disorderly, is a positive command. If people would not walk after the things that he had delivered unto them, Paul commanded the believers to withdraw from them. These are precepts to be obeyed. Note, too, that it is from "every brother," and that it is not a question of a man being a Christian, but one walking disorderly, i.e. out of rank. Such a person can do more to dishonour the name of the Lord than the unbeliever. He should be made to feel it by godly ones keeping aloof from him in his disobedience to the Lord's commands. Verse 7 gives the sense of " imitators," for we teach by our ways as well as by our words. Paul could say " Be ye followers [imitators] of me, even as I also am of Christ " (1 Corinthians 11:1). If a man's doctrine and his practice do not correspond, he becomes a cause of stumbling.

Saturday, September 12th — Philemon 1:1-14

" I beseech thee for my son Onesimus " (v. 10).

Onesimus, Philemon's servant, had stolen from his master and had run away to Rome. How he found Paul in a city of 1,500,000 inhabitants is a miracle in itself, but surely God was in it for the good of Onesimus. We know that the aged apostle led him to Christ: note " my son Onesimus." Paul was in prison, but his desire to win men for Christ was still strong. It was not mere coincidence that Onesimus met Paul. How wonderfully tactful Paul was in his letter to Philemon. Had he said " I beseech thee for Onesimus " or " thy servant Onesimus," Philemon would have remembered the ingratitude and disobedience of Onesimus, but the phrase " my son " made it easy to mention his name. That a change had taken place in the heart of the letter-bearer is seen in Paul's confidence in him (v. 11): " Which in time past was to thee unprofitable, but now profitable to thee and to me." " Receive him," said Paul. None has the right to reject those whom Christ receives.

Sunday, September 13th — Philemon 1:15-25

" Receive him for ever; not now as a servant . . . but a brother beloved " (vv. 15, 16).

The word " perhaps " indicates that the absence of Onesimus was permitted by God's providence that he might come under the influence of the gospel away from the house of Philemon. What appeared to Philemon to be a calamity and a wrong on the part of Onesimus might have been permitted that he might receive a higher benefit—" that thou shouldest receive him for ever " in the higher relation of a Christian friend and brother, " not now as a servant," i.e. no more a servant. The waywardness of Onesimus may have turned him into a prodigal, but God has His way of bringing prodigals home. Parents, do not despair over your wayward children, but pray on until they, like Onesimus, are " in the Lord."

YOUTH PAGE *(continued)*

He bore the burden to Calvary
And suffered and died alone."

I was baptised in water on October 26th, 1967, only eighteen days after I was saved. On March 20th, 1968, I received the baptism of the Holy Ghost after much seeking.

I am now nearly nineteen years of age and am entering Elim Bible College this month. I believe God is calling me into full-time service. I trust that God will see fit to use me in some little way for His eternal glory. RAYMOND COTTER.

TESTIMONY TIME

Pastor and Mrs. A. J. K. Magee lead a very lively Crusader branch at Ballymena. Here are splendid testimonies from three of their younger Crusaders.

ALEXANDER TEE.

I was saved at the age of eight years on March 11th, 1966. From March 4th-10th the Lord spoke to me each night. I was unable to sleep because of the repeated command: "Go on, Sally, get saved," but I kept putting it off. On Sunday, March 11th, 1966, my mother led me to the Lord. She showed me John 3:16 and told me to put my name where "whosoever" is. That morning I accepted Christ as my Saviour. I was baptised with the Holy Ghost at the age of eleven. Two or three weeks later I went through the waters of baptism. The Lord has shown me His goodness many times. I thank God that I was born into a Christian home. I have two brothers and three sisters who are saved. I know God will keep us to the end of the way.

SALLY MILLAR (aged 13).

I was born into a Christian home, where I was taught to go to Sunday school, children's meetings and, later on, to church. When I was ten I went to a newly started boys' Bible class in the Elim Pentecostal church, Cullybackey. There I heard a talk on Luke 18:10-14, the story of the Pharisee and the publican. That talk troubled me; at night I could not sleep and some nights it was so bad that I prayed that I might live to the morning—I was so under the conviction of God's Holy Spirit. Then on August 13th, 1964, I got down on my knees and gave my heart to the Lord. I was saved, all sleepless nights passed, and I was on my way to heaven. The next spiritual step in my life was on October 26th, 1967. I went through the waters of baptism. On March 18th, 1968, I received the baptism of the Holy Ghost. What a wonderful experience of the power of the Spirit flooding through my life! I would like to quote one of my favourite choruses:

Isn't the love of Jesus something wonderful,
Wonderful, wonderful?
Isn't the love of Jesus something wonderful?
Wonderful it is to me!

MEL STEWART.

I was brought up in a home where Christ was honoured. I am one of a family of eleven. There are four older than me and six younger. We went to Sunday school every Sunday, in fact we went to two—at the Elim Pentecostal Church and at the Gospel Hall. I knew from an early age that I should be saved. As I grew up and left school and started to work, I stopped attending Sunday school. Many times my father asked me to go, but I kept away and for about a year I went to no church.

On October 8th, 1967, sitting in my own home, I felt I would like to go for a walk. I went across the street to a blind man who lived on his own to ask him if he would go with me. We went along country roads and I then asked my friend if he would let me take him to church, as I felt I would like to go. Johnny said that my elder brother was taking him, but told me both could go. Johnny is a Christian. He wasn't going to miss an opportunity! Six o'clock came and my brother did not turn up. He went to his girl's church in Cullybackey.

However, Johnny and I went along to church. Pastor A. J. K. Magee, the minister, spoke on "Fear not" and "The fear of man bringeth a snare." Throughout that service I sat under the fear of God. The appeal was made and I would have loved to put my hand up, but couldn't, but, thank God, the Lord wasn't going to let me go. Someone had asked for all the men to go up to the front and sing "I stand amazed in the presence of Jesus the Nazarene." In the middle of this hymn the pastor asked a number of men to give short testimonies. I had had to take Johnny up to the pulpit as the pastor asked me to. Mr. Magee then asked me if I was saved. I confessed I wasn't and I asked Christ to be my Saviour standing there in the pulpit of the church. The next verse of the hymn was

"He took my sins and my sorrows,
He made them His very own.

(*continued opposite*)

NATIONAL YOUTH RALLY — SATURDAY, September 26th

3.30—TRAFALGAR SQUARE. 6.30—WESTMINSTER CENTRAL HALL

TESTIMONIES — YOUTH GROUPS — EVANGELISM

BACK PAGE

What is man?

by GEORGE N. BACKHOUSE

PASTOR OF WINTON ELIM PENTECOSTAL CHURCH

A gospel epilogue given in the bandstand in Bournemouth central pleasure gardens.

MAN is a chimera—a fabulous monster or a vain, foolish fancy. He is contradiction: a professed judge of all things, yet a feeble worm of the earth; the great depository and guardian of truth, yet a mean huddle of uncertainty; the glory and scandal of the universe, yet a little speck of dust.

What is man? This question is asked in the Bible four times and is answered in four different ways (see Psalms 8:4; 144:3; Job 7:17; Hebrews 2:6).

SMALL

How small man is! Consider the heavens, the work of divine fingers, the moon, the stars, the sun, mountains, trees, animals; why is God mindful of such a little speck—man? So tiny by comparison, yet God is mindful of him.

SHORT-LIVED

How short-lived man is! Life is short, being spoken of as "a vapour that appeareth for a little time, and then vanisheth away." We cannot guarantee tomorrow and therefore we should say "God willing" in all things, which recalls a story C. A. Joyce tells of when he was the headmaster of an approved school. A boy who was in the school produced what he thought was a masterpiece. He had written to tell his mother that he was coming home on leave and in the course of the letter he said: "And so, mum, I shall see you on Monday, D.V., W.P., U.S.A." This intrigued C. A. Joyce. He knew that "D.V." was "God willing" and "W.P." was "Weather permitting," but "U.S.A." had him beaten. He sent for the boy and told him that he understood the two pairs of letters, but he would very much like to know what "U.S.A." stood for. The boy answered quite happily: "Unless something 'appens."

We can only say that we shall do so-and-so or go somewhere D.V. "Threescore years and ten," says the psalmist. Man's days are as grass; in the morning it grows up and in the evening it is dried up and withered.

SINFUL

Man is sinful and needs saving. "All have sinned and come short of the glory of God," says the Scripture (Romans 3:23). Man is born in sin and shapen in iniquity and needs a Saviour. Admit that you are a sinner. We were all sinners at one time, but, thank God, there are many who can say that they are sinners saved by grace.

SATISFIED

Although man is small, short-lived and sinful, he can find satisfaction. Jesus can satisfy the longing heart. The man who puts his trust in the Lord will know satisfaction. "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1). The word "blessed" can be translated "happy." Man can be happy in his own soul, happy in his home, happy in his work. Jesus thought man valuable enough to give His life for him. Christ can become your Saviour, your deliverer and your strength.

Letter to the Editor

Dear Editor,

As a result of the recent article which you published in the ELIM EVANGEL relating to "The narrow way," we have had a number of inquiries and assurances of prayer from readers of the magazine.

I will be grateful if you will express to your readers the thanks of the workers for their concern and if you will in particular thank the friends who have sent gifts of money for the work amounting to £105. All this interest is greatly appreciated.

Yours sincerely,

F. LAVENDER.

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THE ELIM

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THE E.M.S. MINIBUS IN SOUTH AFRICA

(See David Butcher's report on back page)



A NOBLE RESOLUTION

"We will not forsake the house of our God"
(Nehemiah 10:39)

by A. S. F. HORNE

PASTOR OF EALING, LONDON, ELIM PENTECOSTAL CHURCH

THE age in which Nehemiah lived was distinguished for eminent men. There were renowned poets, philosophers, artists, orators, statesmen and historians. Among them Nehemiah appeared as a star of the first magnitude. Deep humility, ardent zeal, undaunted courage, true patriotism and genuine pity were his peculiar characteristics. Though a captive Jew, he was raised to the honourable status of cupbearer to Artaxerxes, king of Persia. But he could not forget the land of his fathers, nor cease to be attached to Zion. When he heard of the ruinous state of Jerusalem and how the remnant of the captivity who dwelt there were grievously oppressed, he applied himself in prayer and fasting unto God for his people, Israel, and resolved to make application to the king on their behalf. When the opportunity came Nehemiah laid before the king the distressed state of his country and prayed that he might be sent to remedy it. His petition was granted.

Next we see him at Jerusalem. After fierce opposition and painful discouragement the work was completed. The law of God was then read and expounded. The people knew they had transgressed; they were humbled and convicted of their sin. Nehemiah, knowing of their distress, proclaimed a fast and urged them to make a solemn confession and enter into a covenant with God. Several of them, in the name of the rest, set their hands and seals to it and concluded the whole with the words of our text, "We will not forsake the house of our God."

THE RESOLUTION

When man transgressed the divine law he forfeited God's favour, lost His image, incurred His displeasure, and merited an everlasting abandonment from Him. But, though expelled from the garden of Eden, he was not excluded from hope. He received the promise of a Redeemer and the "presence of the Lord" was vouchsafed to him at the "east gate." At this favoured spot Adam and his family probably assembled for worship. Wherever the patriarchs went they erected an altar. The tabernacle in the wilderness was called "the house of God." There the divine glory was displayed for above 400 years, then its vessels and furniture were removed into Solomon's magnificent temple. In this home God rested for 416 years, when it was destroyed by Nebuchadnezzar. Then came the second temple. We have our places of worship erected to God's honour and for His glory. Let us not forsake the assembling of ourselves together at every opportunity for worship in the house of God.

May we not fail *through self-indulgence*. We should not take up the cry of the sluggard (especially on Sunday mornings)—"A little sleep, a little slumber, a little folding of the hands to sleep." God forbid that we should put the comfort of our own house before the Lord's house. "Did you not know that I was unwell on Sunday?"—many of God's people suffer from "Sunday sickness" and are completely well on Monday mornings. God knows.

We can also falter *through worldliness*. God has warned us against substituting our duties for those connected with His house. Wealth is often the path to distinction and power, but "a man's life consisteth not in the abundance of the things which he possesseth." God forbid that we should sell our souls for our bodies or godliness for the world's pleasures for momentary enjoyment. "What is a man profited if he shall gain the whole world and lose his own soul?" At such a time as this, when it is out of fashion to attend church, right may we say "We will not neglect the house of our God."

WHY WE SHOULD FORM THIS RESOLUTION

Because it is God's house. The place wherein His honour dwells, where His name is recorded and where He delights to abide, for the Lord loves the gate of Zion, God has chosen for a habitation. "This is my rest for ever; here will I dwell; for I have desired it." To forsake the house of God is to forsake God Himself, to run counter to His will, to insult His authority, and to incur His displeasure.

Because we are following in the steps of great men. The silly trifler and the profane worldling treat the house of God with contempt. The cold rationalist affirms that there is no efficacy in the means of grace, that God is a good Being and will give us what we need whether we ask or not. Today,

when working men have more leisure time than ever before, many churches have no prayer meeting, others have Bible study and prayer meeting combined. We are told that no sermon should be longer than about ten minutes.

Let us ever remember that we are following in the track of the patriarchs, priests and psalmists, of holy prophets, apostles and martyrs, of Him who was early in the temple, and whose custom was regularly to attend the synagogue for worship, and of godly fellowships throughout the world of the wise, the holy, the useful of every nation and of every age.

Because of the influence our attendance has upon others. Except the Lord had left us a small remnant of praying men, we should have been like Sodom and Gomorrah. Neighbours and friends take more notice of what we do than of what we say. Ours is a movement that says it believes in prayer and Bible study, but many members do not attend these meetings. We should not forsake the house of God, because this would have a bad influence on our children and unsaved people. There are no pleasures so pure, so rich, so hallowing, so elevating as those of the hours spent in worship. A day in His courts is better than a thousand, for it is here that our doubts and temptations vanish and our holy principles are invigorated.

Because here we obtain preparation for heaven. We are employed in the same service. We are learning the notes that we shall sing forth in the great temple above. It is here that we have the best means of preparing for heaven, of obtaining the clean hands and the pure hearts to ascend the hill of the Lord and to stand in His holy place.

Let our resolution always be "We will not forsake—or fail to attend and provide for—the house of our God."

Elim news

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

The Winton Sisterhood have much to praise God for regarding our work during the past year, for He has blessed in a wonderful way.

Four sisters who have been brought to the meetings by others have each taken Christ as Saviour. One was a young woman whose husband, a backslider, came back to the Lord and they were recently baptised.

Missionary interest is very keen. Mrs. Backhouse holds a working party at the manse once a month, with marvellous results.

Mrs. Bull, to whom we send some of our parcels, has a sewing class in Tanzania and we exchange news. We have been able to send five parcels, the postage being obtained by one sister collecting and selling old woollen garments. We have sent gifts of £10, £5 and £20 to various Elim missionary causes and have increased our monthly allowance to evangelist Elisha, who works at Mr. and Mrs. Bull's mission station. The sisters are thrilled that they have been able to help the Lord's servants, and are looking forward to the new session in September. God has indeed blessed spiritually through this work.

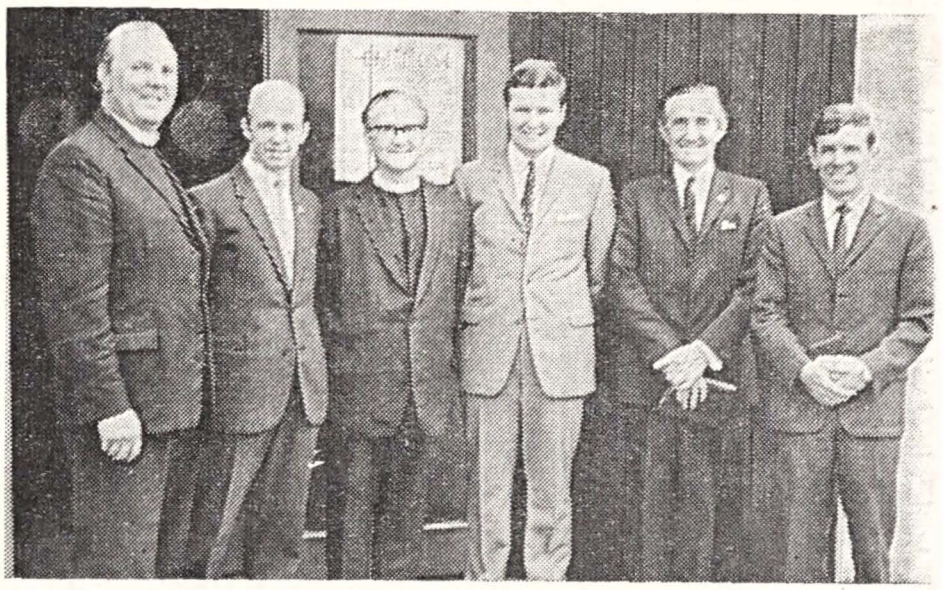
(MRS.) C. ROBERTS.

LONG EATON **Pastor: R. L. Currie**

When the induction service for Pastor R. L. Currie was held in the Long Eaton church the church was full. Pastor Currie was welcomed to Long Eaton by the secretary. The new pastor gave his testimony before the speaker, Pastor B. G. Edwards, challenged everyone to prove God now. Mrs. Bunting ministered in song.

The church was moved as Pastor Currie kneeled and the district superintendent, Pastor C. J. Watkins, and some of the local pastors laid hands on him. Pastor R. Morrell prayed that God would bless and guide him in his work for the Lord in his first church.

The photograph was taken by the *Long Eaton*



Advertiser and shows from left to right: Pastor Watkins, Mr. H. Glazier (church secretary), and Pastors B. J. Epton, R. L. Currie, F. Waite and P. T. Bunting.

H. GLAZIER.

ROCHESTER **Pastor: R. Williams**

We were richly blessed by a visit from Pastor R. B. Chapman, the Field Superintendent, whose messages from the Word were a source of encouragement to all. The ministry in song by Mrs. Chapman was also a real joy.

Each month we have a feature Sunday, when either a department of the church is responsible for the service or a special theme is taken. Our first flower Sunday was a particular success. Local florists and floral art experts decorated the church for the occasion. The theme of the service was flowers as

the evidence of God's bounty and the symbol of the Lord Himself. Members and departments of the church took part in proclaiming the gospel in this unusual way.

Recently we have had visits from several pastors from overseas. Pastor G. T. S. Dunk from New Zealand gave an inspiring Bible study. Pastor Sam Jenkins, a converted Communist from the U.S.A., spoke, sang and gave his remarkable testimony.

Mr. Pick, from the International Refugee Mission in Gillingham, brought with him on a recent Sunday a Portuguese pastor and his wife, together with about forty Portuguese children, many from very poor homes, who, as a result of gifts by Christians, were spending a holiday in England. It was a wonderful and challenging experience to hear these little ones singing and testifying of their salvation brought about through the witness of dedicated Christian missionaries in their homeland, many of whom suffer greatly for their faith. The Portuguese pastor and his wife, who acted as interpreter both for the congregation and for the children during Pastor Williams's message, endeared themselves to our hearts with their enthusiasm and sincere dedication to the work. We continue to pray for them in Rochester and with renewed zeal for our own witness in the needy Medway towns.

HELEN INWOOD.

ELIM SCOTTISH CAMP

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" might well have been the theme of the 1970 Scottish youth camp. Some thirty years ago an Elim camp was sited at St Cyrus, near Montrose on the Scottish east coast, and this year we revisited the area.

Immediately it became evident that our thirty campers had come seeking God with tremendous desire. With such expectations we could only be blessed and this manifested itself in the salvation of two teenagers and in seventeen of the young people receiving the baptism in the Holy Spirit. The baptism is given for power to witness and it was joyful to see the outreach from the camp both to the village and to other campers in the area. We were also able to support our church in Aberdeen and we shared excellent fellowship there. One of the highlights was the opportunity to minister in the local hotel. The ministry both in story and in song was well received.

The Lord richly blessed and enabled us to return home with rejoicing because of His great goodness. "Great is the Lord and greatly to be praised."

ELIM YOUTH CAMP, ISLE OF WIGHT

Senior fortnight

This was my third visit to camp, but the first time I was able to go for a whole fortnight. It was indeed a time of great blessing. The meetings were really wonderful and our two padres, Pastors J. M. Seaman and B. C. Vidamour, encouraged us greatly by their ministry. During the first week "Operation agape" was put into practice. This was a theme whereby we were all encouraged to get to know someone each day, pray for one another and encourage one another. It proved to be a great help, for it drew us closer together so that we became like one big family, which, with 250 campers, was a great achievement.

The theme for the second week was "One Step Forward." On the Saturday and Sunday evenings we took part in a united Pentecostal rally in Ryde Town Hall and it was a wonderful witness to the people in the area of what a change God can make in young people's lives.

During the fortnight at least twenty-five young people were baptised in the Holy Spirit, about twelve accepted the Lord as their Saviour for the first time, and quite a number stood and dedicated their lives for use in the Master's service.

I would like to thank on behalf of us all Pastor and Mrs. S. A. Renshaw, missionaries from Inyanga North, for their ministry at the missionary meetings. It was wonderful to hear how God blesses and undertakes for those who spend their lives in His service.

With a camp of such a size there was a tremendous amount of organisation and work involved both in the catering and everyday running, so may I on behalf of us all express our thanks to Mr. and Mrs. L. C. Rammell, Pastor B. C. Richardson, Pastor N. G. Clark, Mrs. Croker and all the other workers who gave their time in order that we might be able to enjoy such a lovely holiday. There were sporting activities and outings, too, and our thanks go to all who were responsible.

The last late-night sing-song was a great climax to the whole fortnight. Many campers testified of what the Lord had done for them. It was thrilling to hear so many of them say that they wished to serve the Lord in a greater way than ever before.

M. P. MACKENZIE (Birmingham).

CHRISTMAS APPEAL FOR MISSIONARIES

Let us make a special effort this year. Joy and good will can be sent to our representatives in their isolation, separated from homes and friends for the cause of Christ. Demonstrate our regard for them by sending something special this Christmas-time. Missionaries and children will be thrilled by your gifts.

Please send your gift to **Rev. L. Wigglesworth, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

VACATION VENTURE 1970



Youth choir lining up ready to march into marquee

Report by A. J. DOWNES

ISAIAH 59:19 says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Truly we proved these words in more ways than one before and during the Vacation Venture crusade in Guernsey. After over eighteen months of planning, prayer and preparation for the tent crusade it seemed at the very last moment that we would not have a tent for the crusade because of the dock strike. When this strike was over immediately telephones began to ring and preparation was made for the tent to be rushed to Guernsey. How we praised God when it arrived!

Now began the enormous task of erecting the big tent and having everything shipshape for the evening service. By 7.30 everything was ready and a great crowd joined together in singing the first hymn of praise. We thank God for the many blessings we received in the tent and in the coffee bar during these crusade days.

The fifty-five venturers were met at the quayside with the sound of "The Lion of Judah shall break every chain," sung by the Crusaders of Guernsey. Every night Rev. A. Tee faithfully ministered God's Word. Over forty decided for Christ in the tent meetings and a number of teenagers came to know Christ through the coffee-bar ministry under the leadership of Rev. L. E. Lambert. Twenty-six people were baptised in the Holy Spirit. One man who received the Holy Spirit had been seeking God for this gift since the German occupation in 1942! Others testified to healing, among them a man who had been deaf in one ear for forty years, who was completely healed and can now hear his watch ticking.

What a sight it was to see the Venturers parade through the streets of Guernsey with forty banners held high advertising the tent meetings. Behind the scenes the head chef (Rev. L. E. Lambert) and his wife, along with a band of faithful workers, ensured that the tables were spread with good things for all to enjoy at the St. Peter's Hall. One of the highlights of the crusade was the last supper, which was held in the Vazon Elim Church, when over 230 people attended this memorial service, which commenced at 10 p.m. Many rededicated their lives to Christ on this occasion.

The last service of the crusade saw the tent packed to capacity. Before the meeting took place high winds threatened to blow the tent over, but thanks to a number of workers the tent was well and firmly secured ready for the final meeting at 8 p.m.

To all who helped in any way to make Vacation Venture in Guernsey under the hand of God a time we shall remember for many years, we say a very big thank you.

Pray for

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with REV. PETER SMITH and party

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EDITORIAL

STEN guns in the Hilton Hotel, London, raids of uncertain origin on former Territorial Army posts, bomb outrages in Ulster—these are only the headings of reports for one day. It is no longer really necessary for second advent preachers to labour the signs of the times predicted in 2 Timothy chapter 3 and elsewhere; they are so self-evident that we are beginning to learn to live with them, as if they were no longer of much moment. It reminds us of war-time days in London when it became a way of life for thousands to live and sleep below ground in tube stations. Rush-hour crowds treated walking over families camping out on platforms as a matter of course. We must not let the repeated reports of the startling evidences of the near return of Christ take away their importance and almost unbearable challenge.

The Bible is quite clear that, for the Christian, law and order are the norm. If he is bidden to pray for those who have the rule over him at every level of society both spiritual and secular, the believer must recognise that he is by definition on the side of those who seek to promote and maintain conditions in which the people can live in peace. It must freely be confessed that there are many elements of modern living which dedicated believers would like to alter drastically. Some aspects of commercial life and of the way vested interests manipulate and propagandise to their own financial benefit, totally disregarding the tremendous responsibility which rests upon them, must concern the thinking follower of the lowly Nazarene. The serious erosion of personal liberties in the so-called democracies as well as in the Communist world must also produce heartfelt intercession on the part of Christians who care.

We must be deeply disturbed that so much protest in the streets and against law and order is either sheer riot in essence, of a sort which causes serious wondering as to whether those who seek to promote anarchy are having success—which is not surprising, having regard to human nature—or else it is protest only, well-intentioned on the part of many, but unconstructive. It is all very well doing away with institutions, but it takes hard thought, real dedication to duty, even blood, toil and tears, to formulate new, better and *practical* ways of living.

The signs of the times are before us. We cannot be glad as to the nature of the abundant demonstrations of the truth of the prophecies, since these fulfilments are destructive of much we hold dear. We can rejoice, however, in that they indicate that the trumpet will soon sound.

Surely we also ought to give more prayer and serious thought than perhaps we do to our own position. Occupied as we should be with spirituality, we must recognise that truly spiritual things include everything else. We have only to read Ephesians chapters 5 and 6 to know this, for they rhapsodise about spiritual gifts and then relate them to the marriage bond, the family circle and labour relations.

"All for Jesus" must mean exactly what it says.

LONELINESS

by A. CECIL JARVIS

PASTOR OF BARNSLEY ELIM PENTECOSTAL CHURCH

"IT is not good that the man should be alone" (Genesis 2:18). Inevitably these words are linked with marriage since God Himself declared that Adam needed a helpmeet in life, but yet they have a far wider scope. God made man a social creature, needing the comfort and stimulation of company. One of the severest punishments meted out in prison is solitary confinement, but there are millions who are lonely without entering the walls of a man-made prison.

A man lay on his rags under one of the arches by the pool of Bethesda. A man with half a lifetime of loneliness behind him—*the loneliness of sickness*. It seems incredible that no one had befriended this helpless soul. "I have no man . . . to put me into the pool" was his pathetic reply to our Lord's question as to whether he would be made whole. Christ brought the sufferer immediate healing and more—the Friend of the friendless brought him companionship. Here was One who was concerned about him. Even with loved ones around to help bring relief each sufferer must bear his own pain. To such in their need, Christ, who singled out the isolated invalid, still comes, not only to heal the body, but also to bring His abiding presence.

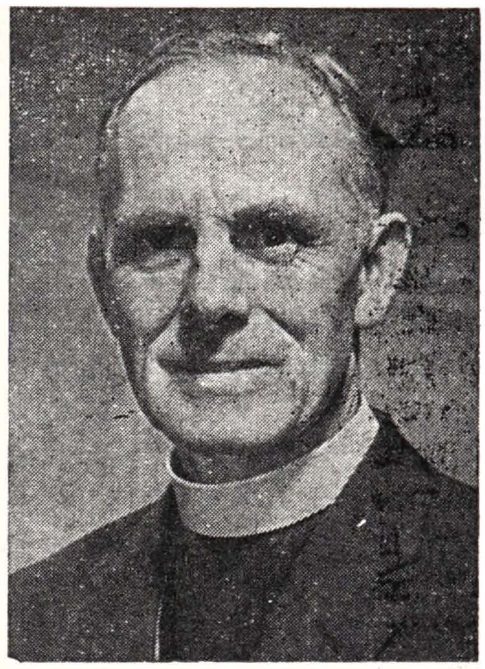
"No man stood with me" was not a carping complaint by the apostle Paul, it was the naked truth (whenever did Paul complain of suffering for the Lord?). Standing on trial for his life before the cruel emperor Nero he was a lone figure in the dock. None came to his side to speak a word in defence. No clever advocate pleaded his case and no Christian from the Church at Rome was there to uphold his cause. This was *the loneliness of separation* and even the veteran missionary felt it. His triumph over that situation is manifest in his declaration, "But the Lord stood with me and delivered me out of the mouth of the lion." Let the one who is the only Christian in the office or the sole believer in the works, who feels that a fellow believer would make so much difference, recall that the apostle found the Companion who could do what no earthly friend could do. This Companion, who has declared, "I will never leave thee nor forsake thee," banishes the loneliness of separation, whatever form it may take.

To the little, bent widow who followed the funeral of her only boy the world had come to an end. He was the source of her love and the support of her life. The thought of the journey back from the grave to the little cottage was unbearable. Memories of happy babyhood, boyhood and manhood overwhelmed her. Hers was *the loneliness of sorrow*, which few, if any, escape. Those who have experienced the loss of parting know this, especially when the mystical cord of the marriage bond is severed. On the death of her husband, Prince Albert, Queen Victoria wept, "I have no one to call me Victoria now!" Before the death of the widow's son, Jesus stood one sabbath morning in his home town synagogue and read the words, "The Spirit of the Lord is upon Me because . . . He hath sent Me to heal the broken-hearted." Such was the ministry He brought to the desolate widow. He brought life back to the young man. He can bring this ministry of life to all in the loneliness of sorrow. He is the resurrection and the life, bringing with His presence the assurance that we shall meet again those who die in the Lord.

"He went out and it was night." Did Judas pause and shudder as he closed the door behind him? He was closing the door of fellowship and friendship with his fellow disciples and his Lord. He was going out into the night of *the loneliness of sin*. There was no dawn after that night! The heinous crime of betrayal severed him from His Saviour for ever, just as Adam's disobedience cut him off from walking with God and Cain's fratricide made him a solitary wanderer. Sin always makes a man lonely and nowhere will it be felt more than at the judgment bar of God.

Way out there on a stark, rugged hill called Calvary an equally stark, rugged cross was lifted to the sky. Not long before, the One dying there was the centre of popularity. His name was on the lips of all. The thronging crowd even sought to make Him king. How quickly circumstances changed! Now He was impaled on a tree, suffering the fate of a felon. Leaders scoffed, soldiers gambled, frightened folk hurried by, nature could not bear it for the earth trembled and the sun hung sackcloth over her face. Worst of all came the anguished cry, "My God, My God, why hast Thou forsaken Me?" Such was *the loneliness of the Saviour*. Truly Isaiah foretold, "I have trodden the winepress alone." Was there ever such a lonely Figure in all the history of mankind? In the mercy of God it was so in order that not one solitary person in this whole world need ever be alone. In sickness, sorrow, separation, He is the One who "sticks closer than a brother," who said "Lo, I am with you alway, even to the end of the age." What is still more wonderful, He became the lonely Saviour on the cross, bearing the sin of all, that no one need bear the punishment of the eternal loneliness of sin. By believing on Him we may know the eternal felicity of fellowship in heaven with Him who became the Friend of sinners.

The fourfold witness



A study by William J. Hilliard

MINISTER OF IPSWICH ELIM PENTECOSTAL CHURCH

THE gospel by John presents Jesus to men as God's Son. The words that comprise the last verse of chapter 20 could quite easily be used as its title: "These things are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name."

In chapter 5 we are given Christ's fourfold witness to Himself. The chapter is in three parts: the *sign*—the healing of the impotent man at the pool of Bethesda; the *sequel* to the healing comes in the second part of the chapter; the *sermon* occupies the last twenty-eight verses. It was spoken by Jesus, the happening recorded in verse 18 being its starting point: "The Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God."

The Witness of the Baptist

(John 5:33)

John witnessed to Christ's divine origin when he pointed to Him and called Him "the Lamb of God." The people who heard John speak were familiar with the story of the passover lamb of Exodus 12. The passover lamb, provided by the head of the family, was a sin-offering for a small group of people. It was selected with care, put into a fold by itself and scrutinised for four days to test its suitability for sacrifice. Jesus was the Lamb provided by God; there was never any question about His suitability—no accusing finger could ever be pointed at Him. John had the world in mind when he wrote his gospel and it is fitting that the world should be named in the baptist's great witness to Christ—"Behold the Lamb of God who beareth away the sin of the world." The barriers of class, colour and minorities that tend to divide man from man are not seen when we look at Calvary. Christ's dying posture on the cross is an inviting one. The love it expresses reaches out to all men in all directions. The sacrifice of the passover lamb was repeated year by year—in Christ's case it was final and complete. The N.E.B. in Hebrews 9:28 carries the notable words "once and for all."

The Witness of the Works

(v. 36)

Jesus gave many more signs than those recorded in John's gospel. The miraculous happenings that accompanied His ministry bore witness to His divine origin. "Power belongeth unto God" (Psalm 62:11). Jesus had power over disease. We read of His healing people with every kind of sickness. He had power over demons. Demons, Satan's emissaries, come from hell and are in the world to do his bidding. When Jesus was here the gates of hell were wide open, thrown back on their hinges against Him. When we think of His power over demons the instance that comes first to mind is His freeing of the man of Mark 5. Before Jesus came to him he was naked, evilly dangerous and uncontrollable. On the road beyond the city there may have been a notice bearing words like these: "Danger. Liable to incursions by the wild man of Gadara"! The chapter ends with the words "sitting, clothed and in his right mind." Legion's deliverance was for good and always.

Jesus also had power over the elements. This power displayed itself in three ways. His *restraining* power over the elements is seen in His rebuke to the tempestuous waters of the Sea of Galilee, "Peace be still." His *transmuting power*, that is changing one substance into another, is observed in His first miracle when He changed water into wine. He spoke no word, nor did He touch with His finger the vessels that held the water; He willed it and the water became wine. Christ's *destroying* power is apparent in the cursing of the fig tree—the only case where Jesus used His power to destroy. His acts were otherwise always acts of mercy. The fig tree is a symbol of Israel, the elect nation. His treatment of the fig tree was an acted parable, telling of effete Judaism and its approaching destruction.

Jesus had power over death. In the time of His sojourning with men He raised three people from death to life. In the case of Lazarus decomposition had begun in his body; he had been dead for four days when Jesus called him to come out of the tomb. These three were raised to mortality, for they died again. The resurrection that will take place when Christ comes again will be a resurrection to life; we will then have bodies like His own glorious body.

The Witness of the Father
(v. 37)

The words that come at the end of this verse—"You have neither heard His voice at any time, nor seen His shape"—indicate that the witness of the Father was not when He spoke His attestation of Christ from heaven and said, "This is My beloved Son in whom I am well pleased." The witness of the Father was given to His own, to those who loved Him and in whose hearts the light of hope was burning. In John chapter 10 they are called "His own sheep." This spirit of expectancy, directed by the Holy Spirit, moved old Simeon many years before to go into the temple when Mary was there with the child Jesus in her arms. Anna the prophetess and many others had the same leading at the same time. Jesus was looking at the spiritual followers of these people in the crowd before Him when He said, "The Father Himself . . . hath borne witness of Me." The witness of the Father took the love of their hearts and their spirit of expectancy and directed them to the Lord Jesus. As they looked at Him and heard Him speak they knew that they were in the presence of God's Son, the Saviour of the world.

The Witness of the Scriptures
(v. 39)

"Search the Scriptures . . . they witness of Me," said our Lord. The Old Testament, like the New Testament, is about Jesus. Abraham, Moses and David all saw Christ's day from afar off. The New Testament looks back on His coming; it tells of His life and the accomplishment of His mission to men. For this reason we should do as Jesus said and search the Scriptures. The Bible should never be far from our reach. There is gold in the Bible, finer gold than any precious metal of this world, but it does not lie on the surface; it has to be sought after and discovered.

Christ's fourfold witness to Himself directs our thoughts to His divine origin, to His oneness with the Father.

Like man He walked, like God He talked,
His words were oracles, His acts were miracles,
Of God, the best expression: of man, the finest specimen,
Full-orbed humanity, crowned with divinity,
No taint of iniquity, no trace of infirmity,
Ecce Homo—Behold the Man! Ecce Deus—Behold thy God!

F. E. MARSH.

Book reviews

Discuss and Discover, by Charles Martin. Published by Scripture Union. Price 18/-.

The author is deputy headmaster at Worthing High School for Boys. This companion volume to *Discuss and Discern,* by J. Hills Cotterill, was written to provide guide-lines and suggest topics for discussion groups. Right at the commencement the author meets the two oft-repeated statements: "Discussion gets you nowhere" and "Discussion is dangerous." He shows the importance of guided discussion and the necessity of courageously facing problems instead of running away from them.

There is a useful chapter on the Holy Spirit, outlining doctrine and His working in history. Pentecostalists will join issue with the author when he sees "Mormons and Jehovah's Witnesses, etc., jostling with the Pentecostal and other revivals as claimants to be new expressions of God's Spirit infusing fresh life and light into His people!"

There are twenty-four subjects suggested for discussion. Guidance is given to group leaders in their preparation and advice on presentation. The bibliography with each suggested subject will prove extremely useful. I commend the book to study groups and colleges as a useful tool.

G. WESLEY GILPIN.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

Today (No. 1). Published by Scripture Union. Price 1/6.

The rationale for this publication, the first of a series, rests on the very real problem that every teenage and adult convert shares with the subteenage convert reaching maturity—that of matching the moral and theological content of the Bible with the current moral values of society and the assertions regarding the physical world that no longer need God in their conceptual framework.

The attempt to unscramble and relate is clearly genuine, but *Today's* kaleidoscope of topics, type variations, pseudo-quotes and study blocks does not necessarily provide the clear, systematic approach and format needed. The "flash about" techniques to which television advertisers are currently so susceptible is as irritating as it is forceful. The hint on this technique in *Today* is of dubious impact.

The favourably disposed students who are basically anticipated hardly need the sensationalised topic lead-ins. If the sensationalism seeks to attract the reticent or uninitiated, is it really enough to sell the studies?

The editors have not completely solved a problem which in any case they need not have set themselves, that is that, though *Today* is a Bible study aid, it should also fulfil the function normally attributed to a gospel tract by giving it the superficial appearance of a magazine.

Today can be highly recommended for group use for mid-teens with Bible-experienced and socially aware group leaders.

LIONEL SCOTT.



MATCH-MAKING

A gospel message by George H. Wallace

PASTOR OF HALIFAX ELIM PENTECOSTAL CHURCH

WE have all heard it said of some nice young lady and an eligible young bachelor, "Wouldn't those two make a good match!" Match-making—this is what it is, and ladies, and maybe some of the men, have no qualms about indulging in a little game of this sort—at least occasionally.

Many years ago a very rich man decided that it was time his son was married and so he sent one of his servants back to the old country to do a spot of match-making. Full marks must be given to the servant, for he was very successful indeed. The servant's name was Eliezer and we read of him in Genesis. The rich man was Abraham, the young lady was Rebekah, her brother was Laban, and the man for whom the bride was sought was Isaac.

We will drop in on this scene just in time to hear Laban say to Abraham's servant, "Come in, thou blessed of the Lord, wherefore standest thou without?" (Genesis 24:31).

THE SERVANT'S POSITION

We speak not of his authority in Abraham's household, but of his literal position in relation to the household of Rebekah. He was outside and he made no attempt to enter until asked by Laban. It was only after Laban had said "Come in" that we read "And the man came into the house" (v. 32).

It may be that the position in which Eliezer found himself is the same position in which the Holy Spirit finds himself in relation to your heart and life. He is outside because he has never been invited to cross the threshold. Jesus, represented by the Holy Ghost, just as Abraham was represented by his servant, stands outside your heart's door and knocks. The question is: are you going to let Him in or keep Him standing outside? Hudson, a young schoolboy, was reading tracts in his father's study one afternoon while his parents were away for the weekend. Hearing God speak to him through the printed page, he there and then said words similar to Laban's and the match was made for eternity. You, too, like Hudson Taylor, who became the great missionary, can let Christ come in as you read these words.

THE SERVANT'S PLAN

In the land of Mesopotamia Eliezer knew why he was there and what he planned to do. His plan was to find a bride and then to take her back on that long journey to Isaac.

As soon as persons are converted or saved they become members of the Church and are spoken of as having their names written in heaven (Revelation 21:27). The Church is referred to as "the Bride, the Lamb's wife" (Revelation 21:9). Just as Eliezer was seeking a bride for Isaac, so the Holy Spirit is seeking members for the Church that will one day become the Bride of Jesus Christ for all eternity. The Spirit's plan is that you might be included. Just as Rebekah consented to go with Eliezer, so you must do the same and without your consent the plan, as far as you are concerned, will never fully be realised.

THE SERVANT'S PRESENTS

Laban asked Eliezer to come in and look what happened—"And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." For Laban and his mother it was a grand day, but for Rebekah these gifts were only a foretaste of things to come, for by marrying Isaac she would share all his possessions. Just as Eliezer had these gifts for Rebekah and her family, so you can be brought into possession of life's greatest gift—"The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Rebekah received gifts, but so also did her mother and brother. If you allow Christ a place in your affections you may be the means of bringing blessing and even salvation, not only to yourself, but to others also.

THE SERVANT'S PERSISTENCE

Eliezer knew that Abraham would expect him home as soon as possible, so he became impatient and longed to be on his journey back. This we see in Genesis 27:54, for he said the next morning, "Send me away unto my master." Rebekah's relations could not bear the thought of her going so soon, especially as she was going so far, and they were reluctant to let her go (v. 55). Eliezer persisted in going there and then—"Hinder me not" (v. 56). This is how it is in connection with salvation. The Holy Spirit insists that you consider His proposals and do so now, while the enemy of your soul would say to you to put it off until some other time. God says "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).



"A TIME TO EVERY PURPOSE"

(Ecclesiastes 3 : 1)

IT is amazing how one remembers the songs and hymns learned in childhood. During the last ten days while our dear friends Pastor and Mrs. R. B. Chapman and Pastor John Smyth have been with us in Ghana, the words of a Methodist hymn have occurred to me over and over again: "O, timely happy, timely wise." I do not even know their correct import, but all my life I have remembered them in connection with time-keeping. We have had a very tight schedule so that the delegation could visit the village churches and see as much as possible of the work, and all our programme has been hindered by bad time-keeping. Here we have two time systems—African and European, and the former can be as much as two hours later than the correct announced European time. Expressing the frustration felt by us all because of this, Mr. Smyth was told by his host in Kumasi, who is the president of the Ghana Bar Association, that only two concerns in the country keep to correct time, the Ghana Broadcasting Corporation and the state transport omnibuses. He explained that even the High Court observes African time and a court scheduled to commence its procedure at 8 a.m. rarely commences before 9 a.m.! You will not be surprised, then, that even with the best intentions in the world our services were all delayed, some by half an hour, others, because of rain or just the leisurely easy-going way of doing things, by as much as two hours. In the villages there are no clocks and judging the time by the sun is a rather haphazard affair.

On Saturday, August 8th, we trekked through the bush to open the new little church at the mountain village of Yoyim. After a hot, tiring climb we arrived ten minutes before the advertised time of 3 p.m. only to find the place deserted! Eventually Ebenezer came. "So you are here," he said, "I must let the people know you have come," and, fetching his native drum, he sat outside the building and began to send out the message that service time was here. After almost an hour of drumming interspersed by chorus singing we judged there were sufficient folk for us to start the proceedings. With joy and gladness we entered the little sanctuary and the service commenced with every seat occupied, but still they came cramming in, bringing their stools with them. As the service proceeded more and more began to arrive and at half-past five when we were almost three-quarters through, the service was interrupted by the arrival of a colourful procession of singing believers from a distant village!

Thinking it all over I must admit that folk in a more sophisticated society can learn from our African friends. Speed is the order of the day and people are worn out physically and spiritually by trying to keep up the pace. While not condoning the extreme lethargy of a more leisurely society I think we could benefit at times from slackening speed. It is true that the king's business requireth haste (1 Samuel 21 : 8), but I believe that there is a happy medium which a balanced and Spirit-led believer can find: never to be so busy as to reach the point of becoming bad-tempered and exhausted and completely unable to relax and enjoy the simple, apparently time-wasting pleasures of life. To watch a sunset, to look closely at a rose, to sit and listen to great music and allow it to flow over one's soul, to talk with a friend and spend time listening to his problems, to write a loving letter, to play with one's children, to sit with the aged and infirm—these things are not a waste of time.

I turn once more to the Bible where wise words sum up concisely all I have endeavoured to say. Read for yourself the masterly exposition on time found in Ecclesiastes chapter 3 and you will then agree with me that "a wise man's heart discerneth both time and judgment" (Ecclesiastes 8 : 5).

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ITINERARIES

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London Crusader Choir with Douglas B. Gray:

September 13, Pentonville prison and Wood Green; 19, Ilford (Clementswood); 20, Wormwood Scrubs prison and Edgware; 27, Luton.

Joseph Smith:

September 12, 13, Beccles.

BIRTH

BOYES. On August 12th, to Richard and Elisabeth Boyes (née Seaman), of Southport, the gift of a precious baby boy.

MARRIAGES

ALLEN—SMITH. On August 15th, at Elim Pentecostal Church, Ipswich, David Malcolm Allen to Irene Smith (both Elim Crusaders). Officiating minister: W. J. Hilliard.

SPICER—COLBORNE. On August 22nd, at Elim Pentecostal Church, Salisbury, Nathaniel Norman Spicer to Ivy Helena Mary Colborne. Officiating minister: T. W. Walker.

WITH CHRIST

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with ex-opera singer

William Hunter (Manchester)

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COMING EVENTS

BARNSLEY. September 13-20. Elim Pentecostal Church, Nelson Street (off Pitt Street). Crusade led by Alexander Tee. Sundays at 6.30. Weeknights at 7.30. Soloist: W. Hunter.

BIRMINGHAM, Graham Street. September 13, 20 and 27. Elim Pentecostal Church, Graham Street. Special after-church rallies at 8.15. Special feature: recordings of Dr. Billy Graham's gospel messages.

BOLTON. September 26, 27. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: A. O. Johnson. Convener: K. Smith.

COULSDON. September 12. Elim Pentecostal Church, Chipstead Valley Road. South London District Presbytery rally at 7.

EDINBURGH. September 12, 13. Elim Pentecostal Church, Henderson Terrace. Church and minister's anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. F. Frost. Convener: B. J. Hayes. Soloist: Mrs. K. M. Buchanan.

DUNDEE. September 27—October 3. Elim Pentecostal Church, Dudhope Crescent Road. Truth or error, mistake or menace, which? A series of messages on the claims of the cults and the warrants of the Word. Sunday at 6.30. Weeknights at 7. Preacher: H. B. McGowan.

HAMPSTHWAITE. September 9-18 (except Monday). Crusade in the Memorial Hall, Hampsthwaite (near Harrogate), conducted by Pastor and Mrs. E. Lamb and Elim Crusaders. Weeknights at 7.30. Sunday at 8.15.

LLANTRISANT. September 19-26. Elim Pentecostal Church, High Street. Crusade conducted by Arthur T. Harries. Sunday at 6. Weeknights at 7.15.

MOUTAIN ASH. September 12-16. Elim Pentecostal Church, Knight Street. Convention. Preacher: C. J. Watkins. Saturday at 7.15. Sunday at 11 and 6. Monday to Wednesday at 7.30. Supporting musical items.

NEWQUAY. September 12-20. Elim Pentecostal Church, Seymour Avenue. Visit of L. C. Quest. Sundays at 10.45 and 5.45. Tuesdays and Fridays at 8.

PAISLEY. September 19-21. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30 (tea provided between meetings). Sunday at 11 and 6.30. Monday at 7.30. Preacher: D. W. Anthony. Musical items, including guest choir.

SALISBURY. September 20. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Guest preacher: L. P. Cowdery (Plymouth). At 11, 2.45 and 6.30.

SCARBOROUGH. September 26—October 4. Crusade conducted by B. C. Vidamour and team. Scarborough Library Concert Hall. Saturday at 7.30. Sunday at 8. Elim Pentecostal Church, Murray Street. Sunday at 6.30. Weeknights at 7.30.

SOUTHPORT. September 21-25. Annual spiritual conference. Daily sessions at Orleans Guest House. Every evening at 7.30 at Evangel Temple, Manchester Road. Arranged by Stanley Beresford, E. J. Thomas and L. Knipe.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. September 13. Family night at 6.30. September 20-22. Boys' night Sunday at 6.30. Youth coffee bar Monday and Tuesday at 8. September 26, 27. North-eastern rally. The film "Oiltown, U.S.A." Saturday at 7. Visitors' night. Sunday at 6.30.

WORCESTER. September 12-14. Elim Pentecostal Church, Lowesmoor. Convention and resident minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. Middleton.

YEOVIL. September 12, 13. Elim Pentecostal Church, Southville. Harvest thanksgiving. Saturday at 7.30. Visit of Gloucester Crusaders. Sunday at 11, 3 and 6.30. Preacher: Derek Edmonds.

Welcome to the 1970

NATIONAL YOUTH RALLY

SATURDAY

September 26th

3.30 p.m.

Trafalgar Square

Youth evangelistic outreach

6.30 p.m.

Westminster Central Hall

Hear Soho policeman
ex-drug addict
junior choir
combined choir

*

Speaker:

W. R. JONES

(President)

*

Bring an unsaved friend!

*

Reserved seat tickets 2/- each. Send s.a.e. to E.Y.M., P.O. Box 38, Cheltenham, Glos. GL50 3ED

THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, September 14th — James 1:1-8

" Count it all joy when ye fall into divers temptations " (v. 2).

The duty of cheerful endurance is stressed in verses 2-4. Such behaviour is contrary to the " old man," thus we need constantly to " put on the new man, which after God is created in righteousness and true holiness " (Ephesians 4:24). If we meet our trials cheerfully, they will confirm and perfect our Christian character. " Divers temptations " means " manifold, many-sided trials," so the wording refers not so much to the number of trials, but to the **variety** of them. They will be both many and varied, but our approach to them will determine of what sort we are.

Tuesday, September 15th — James 1:9-18

" Blessed is the man that endureth temptation " (v. 12).

The words " love " and " endureth " are the king-pins here, for he who really loves the Lord will be prepared to stand the tests of life for his Saviour's sake. The " crown of life " (v. 12) as the promised reward may be an incentive, but the joy of our Christian life is in our living for Him—enduring temptation. We do good to ourselves and bring glory to God when we accept the trials of life as a challenge to prove ourselves worthy of Him. The word " blessed " is the same as is used in the beatitudes in Matthew 5, meaning, " happy, fortunate." This crown is the victor's wreath which the Christian receives when, by God's grace, he has conquered temptation.

Wednesday, September 16th — James 1:19-27

" If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain " (v. 26).

" Religious " indicates the zealous, diligent performer of offices of the outward service of God, the ceremonial service, the external forms. As referred to by James it is not the inner life, but the external manifestation, which, says he, " is vain." The divine offices of the Christian faith are not ceremonies of worship, but the acts of a Christian life. The life that is true will not be betrayed by an unbridled tongue. " Pure religion . . . is this, . . . to keep himself unspotted from the world," or as 2 Peter 3:14 says " that ye may be found of Him in peace, without spot, and blameless."

Thursday, September 17th — James 2:1-13

" Respect of persons " (v. 1).

This is brought into view in verses 1-4, teaching us to show equal honour to rich and poor. We show a mean spirit if in our public worship we treat any person as inferior. The rich and poor of the church are mentioned and verses 5-7 forbid any pandering to the rich at the expense of the poor, which is contrary to the example set by God, for He is specially gracious to the poor. Many rich are poor in spirit, while many poor are rich towards God. We are taught how to observe the law of liberty (vv. 8-13). Those who treat the poor man with contempt break the command: " Thou shalt love thy neighbour as thyself " (Matthew 22:39).

Friday, September 18th — James 2:14-26

" Faith, if it hath not works, is dead " (v. 17).

This portion deals with faith and works. Faith that has no works is a mockery, like bidding the destitute to be warmed and fed without giving him either food or firing. A man's faith can prove its existence and genuineness only by producing right conduct: " the devils also believe, and tremble " (v. 19). This is a testimony both to the reality and futility of their faith. Faith without works is dead, barren. Abraham's faith is cited: " Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? " (v. 21). The sacrifice of Isaac was the supreme act which manifested the faith of Abraham. " For as the body without the spirit is dead " (v. 26), death being shown by absence of movement and by putrefraction, so also faith apart from practical holiness, shows no activity and becomes corrupt.

Saturday, September 19th — James 3:1-18

" But the tongue can no man tame; it is an unruly evil, full of deadly poison " (v. 8).

The tongue does not just come under fire by James, he also says that it is " a fire, a world of iniquity " (v. 6). Horses are controlled by the mouth (v. 3), and the whole body of man is governed by controlling the mouth. Ships are turned about with a very small helm (v. 4) and the tongue is a little member and boasts great things. The context implies that the boasting is justified, for the tongue really controls men. Its mischievousness is seen in verses 5, 6. The bridle and the rudder are figures of the great power exercised by so small a thing as the tongue. Similarly, the widespread ruin caused by a tiny spark illustrates the immense mischief constantly wrought by that little member. Let not the phrase, " the tongue can no man tame," be a hindrance or an excuse, for a life constantly under the sanctifying influence of the Holy Spirit will be controlled by Him with every member brought into subjection.

Sunday, September 20th — James 4:1-10

" From whence come wars and fightings among you ? " (v. 1).

Unruly greed is seen in the first three verses, a condition prevalent in the Early Church, and unfortunately still with the church of today. The real cause of the quarrels which James mentions was not devotion to truth, but craving for personal gratification. He said that they sought fulfilment not by prayer, but by strife; even if they prayed, their prayers were vain, because they were inspired by selfish greed (v. 3). Prayers suggested by devilish wisdom (3:15), and uttered by a tongue " set on fire of hell " (3:6), could not obtain what they sought. How much better Psalm 133:1 reads: " Behold, how good and how pleasant it is for brethren to dwell together in unity ! "

YOUTH PAGE *(continued)*

an Elim youth camp. There I heard Pastor David Ayling preach one Wednesday night and I realised that God really loved me and that He wanted me for His own. I also realised that I could not fool or disregard almighty God. Although I was young I was convinced that this was my night of opportunity and that God might never give me another chance of giving my life to Him, for it says in the Bible that God will not always strive with man. That night was the most wonderful night of my life. One year later I was baptised in the Holy Ghost. This is a fantastic experience, especially for a young person. The Pentecostal Christian life gives a young person the greatest kick life can give them. It has given me more freedom, peace and lasting satisfaction than I could ever have dreamed possible.

PRESENTING PORTSMOUTH CRUSADERS



JOHN SANDS *(Crusader Sec.)*

Good planning and hard work are essential to soul-winning. A small committee of young people with Pastor A. A. Biddle as chairman plan and operate special efforts to win the youth of our city. The result has been many successful ventures such as coffee bars, barbecues, etc. One such effort was specially blessed. It began on the Thursday night with a prayer meeting involving the whole church. We are a family church and this enabled the family to be a part of the venture. On the Friday there was a film and recorded music, while on the Saturday it was coffee bar night. Sunday at five was the time for a youth tea, when ninety young people sat down to an excellent meal. Many had never been in the church before and were brought by our own Crusaders. The Sunday night service was filled with testimonies, Crusader choir and other items; even the older children of the Sunday school took part. The church was packed and decisions were made. This was followed by a coffee bar which was attended by something like 100 young people, several of whom gave their hearts to the Lord. Some of the others have been coming ever since and only recently one of them came right out for the Lord.

BRIAN WIGGINS, engineering student

I was brought up in a Christian home, but it was not until my late teens that, after examining all the values that were influencing my life, I realised the love of God in my own life. Before I became a fully committed Christian I had been drifting through the educational system, but now my life has direction and purpose because of my relationship through Christ with my Creator. I wanted to communicate my experience to others. I had been playing the guitar for about a year when God led me to join White Scarlet, a gospel group based at Portsmouth Elim Pentecostal Church. As well as playing in our own coffee bar, White Scarlet go to the secular youth clubs in and around Portsmouth. We believe that Jesus is the Way, the Truth, and the Life, and we are able to take this positive message to hippies, rockers, skinheads and junkies who are not reached by other means of evangelism.

DENNIS ANDERSON, fitter

I was brought up in Chesterfield and went to Sunday school as a very young child. I was educated at a secondary modern school. When I left to go to work, my ambition was to earn big money and really live it up. I bought a car, took my mates out in it and made lots of friends in pubs and dance halls, but all the time I knew in my heart that things were not right and that sin was dragging me downhill. Leaving Chesterfield I went to Wellington, near Birmingham. After a while a relative came to stay for a holiday and she spoke to me about the way the Lord had answered prayer for her. Her witness was so real that I had to get down on my knees beside my bed and ask the Lord to come into my life. The next morning I felt a new person and witnessed at work to the change in my experience. God led me to Portsmouth and this was confirmed in many ways. After a few days I was invited to a young people's meeting which was held outside the city. I enjoyed it very much and found that most of them came from Portsmouth Elim Pentecostal Church, where I went on the Sunday. It was really wonderful having such great fellowship with so many young people. I asked Pastor Biddle if I could be baptised and this took place at the sea front on a Wednesday evening. Not long after this I was baptised in the Holy Spirit and spoke in other tongues. I know the Lord has laid His hand on me and it is grand to walk in His way.

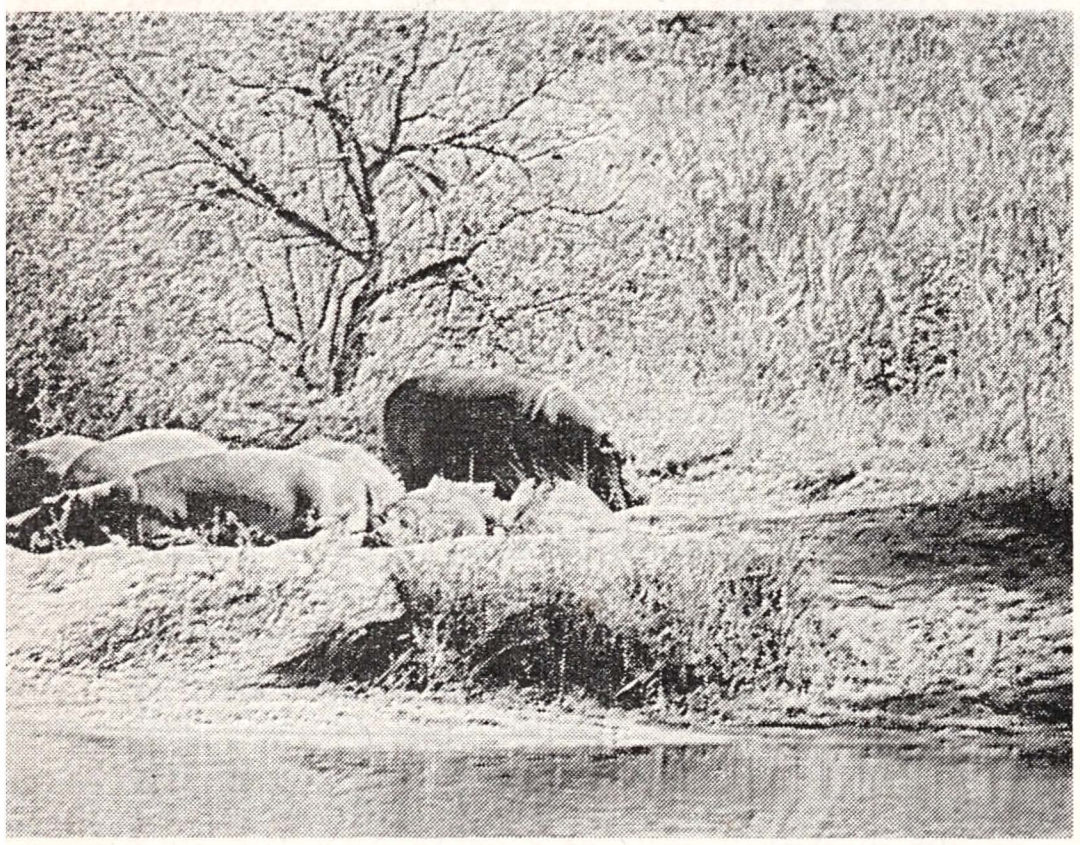
RUTH BIDDLE, nurse

I had both the advantages and disadvantages of being brought up in a Christian home. From an early age I was taught the way of salvation and my parents left me in no doubt of my need of a personal Saviour. Their influence upon my life can never be overlooked, but I became so used to hearing the gospel preached that I never really took in the message until I was fifteen years old, when I went on holiday to

(continued on opposite page)

THE E.M.S. MINIBUS IN SOUTH AFRICA

Report by David G. Butcher



This is what the girl was looking at !



Waiting their turn to use the field glasses at Kruger National Park.

DO you remember CMP 15H? This was how one article about the minibus started. CMP 15H is no more! It is now well at home in Africa and has its new Nelspruit number, as you can see from the picture.

The minibus has been turned into a maid of all work and its use seems almost unlimited. Maureen and myself journeyed up from Cape Town in it with an enormous load of luggage and since then it has had a great deal of work to do—moving one missionary's furniture, carrying parcels of tracts, gathering people from remote farms to bring them to church, and in the Sunday school work. One of the latest jobs has been picking up and transporting a small machine for the Emmanuel Press.

SUCCESSFUL BIBLE STUDENTS

The photographs show some of the children from Barberton. Anne Stephenson takes regular services each week there and these senior scholars had all successfully completed a Bible course. This outing was a small reward that we were able to give them for their efforts now that we have the minibus. Setting off from Nelspruit at 5 a.m., we were able to pick the children up at 6 and go for a short drive to the gates of the Kruger National Park. Here we were thrilled to see the many species of wild animals. What thrilled us more was to see the children, many of them desperately poor, have such a good outing. It is hard to realise that, though they live just a few miles from the park gate, many of them had never had the chance to go in before!

Thank you and thank God for the minibus.



Dinner-time stop in Kruger National Park.

THE ELIM EVANGEL

Vol. LI No. 38 September 19th, 1970 9d



ELIM MISSIONARIES FROM THE TRANSVAAL FIELD AT THEIR RECENT CONFERENCE WITH PASTOR AND MRS. R. B. CHAPMAN AND PASTOR J. C. SMYTH

FORGETFUL GREEN

by H. PALLISER

PASTOR OF KINGSTON-ON-THAMES ELIM
PENTECOSTAL CHURCH

"'SIR,' said Samuel, 'I perceive that in this valley my father and Apollyon had their battle, but whereabouts was the fight? I see that this valley is large.' Said Greatheart, 'Your father had that battle with Apollyon at a place yonder before us, in a narrow passage just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts. For if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.'" Forgetful Green is one of the most masterly touches in Bunyan's "Pilgrim's Progress." It is also a place we often visit in spite of its dangers. Those dangers are made clear in the Bible and there is at least one whole book which deals with them—Deuteronomy, for in this book "forget" is found at least ten times and "remember" a dozen. There is a whole and lengthy psalm about Forgetful Green—Psalm 106. At the holiest place of all, the table of Communion, the warning sounds out, "This do *in remembrance* of Me." The book, the psalm and the sacrament are all saying, "Beware of Forgetful Green!"

It may be as well to begin by asking

What might we forget?

The answer to this question will decide whether our forgetfulness is serious or not. "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deuteronomy 15:15). There are two things which we might forget—our sin and His salvation. Our misery and His mercy, our depth of sin and His depth of love—can believers ever be guilty of forgetting these, so forget that His saving grace loses its sweetness, influence and beauty? The danger is certainly there, as Peter reminds us. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

It is instructive to notice the steps Paul took to remember his past and God's grace. Each time he testified, whether to Jews or Gentiles, to kings or to the Sanhedrin, he told how "he mercy sought and mercy found." Writing to the Corinthians (1 Corinthians 15:9), the Galatians (1:13), the Ephesians (3:8), and the Philippians (3:6) he recalls that tremendous day—and what of that passage in 1 Timothy 1:12-15? Paul had a choice companion in Samuel Rutherford, who referred so often in his seraphic letters to God's saving grace, e.g. "When I look at my sinfulness, my salvation is to me my Saviour's greatest miracle. He has done nothing in heaven or on earth like my salvation." What of John Newton, sinner if ever there was? He left home at eleven in order to "sin to his heart's content," became a slave-trader, and finally a slave to a slave (a negress). Then, saved by grace, he became preacher and hymn-writer. On his study mantelpiece was a specially made text, "Thou shalt remember that thou was a bondman in the land of Egypt, and the Lord thy God redeemed thee." If we take steps to keep away from Forgetful Green we will be in choice fellowship!

What do we mean by "forget"?

That is the next question. Let it be said at once that this forgetfulness is not due to bad memory—it is due to carelessness. The Hebrew word in Deuteronomy literally means "mislaid," that is, put aside and then forgotten. In the realm of spiritual things this mislaying may be due to one of at least three things.

Pride. People like to forget what they were—if it was not too good! We have all met the person who has got on in the world and hates to be reminded of what he came from. The famous preacher Gipsy Smith carried a home-made clothes peg with him wherever he went to remind him of his origins. Pride is not afraid to invade the realm of grace.

Prosperity. In that book of Deuteronomy a chapter is devoted to this (chapter 8). If poverty has slain her thousands, then prosperity has slain tens of thousands. There are thousands in Britain today who, in days of poverty, walked with God, but now financial gain has resulted in spiritual loss. "Rich and increased with goods" in the realm of the material, they are "poor, blind, wretched, and naked" in the realm of the spiritual. Not only have they lost out, but the kingdom of God suffers as well.

Pressure of other things. The danger of this age, the age of the "rat race," is that it is such an era of rush, pace, and pressure that it is eating into our souls. There are so many things that must be attended to—*or must they*? The rot sets in, the

Word is neglected, fellowship in God's house diminishes to Sundays only (and maybe only once then!), and all this under the cover of (and one wonders what the Lord thinks of such an excuse!) "I am so busy; there are so many things to attend to."

The world is so much with us; late and soon,
Giving and spending, we lay waste our powers.

Rev. W. Gobrecht tells of a young man who, once ardent, only attended church once in two or three months. Replying to his minister he said, "The only way I can answer you is to admit that the church—religion itself—is not very real to me any more. I am very busy in business. Only what I can see, taste or handle is real any more"—the tragedy of forgetfulness!

The blessings of remembrance

What if we beware of Forgetful Green? What good will it do? It will keep us humble. "Men are not likely to bump their heads against the stars as long as they keep one eye steadily fastened on the past" remarked the late Dr. F. W. Boreham.

It will recall God's grace—and that is a soul-thrilling experience! At the Communion table we recall our past sinfulness, waywardness, perversion, and so on, until we say "sin abounded," and then think of the way His grace flowed down to us to ransom, heal, restore, forgive, until we say next, "where sin abounded, grace did *much more* abound!"

It will refresh our love. Surely there would be less backsliding if we more often recalled our sinning and His grace, thinking upon what we were until we ask, "How could God love such a one as I?"—until, like Paul, we say in sheer amazement, "The Son of God loved me, and gave Himself for me," until we sing with new meaning the words of the preacher-poet mentioned earlier, John Newton,

O for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas, forget too often
What a Friend we have above.
But when home our souls are brought,
We will love Thee as we ought.

ELIM NEWS

PALMERS GREEN **Pastor: N. G. Clark**

We were greatly blessed by the visit of Pastor and Mrs. L. C. Quest on the occasion of the Sunday school anniversary and cheered by the presence



of so many parents and friends who gathered to watch the scholars render a service of song entitled "Bible workers." Pastor Leon Quest held the attention of the congregation with his message and we trust it will bear fruit in the hearts of the listeners. Pastor Paul Quest (a former minister of the church) and his wife and family supported us with their



presence in the evening meeting and it was a joy to renew fellowship with these faithful servants of the Lord.

(MISS) F. BENSON.

ELIM'S main church in Guyana packed with 300 people for closing services of visit. Over 180 decisions during thirty days' itinerary. Some healings reported. Visited eleven Elim Sunday schools. Took part in Sunday school outing. About 400 Elim boys and girls present. Journey was on South America's first-ever railway—an unforgettable experience. Over 90° F.

Thank you for your prayers.

RON JONES

Pictures of the President's Guyana visit overleaf.



ROMSEY **Pastor: D. E. Edmonds**

The weather was glorious for the annual Sunday school outing of the Romsey Elim Pentecostal church. The Sunday schools consist of Romsey, Woodley and the new Cupernham Sunday school opened last October in a local junior school.

Four coaches conveyed the teachers, parents and children, numbering 200 in all, to Swanage, where an enjoyable time was spent by the sea. They travelled to Poole Park in the afternoon for tea and games, and arrived back at Romsey in the evening tired but happy after a very worthwhile day. We are grateful to God for His goodness to us in giving us a perfect day. D. E. EDMONDS.

WITH THE PRESIDENT IN GUYANA



The President with Dorcas and Cameron, outstanding Christians in Guyana leper colony. Dorcas has won three nurses for the Lord. Cameron was baptised two months ago and said: "I have no eyes to see and no hands to hold, but, praise God, I am anchored to the Rock."



Guyana Sunday school outing (see page 627).



Group of young people, including children of three Guyanese government ministers. Our president had the privilege of preaching the gospel to this fine gathering. Note John MacInnes on right of picture.

ANOTHER SLANT

by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, BOLTON

I WAS invited to speak at a lunch-hour meeting at the Atomic Energy Authority Research Headquarters near Warrington, where I had the joy of fellowship with the friends, who gathered in the lecture room. They meet each week in their lunch-break for nearly an hour. Among the two dozen or so were some uncommitted people. The gathering presented a mixed company of executive and professional men, office staff and workers, and I felt I was on good ground in taking Romans 10:9. I spoke on the resurrection of Christ and the necessity of confession of Christ to know salvation.

There was no hymn, only a short prayer, and then I spoke. I explained at the end that although I would not make an appeal for response as at an evangelistic crusade I nevertheless was making a man-to-man appeal on a more personal basis. I offered decision cards and literature to any who were not committed Christians. I was thrilled that three fine young men and an old man responded on leaving and accepted decision cards and some literature with absolutely no pressure whatsoever. I learned later that they were about the only ones in the gathering outside of Christ. Returning home, I felt there were lessons for us.

I wonder if you work in a large factory or an office, and perhaps there are a couple of other believers there. Why not do the same as the brother who invited me to speak? Ask to see the personnel manager or one of the management staff and explain that some of you would appreciate their co-operation in having a short lunch-hour Christian fellowship meeting. Once a week is a sensible arrangement and make it in the middle of the week. Point out that there will be no hymn singing and no collection, but simply the opportunity for fellowship and discussion. If this is tackled prayerfully and wisely one never knows the result. It will meet the need for fellowship, often in "Satan's seat"! Our factories and workshops are often vile places for believers. This could prove a real "Elim" experience in an industrial desert.

Perhaps you are an executive, or a member of a board of directors. What an opportunity you have to meet others in fellowship—if you provide the opportunity. On my visit I liked the way that no distinction was made. All shared Christian fellowship whatever their standing in the establishment. I guess that some looked forward to their weekly fellowship, for there must be a tendency to feel just like Elijah—that you are the only one left keeping the flag flying.

Such meetings not only prove a source of fellowship for Christians, but also a sphere of evangelism. I am haunted continually by the fact that ninety-five per cent never attend a place of worship and God only knows how few of the five per cent do really know the Lord. I am not an evangelist, for this is not my calling, yet Paul exhorted Timothy to "do the work of an evangelist," and I found a God-given opportunity to do just this. Why is it that we think of evangelism only in terms of Harringay, Earl's Court, crusades or tent missions? With no hymn-singing or "build-up," in the quiet relaxed atmosphere provided, I was able carefully and prayerfully to present the gospel, not to regular church-goers only, but also to prosperous pagans who knew nothing of Christ. The credit must go to the believers in the Atomic Energy Authority's Research Headquarters, who initiated this means of fellowship and evangelism, and to God must go the glory.

Think it over, pray about it and ask the Lord to guide you. Let us know if you are already actively engaged in a fellowship like this, or if you are led to approach your management. Little did I know that there would be such a response to my visit. If this has set you thinking and praying, my visit could have an even greater effect for good and for God.

BOOK REVIEW

The Tanglewood Secret and **Star of Light,** by Patricia M. St. John. Published by Scripture Union.

These books would make excellent presents for children of nine years and upwards. Excitingly written and framed in vividly described countryside, both stories have some sadness in them touchingly offset by the gospel.

In *The Tanglewood Secret,* Ruth is a rather rebellious and hasty-tempered girl whose brother Philip seems to her to be so reliable and good. The story of their friendship with a gipsy boy and how they find Jesus is worth reading.

Star of Light is a thrilling story about a Moroccan family whose father died. The children's step-father plans to sell Kinza, the little blind sister, to a beggar. Hamid, her brother, becomes determined to protect her. How they meet a missionary and a rather spoiled English girl makes absorbing reading.

S. C. SQUIRE.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

THE ELIM
EVANGEL

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EDITORIAL

"ALL is safely gathered in" will be being sung at many a church at this season of the year. How different the set-up is now compared with when some of the great harvest hymns were written! The whole outlook of farming has changed vastly. We know of one farm where upwards of 150 dairy cows are completely looked after by three men and they somehow find time to carry out repairs, enlargements and improvements to the farm as well. The very landscape in many areas has undergone radical change with the great swaths cut out of the greenery for new motorways, but also with the modern approach to agriculture which has mechanisation at its back at every touch and turn.

We suspect that many picturesque country cottages might well attract tourists to view the outside, but few of them might want actually to live in them by comparison with the well-equipped town dwellings they possess or rent. There are some nature lovers who spend at very most a fortnight per year in the country, but who feel it is their right and privilege to dictate how the countryside should be preserved, even at the expense of those who actually live there and earn their daily bread by the sweat of their brows and the benefits of the internal combustion engine!

Change is very plain when you see the appearance of many areas where the old hedges have been removed to make larger fields and to cut down on the use of manpower. Smaller units become ever more uneconomical, some of them mere pastimes for stockbrokers and such, and inevitably the capital involvement in so much farming demands larger units in order to obtain a fair return, both from the use of the money invested and from the complicated machinery which it has bought.

We come back to something basic. Just as doctors find more and more that they seldom really cure, but rather release the recuperative powers of the body, and just as educators discover increasingly that they do not teach so much as enable the learning processes of the mind to develop, so farmers know better than anybody that they are dependent upon the ancient law of seed-time and harvest, the divine order of reproduction. The God of all the ages stated that this should be so in the covenants He gave to Adam and to Noah, and it is not too much to say that modern life still depends on the stability of the promise of God.

This is a word of cheer for us as to the spiritual. Genesis 1 reveals that the world was without form and void until the creation related therein took place. God has promised that His Word shall not return to Him void. The seed still brings forth. Sometimes after many days there is a sudden, to us surprising, shooting forth of the seed in unlikely places. The old hymn mentions sowing in the morning, in the noontide and the dewy eve, but it happily carols "We shall come rejoicing bringing in the sheaves."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).



"HE THAT WINNETH SOULS IS WISE"

by R. B. Chapman

FIELD SUPERINTENDENT

ONCE a year we invite all our members and associates to endeavour to the uttermost of their abilities to help us to fulfil this responsibility of wisdom. There are positive ways in which each reader can help and we believe you will do so.

Let us look at some of the soul-winning projects that we have in hand.

There is LUTON. This project was launched just a year ago and tremendous effort has been expended in the establishment of a good cause in this busy industrial town. The church is sound and growing, but as yet the work is not self-supporting and still needs financial assistance.

There are the TWENTY-TOWN CRUSADES being launched next month. These stretch from Aberdeen to Jersey and from Braintree to Bridgend. Campaigners new and old have been preparing over the months for this outreach. Sacrifices have been made by ministers and churches to make these crusades possible, but the evangelistic fund may need to underwrite them to nearly £1,000 to carry through this soul-winning venture.

There is BLEAN in Kent, situated two miles or so from the great ecclesiastical centre of Canterbury. A disused Methodist church has been rented for a nominal figure and renovated, a business man is prepared to give his abilities in an honorary capacity, an evangelistic effort is to follow the opening and the Evangelistic Committee is backing the endeavour.

There are TOWNS AND CITIES under consideration, halls and buildings are being inspected, evangelists are willing to venture for Christ, but evangelism is a very costly business in these days of inflated prices and charges.

The EVANGELISTIC CONFERENCE in Cardiff has been planned so that every aspect of gospel forward drive can be examined and we trust implemented.

Let us now look at ways by which you may be able to help.

There is the essential foundation of PRAYER to be laid. We appeal to all our members to pray for a great moving of God's Spirit in these days. All the efforts of man are in vain unless a God-breathed conviction strikes the hearts of the people. We are asking for **Sunday, September 27th,** to be made a special **Day of Prayer** throughout our ranks when evangelism in general and the Twenty-town Crusades in particular will be laid before God. Undoubtedly some will be led to fast with this intercession. Many pray loyally throughout the year and we appreciate this, but we yearn for more to take up this ministry.

There is the ANNUAL THANK-OFFERING. Leaflets and envelopes have been dispatched to all our churches and are freely available. Should you not be able to obtain these for any reason please contact me at Headquarters (The Field Superintendent, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED) and we will supply you immediately. Last year this offering was very good and we express our gratitude, but even so it only represented about 2/- per head of our Sunday evening congregations. Surely we can rise to something better in the 1970s. Can we DOUBLE it?

There is the new "FRIENDS OF EVANGELISM" Scheme. This is an idea, proposed by one of our lay brethren, whereby friends who are interested in soul-winning contribute 1/- per week to a local fund designated to this cause. One church which adopted this method informs me that in the past it used to contribute between £2/10/- and £5/10/- per annum to the Evangelistic Fund, but it is able now to contribute over £100 a year. This is a very valuable friendship for which we are grateful and we trust the system will be taken up in other areas.

There are VACANT PREMISES in sizeable places where there is no Pentecostal witness. We cannot cover every area of the country in our reconnaissance, but you may know of, or be able to find, such regions of opportunity and we ask you to cooperate with us. Write to me and we will give careful consideration to every practical proposition.

We would thank you for all your help and interest in past years, but as the drift from God in the British Isles becomes more evident let us increase our efforts to win men for Christ and thus manifest that we are increasing in wisdom.

Gospel sermons on great doctrines of Church, Sparkbrook, Birmingham

THE DOCTRIN

LAST week, at La Spezia, Italy, I came across some tarnished wooden cases on a dusty museum shelf. They were Marconi's original wireless apparatus and, no doubt, good for a laugh seventy years ago. Everybody knew the curious effects of magnetism, but only the genius of Marconi foresaw the possibilities of electro-magnetic communication.

The unperceiving can laugh at anything. This is why people laugh at the Bible sometimes. They say to us Christians: "I'll believe when I see." Of course they will—any fool would. But some folk would not see the dawn until the sun was ten degrees above the horizon! A man of insight does not want everything proved. He sees, he is quick on the uptake, and does not need it thumped into his head with an archæological shovel that the Bible is true. Jesus made no bones about it. He said: "O fools and slow of heart to believe all that the prophets have spoken." Believe when you see, if you want it that way, but you might see a bit sooner. What the wise grasp by swift instinct others want demonstrated a dozen times. "Seeing they shall not see and hearing they shall not understand."

I give most people credit, however, that they are not fools. My conviction is that the people of Britain would soon receive the truth of the Bible if they were properly acquainted with it.

Let me introduce you to a few facts.

The Bible bears every evidence of being given by a God who cares about mankind

Have you heard the popular legend about the secrets of life being lost in the tombs of Egypt? Well, Moses was an ancient Egyptian, "learned in all the wisdom of Egypt." I assure you that Israel owes him a debt of gratitude because he never practised any of the Egyptian secrets of medical wisdom upon them. They would all have died of tetanus, typhoid or dysentery if he had! There are Egyptian lost secrets which have turned up again, among them the "cures" used. They include plasters, ointments and medicines concocted from filth, including flies and human excreta.

Moses was somehow led against his own training to lay down new codes of hygiene and to leave his Egyptian wisdom back among the pyramids. Modern medical practice was anticipated in his simple rules and millions of lives would have been saved if the Bible had been followed—right up to our own times. A divine miracle led Moses to show the way to avoid "the itch, the scab, the botch and the plagues of Egypt," in this sudden and sharp rejection of normal malpractice.

The God who saved Israel from cruel exterminating diseases also showed Israel how to avoid national suicide with new, lofty conceptions of social justice, economic wisdom, and political sense, and how to preserve its nerve in a day of great fear and ignorance. This God *cares*—and gave us the Bible. Only God could have produced in a small nation's mind ideas quite contrary to their age and not fully appreciated for thousands of years.

Moses was the start. It ended with Christ. God has laid before us in the book the ways of life and death, as surely for us now as for Israel then. Israel was later misled into copying the manners and customs of her bigger neighbours—and almost destroyed herself. Today we shall do the same, each of us, or all of us together, if, like Israel, we turn away from the divine blueprint for human life given us by fantastically wonderful means in Scripture. Indeed it is a case of "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house."

If the Bible works, why look further? Why try to be clever? Science? Ever heard the story of the whole class of students who explained to a physics master how they would empty one bucket of water into another using atmospheric pressure and a system of tubes? He asked them why they didn't just tip the water into the other bucket. Exactly! If the Bible works, that's it! Let us run society the Christian way. Let us use the economic principles of Scripture—our own systems get into a mess anyhow. A life lived by the Bible is a life—not a dung-fly's cycle of existence around the muck heaps of drugs, cheap sex and decadent subculture.

If you can get inner peace, forgiveness of sin, authentic knowledge of God via the Bible what is the object of experimenting with every theory and -ism that we are asked to gamble our souls upon? This book tells me how to be saved. Give me this book!

Lord Soper said on television that John Wesley failed to come to terms with the Industrial Revolution. What a fatuous remark! Wesley showed multitudes how to come to terms with God and reject the devil's terms—through the book. This is the revolution we need!

The Bible has an uncanny habit of being right

Taken against the gross nonsense of a primitive world, how did Moses write the sublime account of creation? The grotesque stories of Greece and Rome developed later, as also those in India, Egypt,

, given in the Elim Pentecostal

OF THE WORD

by George Canty

and northern Europe—childish fantasies of gods and goddesses. In the Bible there is nothing about the world resting on an elephant which stands on four tortoises. No Chaos fighting his ugly children. Not even any Darwinian speculation about a creature with a wart which becomes a leg, or one having a sore spot which hurts in sunshine and becomes an eye. In peerless directness, without pretence at scientific jargon, it tells us: "In the beginning God created the heaven and the earth."

How laughable that little Jewish seers should warn ancient powers like Babylon and Nineveh. But their arrows of doom were shot with deadly accuracy. Mounds in the desert presently hid the glory that once mocked the word of the Lord—all that was left of cities which the Bible said would die.

We can disbelieve, pull the wool over our eyes—and look sheepish when we are wrong. Unerringly the great prophecies of the book have come true with remorseless inevitability. And still the book lives, vibrant with its greatest of all prophecies—the coming of the Lord. As surely as Babylon, Nineveh and Jerusalem fell, so surely will the Lord come. How long are we going to kid ourselves it may not happen? Every other prophecy has taken place. what hope is there to suppose this one of all of them will not?

The full weight of this book, this uncannily accurate book, this indestructible book, is behind one continually repeated assurance—that man has his day, but that God's day will come. You can't crucify Christ and think that that's the end of that! "This same Jesus shall so come." This is God's world and God means to possess it and run it His way: "The Lord cometh"; "Behold the Bridegroom cometh"; "Behold I come quickly"; "The coming of the Lord draweth nigh."

There are no irrelevancies in the Bible

Man shall live by every word of God, *every* word. You may ask (to quote an extreme case) what is relevant in the long lists of names in Numbers? You wouldn't ask that if your name was there, for it means God is for the individual and does not deal with us in masses. Or you ask what the boring details of the way a lamb should be cooked and eaten have to do with your technology today. It has nothing to do with your technology, but a lot to do with you. The lamb? Ever heard of the Lamb of God? This has always been God's precoccupation. Thirteen hundred years before Calvary His mind was there already and the way that passover lamb was treated reflected what God knew would happen to His Son—the cruciform spit, the spotless perfection, the used blood, no broken bones, no part left to corrupt—it all hammers home what is really central in history—the death of Christ. Take your Lamb, use your Saviour's blood for your heart's cleansing. You have no hope without it, I tell you.

Christ's doctrine of "the Word" was that it is the sole authority of life

His life—the greatest ever lived—was tailored to fit Scripture. The one Man who perfectly followed the law of God reached the pinnacle of human achievement. Yet His life showed no sign of strain. His yoke was easy. His yoke was Scripture and we can take His yoke for ourselves. His burden was light.

At every point the Bible settled things for Him. In temptation He did not talk about contingent morality, but said: "It is written." Time after time we read that He did what He did "that the Scripture might be fulfilled." "I am come . . . to fulfil the law," He said, and warned us: "Ye err, not knowing the Scripture." Christ bowed in submission and obedience to God, whose commandment was found in the book. "Rivers of water run down my eye because they keep not thy Word." For Jesus "God spake" by the prophets. Those who "wait for God to speak to them" might remember God "hath spoken in times past." They should read the Bible!

If you are a better man than Christ perhaps you can get by just reading the *Daily Mirror*. Christ needed daily Scripture: "Give us this day our daily bread." The Scriptures alone are able to make you wise unto salvation.

The Bible is the gospel and the gospel is the Bible

You can only be converted, healed, delivered, through the "Word of the gospel." It is "the Word of truth" and only truth can set you free—no truth, no freedom, no Bible, no light. You can't see it? Is it clever that you can't? Jesus said that he who hears His word and does it is like a man building on the rock, otherwise he is building on the sand and the storms will destroy his house.

Hear the word of the Lord: "Whosoever shall call on the name of the Lord shall be saved"; "He that believeth not shall be damned."

TESTIMONY TIME

IN 1931 my two sisters, Barbara and Mary, went to Exeter to look after an elderly relative of my father. This old lady took them to Pentecostal meetings there and both received the baptism in the Holy Ghost, Barbara in the house where she was staying and Mary in Pastor Leon C. Quest's home, he being the pastor in charge there. Mary received the blessing on the night before she came back to Caernarvon, North Wales.

She told me of her experiences and I was anxious to get the blessing of knowing the Lord myself. She prayed with me for about six weeks and one Friday night she said that on April 23rd, 1931, we would have a special prayer meeting in our room at the top of the sixteen-roomed house in which we lived.

I felt God was going to bless me that night, so I read three chapters of the Bible and Mary prayed. I asked her to leave me on my own. I locked the door and window and said: "Lord Jesus, come into my heart" and instantly it was as if He placed His hand in mine, a real handclasp. I felt I had been taken up to the third heaven and I did not want to come back as I was afraid to lose the blessing. The room was filled with His glory and I spoke in another tongue and was there for three hours lost in wonder, love and praise. Mary came back and thanked God for my wonderful experience.

I was on fire for God. Home in Holyhead, Barbara and I went round all the Welsh pastors ministering there then, but none believed us. The message God gave us to give to them was the second coming of Christ. One told me that I had imagined it or read it in a book.

There was no Elim Pentecostal church here then and God sent me to Exeter. Pastor Coffin was there and he gave teaching on the gifts of the Spirit. God was moving in a wonderful way. I was baptised in the river there three months after my conversion and after six months I came back to Holyhead, joining a Baptist church until Elim came here.

My father was saved in the 1904 revival and his prayer was that his wife and nine children would be converted. Some of them have been saved and my mother came to the Lord before she died.

ELIZABETH JONES.

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Margaret M. Ladlow's page

FAMILY CARE

TO the best of my knowledge there are no homes for the aged and there are no schemes for the welfare of senior citizens in Ghana, yet, in spite of large families, poverty, poor housing and overcrowding, the elderly people here are an integral part of society and are never discarded as useless burdens. It is an unwritten custom that children must care for their parents when old or unable to work. Considerable prestige attaches to those who support their parents when elderly or infirm. Great pride is taken in those who have reached a great age. They must always be greeted with deference when one visits a village, and especially is this so in the case of men who are chiefs or village elders.

When we turn to caring for widows and fatherless we discover that there are rules here which cover all their needs. The eldest brother of a man who has died immediately assumes responsibility for the widow and any children she may have. He can arrange for her to marry a younger son of her husband's family and, in any case, she is allowed to stay in her late husband's family home, and help will be given in rearing and educating her children. When a death occurs there follows a rigid procedure too intricate for me to describe in detail. Ghanaians are very conscious of the unseen world and of their ancestral background. When the death of an adult occurs there is a wake-keeping, a burial, and some days after the burial a funeral, when mourners gather from near and far; and, if they are Christians, later still there is a memorial service or what is known as a thanksgiving service. There are always large numbers of mourners and sympathisers and in a village all work is stopped for the day and everyone attends. All bring gifts of money to assist the bereaved, and as an onlooker I must say that the people seem to enjoy funerals! They are an important part of social and family life and a demonstration of practical help given by the community at large.

We may consider the developing countries to be behind western civilisation in matters of government, trade and education, but they still have strong family ties and in many ways a better social conscience than the so-called more enlightened nations. They still cherish the idea of togetherness, and being gregarious there is no loneliness or isolation. When I think of the number of old people in the United Kingdom and the ever-growing problem of caring for forgotten parents living alone just because their selfish and affluent sons and daughters could not care less I feel ashamed and saddened. It is a sad commentary on our age and makes me feel that it is another evidence of the near return of our Lord. Did not Paul describe such attitudes when writing to Timothy and tell of greed, selfishness, disregard of parents and lack of natural affection in the last days?

Our daily reading this morning included 1 Timothy 5:8. As rendered in the R.S.V. it leaves us in no doubt as to our duty to our family. Here it is: "If anyone does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever."

THOUGHT FOR THE WEEK:

"A happy family is but an earlier heaven."

—BOWRING.

Book review

The Cross and the Switchblade (Movie Edition), by David Wilkerson. Published by Marshall, Morgan and Scott. Price 9/-.

Reading the new "movie edition" of this book had much the same impact upon me as an earlier edition. Here is a remarkable record in which one is forcibly reminded of, and introduced to, the realm of the Spirit. The author's decision to watch and pray, coupled with one to pray and not watch (television!), was the beginning of the road into such a realm—an intriguing fact!

This book takes the wraps off sin and at the same time shows both its awfulness and the anguish of its victims. The story cannot fail to be a challenge in showing what God can do through men and women who are prepared to put their possessions, time and abilities at His disposal.

This is a book well worth reading again, not simply as a story, but for what it can teach us.

J. H. SAINSBURY.

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.2027

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MISCELLANEOUS

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October 10, 1970
THE NEW TESTAMENT CHURCH OF GOD, GEORGE STREET, LOZELLS, BIRMINGHAM 19
GREAT EVENING RALLY at 7
Preacher:
G. JEFFREYS WILLIAMSON
D.2183

ITINERARIES

The President:
September 19, Ingatestone; 20, Southampton; 21, Romsey.

London Crusader Choir with Douglas B. Gray:
September 19, Ilford (Clementswood); 20, Wormwood Scrubs prison and Edgware; 27, Luton.

Joseph Smith:
September 26-30, Armagh; October 3-8, Alexandra Park Avenue; 10-15, Ulster Temple; 17-29, Market Hill; 31—November 1, Kingston-on-Thames.

BIRTHS

BOON. On August 8th, to Brian and Pamela Boon, of Hastings Elim Pentecostal Church, a daughter, Susan Cheryl.

NILES. On August 23rd, at Cuckfield, to Christopher and Vivienne Niles (late of Coulsdon), a daughter, Jacqueline Dawn.

DEDICATION

PALLOT. On August 30th, Esther Maria, daughter of Layton and Pat Pallot, in the Jersey Elim Pentecostal Church by Pastor B. C. Vidamour. C.2180

ENGAGEMENT

HOPPER—REGAN. On September 5th, Ruth Margaret, younger daughter of Mrs. Hopper and the late Mr. G. S. Hopper, to Kevin James, second son of Mr. and Mrs. Regan, members of Chelmsford Elim Pentecostal Church. C.2179

MARRIAGE

CROCKER—DAVEY. On August 29th, at Elim Pentecostal Church, Plymouth, Graham Roy Crocker to Jennifer Joan Davey (both members of the Plymouth church). Officiating ministers: L. P. Cowdery and J. C. Kennedy.

WITH CHRIST

BAINES. On July 3rd, Elsie Baines, aged 72, an old and faithful member of Elim Pentecostal Church, Merthyr Tydfil, passed into the presence of the Lord. "Absent from the body . . . present with the Lord." Officiating minister at funeral: R. C. Stacey.

LOVEDAY. On August 31st, suddenly, Mrs. Muriel Evelyn Loveday, aged 63 years, faithful member of Croydon Elim Pentecostal Church. "Severed only 'til He come." Officiating minister at funeral: W. J. Maybin.

WOOD. On August 25th, at Longton, Mrs. E. Wood, mother of Mrs. F. Povey, who worshipped for many years at Springbourne, Bournemouth, Elim Pentecostal Church. Loved by all. Sadly missed by Freda, Harry, Malcolm and Shirley.

URGENTLY REQUIRED!
SUNDAY SCHOOL TAKE-HOME PAPERS AND BOOK PRIZES FOR FIVE- TO SEVEN-YEAR-OLDS
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COMING EVENTS

BARNSLEY. September 19, 20. Elim Pentecostal Church, Nelson Street (off Pitt Street). Crusade led by Alexander Tee. Sundays at 6.30. Weeknights at 7.30. Soloist: W. Hunter. October 3. Civic Hall, Eldon Street. United Presbytery Rally. Preacher: George Stormont. United choir. At 3.30 and 6.30.

BIRMINGHAM, Graham Street. September 20 and 27. Elim Pentecostal Church, Graham Street. Special after-church rallies at 8.15. Special feature: recordings of Dr. Billy Graham's gospel messages. October 3-8. Church's fortieth anniversary celebrations, also the tenth anniversary of Pastor and Mrs. Edward Cole's ministry. Visiting preachers: R. B. Chapman, S. Gorman, J. Harris, W. Ll. Bell and others.

BOLTON. September 26, 27. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: A. O. Johnson. Convener: K. Smith. Commencing Saturday, October 3, at 7.30. Sunday at 6.30. Weeknights at 7.30. Evangelistic crusade conducted by Richard Lighton and team.

CAERPHILLY. October 8-12 (except Friday). Elim Pentecostal Church, St. Fagan's Street. Convention. Preachers: Hedley Palmer, M. Morgan and R. Hunston. Convener: J. G. Cooper. Weeknights at 7.15. Sunday at 11 and 6.30.

CROYDON. September 20. Elim Pentecostal Church, Stanley Road. Missionary harvest services conducted by Rev. and Mrs. Womersley (Congo). At 11 and 6.30. October 1. Sisterhood rally. Speaker: Mrs. K. Steer (Redhill). Soloist: Mrs. R. Francis (Salvation Army). Convener: Mrs. M. Maybin. At 3. October 3, 4. Minister's sixth anniversary services. Saturday at 7. Rev. and Mrs. J. J. Zbinden (I.B.T.I.). Sunday at 11, W. J. Maybin; at 6.30, police singing group.

DUNDEE. September 27—October 3. Elim Pentecostal Church, Dudhope Crescent Road. Truth or error, mistake or menace, which? A series of messages on the claims of the cults and the warrants of the Word. Sunday at 6.30. Weeknights at 7. Preacher: H. B. McGowan.

GLOUCESTER. October 3. Eve-of-crusade presbytery rallies in the Guildhall, Gloucester, at 3 and 6.30. Preachers: the President (W. R. Jones) and Alexander Tee. The High Sheriff of Gloucester will attend the evening service. Refreshments provided at the Guildhall between meetings at a small charge; cups of tea free. Commencing October 4, in the Guildhall, Gloucester, crusade conducted by Alexander Tee, assisted by Alan Caple, W. Plowright and Kelvin Thomas. Choirs and groups from Bristol, Dudley, Kingstanding, Selly Oak, Swindon and Gloucester. Opening meeting on October 4 at 8 will be attended by His Worship the Mayor of Gloucester. Weeknights at 7.30. Prayer for the sick at 6.30 each weeknight, except Friday. Coach parties and other groups of visitors can obtain free block bookings from crusade secretary, 9 Longleat Avenue, Tuffley, Gloucester.

HIGH WYCOMBE, Lane End. October 4. Elim Pentecostal Church. Harvest demonstration: "Thanks a million." At 6.30. Guests: the Foursquares (Becontree).

ILFORD. October 4. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, conducted by Pastor D. B. Gray, at 11 and 6.30.

LLANTRISANT. September 19-26. Elim Pentecostal Church, High Street. Crusade conducted by Arthur T. Harries. Sunday at 6. Weeknights at 7.15.

MACCLESFIELD. September 20. Elim Pentecostal Church, Mill Lane. Harvest thanksgiving services at 11 and 6.30. Preacher: J. M. Cuthbert. Convener: A. D. Leitch. September 21-25. "Countdown," a children's crusade conducted by A. D. Leitch and J. Bailey. At 6.15 nightly.

NEWQUAY. September 19, 20. Elim Pentecostal Church, Seymour Avenue. Visit of L. C. Quest. Sunday at 10.45 and 5.45. Tuesdays and Fridays at 8.

PAISLEY. September 19-21. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30 (tea provided between meetings). Sunday at 11 and 6.30. Monday at 7.30. Preacher: D. W. Anthony. Musical items, including guest choir.

ROWLEY REGIS. September 19, 20. Elim Pentecostal Church, Cardale Street. Sunshine Corner crusade conducted by Uncle Arthur (A. R. Thomas) with "Archie." Weeknights at 6. Sunday at 2.30 and 6.30. Teenage special on Wednesday at 7.30. Saturday at 7.

RYDE, Isle of Wight. September 20-25. Elim Pentecostal Church, Albert Street. Sunshine Corner campaign conducted by Uncle John and Auntie Joyce Gregory. Sunday at 10. Monday to Friday at 6.

SALISBURY. September 20. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Guest preacher: L. P. Cowdery (Plymouth). At 11, 2.45 and 6.30.

SCARBOROUGH. September 26—October 4. Crusade conducted by B. C. Vidamour and team. Scarborough Library Concert Hall. Saturday at 7.30. Sunday at 8. Elim Pentecostal Church, Murray Street. Sunday at 6.30. Weeknights at 7.30.

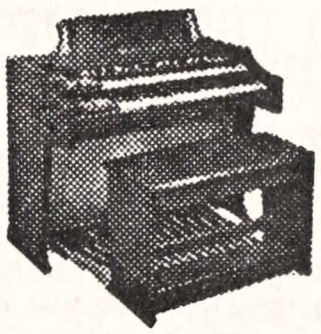
SOUTHPORT. September 21-25. Annual spiritual conference. Daily sessions at Orleans Guest House. Every evening at 7.30 at Evangel Temple, Manchester Road. Arranged by Stanley Beresford, E. J. Thomas and L. Knipe.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45. October 3. First of the new Stratford revival rallies at 6.30. Visit of the members of Elim Pentecostal Church, Islington. Preacher: F. H. Coleman. Convener: G. J. Feasey. October 4. Harvest festival service at 6.30. Preacher: G. J. Feasey.

SWANSEA. October 3. Elim Pentecostal Church, New Orchard Street. Welsh Presbytery Youth Rally at 3.30 and 6.30. March of witness at 5.15. Preacher: L. E. Lambert. Others taking part: J. G. Cooper, D. Lambelle, Caerphilly choir and Cardiff girls' choir.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. September 20-22. Boys' night Sunday at 6.30. Youth coffee bar Monday and Tuesday at 8. September 26, 27. North-eastern rally. The film "Oiltown, U.S.A." Saturday at 7. Visitors' night. Sunday at 6.30.

WORCESTER. October 3-5. Elim Pentecostal Church, Lowesmoor. Harvest thanksgiving. Preacher: J. Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.



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THE FAMILY ALTAR

Scripture Union Portions — **Notes by F. F. L. Frost**

Monday, September 21st — James 4:11-17

" Speak not evil one of another, brethren " (v. 11).

This is a subject which was evidently very much on the apostle's mind, for he makes various references to it throughout the epistle. The word " brethren " makes the action odious, yet how much of this is done ! " He that speaketh evil of his brother . . . speaketh evil of the law, and judgeth the law." Judgment is provided for by law and not left to individual caprice. Irresponsible fault-finding implies that the judgments of the law are inadequate. Matthew 7:1, 2 forbids judging, therefore such judging breaks the law and judges it. Romans 14:10 should guard us against such unbecoming behaviour: " But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

Tuesday, September 22nd — James 5:1-11

" Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh " (v. 8).

Verses 7-11 are an encouragement in patient endurance. The earlier verses speak of the rich who have oppressed the poor, but the following verses intimate that the righteous would not be long at the mercy of their oppressors. Those who suffered such injustices were bidden to remember that the coming of the Lord was at hand. They were to wait patiently, as the farmer does for his crops. They were not to allow their troubles to make them fretful with one another (v. 9), for the coming of the Lord brings judgment as well as deliverance. They were to endure as Job and the prophets endured, with the assurance that the loving-kindness of God would abundantly recompense them (v. 11). The same promise is " unto you " !

Wednesday, September 23rd — James 5:12-20

" Is any sick among you? let him call for the elders of the church " (v. 14).

Here is an injunction for the healing of sick members of the church. In our Lord's commission to His disciples He said: " They shall lay hands on the sick, and they shall recover " (Mark 16:18), but here it is **" let him** [the sick one] call for the elders." Here is a prerogative which church members have, but which so many waive. The evangelist or the pastor gives an invitation for sick ones to come for prayer and many respond. The demonstration of faith is greater when the sick one comes requesting prayer and the anointing with oil in the name of the Lord. Let us step out in faith and claim the promise " and the Lord shall raise him up " (v. 15).

Thursday, September 24th — Psalm 25:1-22

" O bring Thou me out of my distress " (v. 17).

How beautifully this psalm follows on from yesterday's reading in James 5, for the psalmist shows his confidence in prayer as he petitions for help in his affliction. " Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted " (v. 16). The troubles of his heart were enlarged (v. 17). With one exception his petitions (in vv. 15-22) are for deliverance from his enemies: " Forgive all my sins " (v. 18). David considered his sins a more important matter than his sicknesses. He was happy for the Lord to look upon his affliction and pain, but his sins must be forgiven. This is the case for all who can say " Mine eyes are ever toward the Lord " (v. 15).

Friday, September 25th — Psalm 26:1-12

" I will walk in mine integrity " (v. 11).

This psalm begins with the profession that the psalmist had walked in his integrity and ends with the vow that he would continue to do so. It commences with the prayer " Judge me " and ends with the expansion of it into " Redeem me "—from existing dangers, from evil-doers and from their fate—and " Be gracious [merciful] unto me," which is the positive side of the same petition. Those who purpose to walk uprightly have the right to expect God's delivering, giving hand to be extended to them. The psalmist's confidence in God is expressed in " I have trusted also in the Lord; therefore I shall not slide " (v. 1). " My foot standeth in an even place " (v. 12). He speaks also of separation in verses 4, 5, 9. This is vital for us also in these compromising days.

Saturday, September 26th — Psalm 27:1-14

" The Lord is my light and salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (v. 1).

The first few verses show us the psalmist's soaring faith, but they also reveal an undertone. The very refusal to be afraid glances sideways at outstanding causes for fear. The descriptions of Jehovah as " light," " salvation," " the stronghold of my life " imply darkness, danger and besetting foes. The hopes of safety in " His pavilion," of a firm standing on a rock, and of the head being lifted above surrounding foes, are not the hopes of a man at ease, but of one threatened on all sides, and triumphant only because he clasps the hand of God. There is in the world much to fear unless God is our light. Those who have not begun with the psalmist's confidence have no right to repeat his courageous words, " Of whom shall I be afraid?"

Sunday, September 27th — Psalm 28:1-9

" Blessed be the Lord, because he hath heard the voice of my supplications " (v. 6).

The psalmist is again in trouble and, unless his prayer brings an answer, he will sink into the pit of Sheol and be made like those who lie in its darkness. On the edge of the slippery slope he stretches out his hands towards the innermost sanctuary (v. 2). The faith which prays passes at once into the faith which possesses. This man, when he stands praying, believes that he has what he asks, and, so believing, he receives it. There is no change in his circumstances, but **he** is changed. There is no fear of going down into the pit now and the rabble of evil-doers has disappeared. The trusting heart has become a leaping heart, as from prayer he advances to praise.

I remember a young man in New York, said Mr. D. L. Moody, whose father I knew. He was a great prodigal, and had broken his mother's heart, and brought her down to the grave in sorrow. Every night he was out carousing with boon companions. One night after his mother's death, as he was just starting out, his father begged of him with tears in his eyes to remain at home, but he refused. The old father put forth one more effort to save his prodigal boy, and he threw himself down before him in the hall. What did the boy do? He just leapt over his father's body and went out to join his comrades. You will say no doubt that he was an ungrateful wretch. Ah, sinner, what would you do with Christ in such a case? Why, many of you, I believe, if He were to throw Himself down before you and plead with you would step right over Him. Sinner, what will you do with Christ?

CUT ALONG THIS LINE AND SEND THIS TO SOMEONE IN THE LONDON AREA

WELCOME TO THE 1970

NATIONAL YOUTH RALLY



Saturday, September 26

3.30 TRAFALGAR SQUARE

GOSPEL OUTREACH TO WIN THE LOST

Three groups will participate **Bristol Youth Choir**

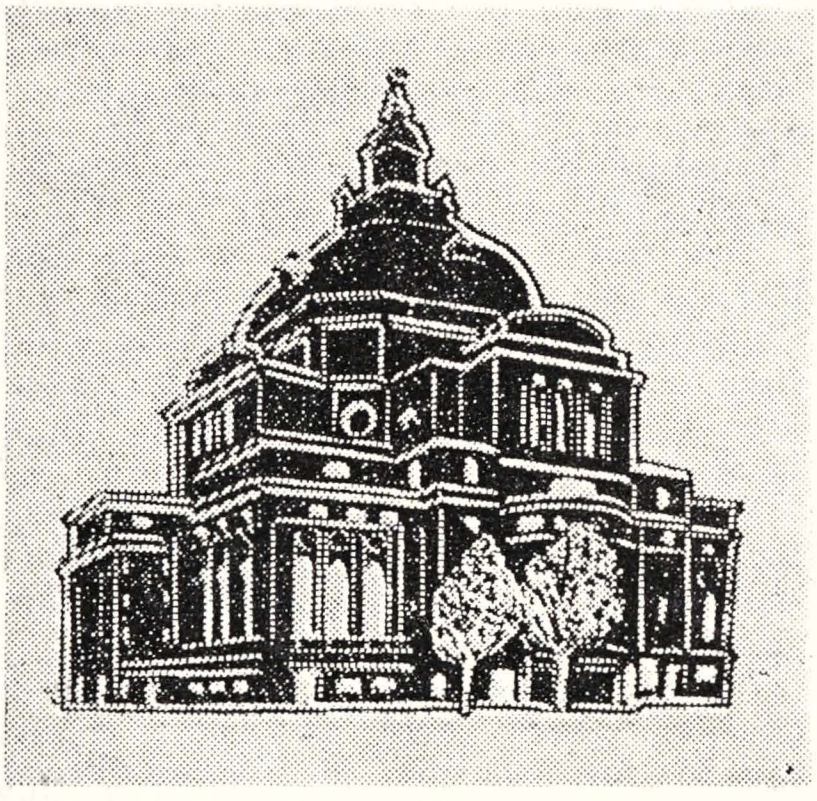
Main speakers :

JIM DICK (Cardiff) and **JOHN CUTHBERT** (Northampton)

TESTIMONIES INCLUDE A LONDON POLICEMAN'S

Come ready to lead a soul to Christ or at least to invite someone to the evening rally

6.30 WESTMINSTER CENTRAL HALL



Programme includes

The Verity Six (from Scotland)

A drug addict's testimony

A Soho policeman

Junior youth choir (Portsmouth)

Combined youth choir (led by Douglas B. Gray)

Speaker :

W. R. JONES

(Elim's President)

Convener :

ALEXANDER TEE (National Youth Director)

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Reserved seats available (still 2/- each). Send s.a.e. to E.Y.M., P.O. BOX 38, CHELTENHAM, GLOS, GL50 3ED

PAGE

HOW TO KEEP CALM

by Ian R. Hall

PASTOR OF RYDE ELIM PENTECOSTAL CHURCH

"KEEP calm!" he says. How can anyone keep calm when so many infuriating things happen? Surely it is better to let steam off than to bottle it up. Get it off your chest, they tell you, and you will feel better. But do you?

Unfortunately letting air in on the emotional fire in your heart seldom puts it out, but rather fans it into a blaze. Uncontrolled emotional stress can cause many ailments, including high blood pressure, migraine, arthritis, ulcers and many nervous and mental disorders. The spiritual toll exacted by emotional explosions is equally fearful.

Unbridled reactions to outward stress produce inward stress, which in turn lowers ability to withstand future assaults upon the equilibrium. You become restless, uneasy and impatient. Among the works of the flesh Paul includes "quarrels, a contentious temper and fits of rage" and warns that "those who behave in such ways will never inherit the kingdom of God" (Galatians 5:20, 21—N.E.B.). In contrast he declares that "the Spirit produces in human life . . . peace . . . and self-control" (Galatians 5:22, 23—Phillips).

Many seeking tranquillity turn to tranquillisers, only to find their chemical serenity more of a blight than a blessing. Today's haze lets through tomorrow's sorrows. Fortunately there is a prescription for calmness and serenity which promises real peace.

PUT OFF YOUR PROBLEMS

You lose your spiritual calmness by allowing circumstances to decide how you act. A young girl regularly tended the needs of a crotchety old lady, who complained about everything. When asked how she could keep so calm and continue to care for the virago, the girl declared: "She may tell me how to act, but she is not going to tell me how to react." Paul exhorted us similarly: "Don't let the world around you squeeze you into its own mould" (Romans 12:2—Phillips). People can be divided into two classes—those who mould and those who are moulded. By refusing to allow your problems and difficulties to decide your actions "you can keep your head, when all around are losing theirs" (R. Kipling).

PRACTISE GOD'S PRESENCE

Since God is the God of peace, living in the constant awareness of His presence keeps you serene. During a violent storm on the Sea of Galilee, the disciples awoke their sleeping Master with cries of fear and dismay. Jesus rebuked the wind and sea with "Peace, be still," brought a great calm, and chastised them for their lack of trust (Mark 4:37-47). By deliberately and constantly reminding yourself that the Lord is with you, you will find the calming influence the disciples experienced.

POSSESS GOD'S PEACE

Not only has Christ made peace through the blood of His cross (Colossians 1:20), He has also promised peace that is unaffected by circumstances (John 14:27). In spite of satanic conspiracies to rob you of His peace, the Lord's promises hold good. Claim His word when you are sorely tempted to fly off the handle over something and He will not let you down. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

The calm of God's presence is flooding my soul;
His promise of peace in Christ makes me whole.
The turmoil and tumult cannot conquer me
For the peace of the Lord is complete victory.

Book review

Changed into His Likeness, by Watchman Nee. Published by Victory Press. Hardback 15/-, paperback 6/-.

This book is a must for all believers who wish to find a solution to some of the problems which affect Christian living. Watchman Nee sets out to show from his very interesting and capable studies of the lives of Abraham, Isaac and Jacob how this may be effected.

We are told why God chose Abraham, an idolater, for His work of recovery following Adam's sin instead of one of three godly men before him—Noah, Enoch and Abel.

In Isaac is illustrated the secret of receiving from God: "Victory over sin is . . . received, not worked for." Jacob's life before Peniel is an example, claims the writer, of the strength and wisdom of the natural man trying, hopelessly, to work out God's promise.

G. HARPIN.

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THE ELIM
EVANGEL

Vol. LI No. 39 September 26th 1970 9d

Practically speaking . . .

HOW TO FOSTER FAITH

by IAN R. HALL
PASTOR OF RYDE ELIM PENTECOSTAL CHURCH

"I wish I had faith like yours!"
"I do want to believe, but somehow I just can't!"

If faith were available by the carton it would be a sell-out. It is one commodity with a guaranteed market. Ever since man lost contact with God through listening to the voice of doubt he has been the prey of religious racketeers promising absolute assurance yet providing utter uncertainty. Doubt has plagued his heart with unanswerable questions. What can he trust?

Man's quest for God has as much hope of success as a paper chase at midnight in a gale until ringing through the gloom of despair comes the cry of the Master, "Have faith in God" (Mark 11:22). "I do believe, help me to believe more!" (Mark 9:24—Phillips).

"The apostles said to the Lord, 'Increase our faith'; and the Lord replied, 'If you had faith no bigger even than a mustard-seed, you could say to this sycamore tree, "Be rooted up and replanted in the sea"; and it would at once obey you'" (Luke 17:5—N.E.B.).

PRACTICE

You do not need a supernatural injection of faith; *use the faith you have*. Faith, like muscles, grows with exercise and atrophies with neglect. In your daily prayers step out in trust on God's promises, beginning in a small way and taking longer strides as your faith strengthens. Make a note, mental or written, of what you are believing God for and constantly review it until the promise is fulfilled.

THE WORD

The Bible declares that faith comes by hearing and hearing by the Word of God (Romans 10:17). God's Word provides the rails on which faith runs. It also ignites the fuel stored in your heart. Ignore the Bible and belief becomes presumption. "Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the Scriptures we might have hope" (Romans 15:4—R.S.V.). Keep the fire of faith burning brightly by feeding it on the Word of God.

TESTIMONY

When two blind men sought healing from the Lord He demanded of them a confession of faith. "'Do you believe that I am able to do this?' They said to him, 'Yes, Lord'" (Matthew 9:28—R.S.V.). School yourself into talking faith and not doubt and you will increase your own faith and stir up that of others. Too many answers to prayer are hidden away like the buried talent when they could be multiplying in the lives of other believers. Faith is not an exotic plant needing to be concealed in a hot-house, but a sturdy tree able to withstand the fiercest storms.

It is true you cannot buy faith in cartons, but you can use the most minute faith in God until it has grown to giant-size!

"Increase my faith, O Lord, I pray,
And help me this and every day
To use what little trust I hold
That it may grow a hundredfold."

From the President's pen

EVERY DAY IS FISHING DAY



ON the small market stall there were combs, sun glasses, ribbons, hair-nets—in fact, all kinds of odds and ends. The stall owner was a kindly Indian lady and the market was in the centre of Georgetown, Guyana. I had made the journey there with our almost non-stop missionary John MacInnes. "I know you from your photo on a handbill," said the lady. This encouraged me tremendously, because most people say "I would never have known it was you!"

The conversation inevitably turned to business, hers and mine. She asked me the stock questions for such an occasion, like "How are you liking it in Guyana? Are you having good meetings?" Having answered her queries I ventured a question or two on the progress of her business. The reply commenced in the usual vein: "Fairly good, thank you. I can't really complain." Then she continued with an absolute pearl of truth: "You know Reverend, every day is fishing day, although every day may not be catching day!"

In one breath-taking sentence this little coloured lady in Guyana's market had preached a message I shall never forget. "Every day is fishing day!" What a challenge to us! This is our privilege, our task, our responsibility.

BECAUSE OF WHAT WE KNOW

We know of the eternally lost condition of the unconverted, of the glorious bliss of the redeemed and that souls won bring glory to the Christ who died. The question I want to press upon us all is this, "What are we doing about our knowledge?" The outstanding preacher Jonathan Edwards wrote in his diary, "Resolved: That every man should live to the glory of God by witnessing to the lost. Resolved second: That whether others do it or not, *I will.*"

BECAUSE OF THE GREAT COMMISSION

Read it again in Mark 16:15-18: "Go ye into all the world, and preach the gospel." While studying this portion of God's word William Carey awoke to his responsibility of going after the lost. As he read and reread those challenging verses he said: "Does Christ really mean it? Of course, He must mean it!" The fire began to burn in his heart until he felt compelled to plant those burning coals within India's darkened borders. This same fire burning in their bones took John and Gladys MacInnes to Guyana over twenty-one years ago!

What about us in the homeland? Did He mean it for us? He most certainly did! Jesus did not give us a choice, He gave us a command: "Go." He was not giving us good advice; He was giving us orders: "Go." During the American civil war it was possible for a man, provided he could pay the price, to hire a substitute to take his place in battle. There are some who try to do this in spiritual warfare, but such substitution is not acceptable to our Commander-in-chief. The great commission is directed to us. The task is ours. Every day must be fishing day for us!

Some of us can do it with our preaching and teaching, or with our door-to-door evangelism, others with our singing and music, yet others with their counselling. But we must all do it with our prayers, tears, compassion, daily personal witness and our money. This is something more than just preaching or "getting on the plan," or being invited to take part in "specials." This is giving ourselves every day to the cause of the lost.

I find it a good spiritual exercise to read the moving verses in Ezekiel 3:17-19. Perhaps you would like to look at them right now. They are almost frightening. They are so important that the Lord repeats them in chapter 33:1-6. They shatter my complacency. They challenge my personal witness. They underline, as nothing else does, that for me every day must be fishing day. So often I find that I have a host of ready-made excuses on hand: "I can't do it," "It's not my line." Then I am reminded of the words of the Master, "Follow Me, *I will make you to become* fishers of men." We cannot

do this on our own, but He has promised that if we follow Him, He will make us *to become* fishers of men. We are without excuse.

The question now turns to wider issues. As a movement, what are we doing in the realm of evangelism? Thank God, from Elim pulpits throughout the land the glorious gospel message goes forth. Every day of every week many Elim members, young and older, go to their schools or places of work and accept every opportunity to witness to the unsaved. Our evangelists go to towns and cities and conduct campaigns in our churches or in public halls. Thus the good news goes forth from thousands of lips day in and day out.

During the next few weeks twenty evangelists will be putting into operation your Evangelistic Committee's plan of

TWENTY-TOWN CRUSADES

In twenty carefully chosen centres throughout the British Isles an all-out effort will be made to reach people for Christ. Open-air witnesses will be held, efforts will be made in schools and factories, children's crusades will be conducted, door-to-door work will be carried out and much Christian literature will be distributed. Every day will be a day of intensive fishing!

With these important outreach efforts in mind we have invited all our members to make tomorrow, **SUNDAY, SEPTEMBER 27th, A SPECIAL DAY OF PRAYER.** Please join with us in this. Thank you.

By the way, this evangelistic project will cost £1,600, but I am sure that you will agree that it will be worth every penny. I believe, too, that our Elim members will want to give of their money in support of this great effort. By our sacrificial giving to the 1970 EVANGELISTIC APPEAL we can clear the total cost of this project and have larger financial resources for even greater outreach in the coming days. We are grateful to God that our Elim people have always stood by us in these things and I am sure that they will at this time. We are depending on you to pray and to give and remember: "EVERY DAY IS FISHING DAY!"

W. RONALD JONES.

SUMMER SEASIDE CRUSADE BY THE LONDON CRUSADER CHOIR

Eastbourne, Worthing and Brighton Elim Pentecostal churches have welcomed the London Crusader Choir under the leadership of Pastor Douglas B. Gray. These annual visits to English holiday centres attract large congregations and prove to be great reunions for Elim members and friends from all parts of the British Isles.

The choir is able to maintain an excellent choral representation during the peak holiday months and their ministry maintains its usual excellence. At both Eastbourne and Worthing the afternoons were spent with the local Salvation Army friends. At the former venue the guest speaker and chairman was General Frederick Coutts, former international leader of the Salvation Army, whose ministry was most challenging. He warmly praised the choir's ministry and record of service. Both churches witnessed capacity congregations. The visit to Brighton involved an early start for the choir and, despite a transport breakdown, they were in full song for the morning B.B.C. Radio Brighton broadcast from the Elim Pentecostal Church, The Lanes, Brighton. Pastor J. J. B. Hounsome led the service and ministered the Word. Following lunch the choir continued their ministry to a good company of members and holidaymakers.

BRETHREN, PRAY FOR US

WE would remind you that tomorrow, Sunday, September 27th, is the special day for remembering this outreach in prayer. Following is a list of churches and campaigners involved:

ABERDEEN	T. J. Stevens
BOLTON	R. Lighton
BRAINTREE	L. E. Lambert
BRIDGEND	J. J. Osman
BRIDGWATER	A. K. Chamberlain
BURTON UPON TRENT	B. R. J. Garrard
CHIPPENHAM	T. W. Jacobs
COULSDON	R. Williams
EASTLEIGH	A. S. F. Horne
ELLESMERE PORT	L. Reeves
FALMOUTH	D. A. Lambelle
FINCHLEY	D. G. Woodfield
HULL	K. J. Cave
JERSEY	A. B. Tee
KIRKINTILLOCH	E. Garner
LETCHWORTH	J. M. Cuthbert
MERRIOTT	A. O. Johnson
NUNEATON	B. G. Edwards
OLD HILL	J. C. Smyth
PARKSTONE	A. P. Johnston
SMETHWICK	B. J. Epton
SOWERBY BRIDGE	A. L. Hawkes

It should be noted that twenty-two towns are listed. This is because two churches are sponsoring their own crusades, while the other twenty efforts are sponsored by the Evangelistic Committee.

ELIM NEWS

HARLOW **Pastor: R. H. Mussared**

In four years the Lord has enabled the Harlow church to grow from nothing to about thirty, with a thriving Sunday school, a very encouraging young Crusader class, and a meeting for young girls during the week, all this in spite of most inadequate accommodation. The Lord has not been unmindful of our needs, however, for we have now been allocated a site for the building of an Elim Pentecostal church in an area where there is no other evangelical work.

As a part of the Elim family we desire your prayers. Just as Paul encouraged the stronger churches to support the weaker ones, so would we ask you to help Elim in Harlow in our bid to extend the kingdom. Costs will be very great, but we believe that the need will be supplied.

We are also praying that the Lord will send to us Pentecostal Christians, on fire for God, who will be challenged by the tremendous opportunity of service in this new town.

R. H. MUSSARED.

HOVE **Pastor: T. W. Thomson**

After much prayer and preparation a Vacation Bible School was held for the first time at the Hove church for two hours each day from August 17th-21st. Arrangements were based on an estimated attendance of sixty children. It was evident that the prayers of the church were answered, for thirty-one were present on the opening day and the numbers rose to seventy by midweek.

The proceedings opened each morning with choruses and a short story, after which the children divided into three groups. The principle was to devote part of the time to handiwork and part to spiritual matters. Memory texts were given each day and each morning's session finished with the three groups coming together for choruses and prayer. Certificates of merit were awarded to the best children in each group. The themes taken were "Remembering the Lord is with us" for the beginners, "Growing and doing for Jesus" for the primary department and "Following my Guide" for the juniors.

Every evening special services for the children were conducted by Pastor Ron Mackenzie with "Robbie the Robot." The children were thrilled, especially when "Robbie" selected the children to receive prizes. Numbers ranged from ninety to 140 each evening.

The Sunday school saw an increased attendance on the following Sunday.

(MRS.) J. TATE.

GRIMSBY **Pastor: R. Hodge**

Great blessing was enjoyed at a special baptismal service conducted recently by Pastor R. Hodge. Six candidates testified publicly to their salvation. They were Mr. and Mrs. Chinnery and Mr. and Mrs. Marsh and their son and daughter.



We thank God for His wonderful saving power and for the joy and peace which filled our hearts throughout the service. Once again we had proof that we have a wonderful God.

F. MARSH.

Book reviews

Susan and the Wendy House, by Christine Courtney.

All little girls will love this story of two friends who had found the Saviour and in their small way tried to do what was right and were rewarded for their kindness. A book that will help children to understand that God hears and answers the prayers of little children.

If Wishes Were Horses, by Marion P. Stroud.

Animal lovers, both boys and girls, will enjoy reading this book. The young characters discover that wishes do not always come true, but learn the great lesson that God answers prayer when we do what is right. A gripping story.

MOLLIE WRIGHT.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

Location—Africa

by R. B. Chapman

(FIELD SUPERINTENDENT)

SINCE writing my last notes the location of my "field" has changed considerably! There have been new sounds, scenes and smells, but there have been some delightful and unforgettable experiences. We were welcomed by Pastor and Mrs. G. L. W. Ladlow with their usual warmth of friendship. It was good to see them both looking so well in spite of the heat and their strenuous efforts for the gospel. They were accompanied by a band of loyal Elim national workers who appeared thrilled to see us. Hospitality was extended to us very graciously by the Rev. W. McKeown, chairman of the Pentecostal Church of Ghana, and his wife. These friends have laboured for God in this country for some thirty-three years and supervise over 600 churches with extensions into Liberia, Toga, Dahomey, Upper Volta and the Ivory Coast.

☆ ☆ ☆

We found our Elim workers in the midst of a pioneer campaign in the Akwetaman district of Accra and Pastor J. C. Smyth, my wife and I shared in the programmes. The services were in the open air, but properly arranged with forms, electric lights and amplification. Children gathered in good numbers each night for their meetings and were then asked to move out to enable the adults to sit for their service. All the forms were quickly occupied and soon there were more adults standing than sitting. The messages had to be interpreted from English into Twi and Ga and this was done very efficiently by our workers. There was considerable response to the gospel each night and the sick were also prayed for. A disused store has been acquired and is being renovated to provide accommodation for the new church which is being established.

☆ ☆ ☆

It is often said that a woman's hair is her glory and when one looks at some of the modern, sophisticated coiffure attempts one is compelled to acknowledge that, if they are not necessarily glorious, at least the ladies glory in them! But womankind is the same the world over and when one hears a little bell ringing round the village it is the indication that the hairdresser has arrived. The African ladies sit in the open air to undergo their "hairdos." The beautician blacks their hair and carries out a general "touch-up" process. One can also see all the latest kinds and colours of modern wigs being worn by African ladies and these seem a little incongruous amid the utter primitiveness of the general surroundings. If we glory, let us glory in the Lord!

☆ ☆ ☆

We were privileged also to attend our first African wedding. The bride was beautifully arrayed in an elaborate white gown. She and the 'groom had twenty attendants, including four most fascinating little children, to serve them. It certainly was an occasion not to be forgotten and reminded us of the words of Scripture, "As a bride adorned for her husband." In view of the coming of the heavenly Bridegroom let us pay attention to our preparations!

With W. H. Francis in Pondoland

"Train up a child in the way he should go: and when he is old he will not depart from it" (Proverbs 22 : 6). A Pondo mother sits at the edge of the field with five of her nine children, while her husband ploughs and then sows the seed. Alas, the true seed of eternal life has not yet become fruit in the hearts of any member of this family. The only ways in which this mother can train her children are those of ancestor-worship, respect for the witch doctor and ancient tribal customs. Pray for them.



THE ELIM
EVANGEL

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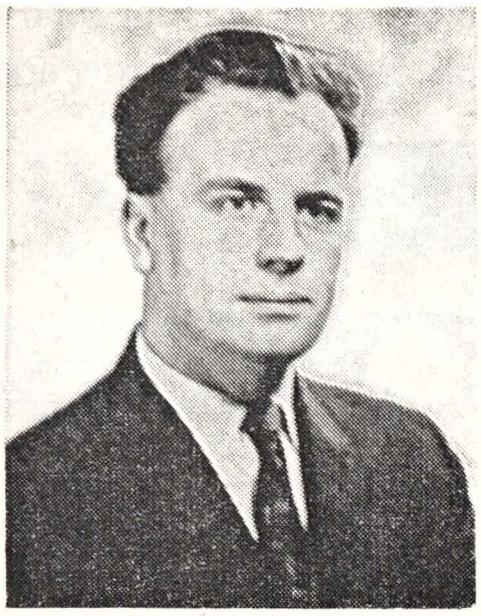
EDITORIAL

WE came across a new "version" of Psalm 55:6 ("Oh, that I had wings like a dove! for then would I fly away and be at rest") in reading a letter to the *Daily Mail*. The writer said that the world was so crowded and dirty and the factory in which he worked so very much so, that he needed to get away. In seeming earnest he wrote that working on a lighthouse would be the ideal solution. He requested revelant information as to how to apply and what qualities were needed. He was dutifully given all details by the paper, including the comment that applicants, according to the would-be employers, Trinity House, have to be "reasonably fit, self-sufficient and reliable" and, added the paper, "reasonably intelligent." We thought that the last remark was the unkindest cut of all, almost suggesting that some applied who did not qualify. It reminded us of the requirements of the National Service Acts in the last war, when registered lunatics and ministers of religion were the only ones not required to register!

Seriously, though, we well understand the psalmist's wanting to "don his wings and try the air." He faced so much and so many. We can also enter into the feelings of the budding lighthouse-keeper. Somehow, in this world, when we want to get away from it all, everybody else seems to have the same idea and we find ourselves in a queue at King's Cross, a luggage mix-up at London Airport, a crawling horror just outside Preston, a churned-up by-road to a National Trust property or something similar.

If we understand Psalm 55 at all it seems preoccupied with people and their antics—many of them anti-David antics! The situation was made worse by virtue of the fact that at least one so-called friend had done the opposite of helping, rather like Jeremiah's experience when he was in the stocks and when he received the brickbats of friend and foe alike. "No man is an island" carols a semi-folk song of the day; you can say that again! A recent news photograph of Tokyo in the rush hour makes Trafalgar Square at 5 p.m. seem nearly quiet! If the bogy of the population explosion really happens and we are here to see its results, it may be supposed that what Japan experiences today we shall tomorrow. We hope it is the tomorrow that never comes!

As so often for the Christian there is a happy sequel. Someone has said that no Hebrew prophet ended his book without expressing hope. The psalm is very encouraging in a similar respect. "Cast thy burden upon the Lord, and He shall sustain thee" cries the psalmist. We are told that the burden-bearer of Bible days carried such weights that the only way he could transfer his load was by going back to back with the one who was to take it over. Strangely, you can be in the busiest place, amid the noisiest surroundings, during the most trying experience and you can still get close to the Lord and suddenly feel *and be* lifted up. The burden goes, the sustenance comes, you are right again, fit, rested, rejoicing, despite the noise. You do not need a dove or a lighthouse!



THE FATHER'S CHASTISEMENT

by Stanley Shaw

PASTOR OF ELIM PENTECOSTAL CHURCH,
PORTADOWN, NORTHERN IRELAND

CHRISTIANS are described in different ways by the writer to the Hebrews; thus we have "Heirs" (1:14), "Sons" (2:10), "Brethren" (2:11), "The people of God" (4:9), "Saints" (6:10), and "Followers" (6:12).

Another word used in the epistle to describe the children of God is "partakers." The true children of God are not merely spectators, but partakers of the heavenly calling (3:1), of Christ (3:14), of chastisement (12:8) and of His holiness (12:10).

Our theme is not by any means a new doctrine; it is clearly taught both in the Old and New Testaments (Deuteronomy 8:5; Psalms 4:6; Proverbs 13:24; Isaiah 26:16; Jeremiah 31:18; 1 Corinthians 11:32; Revelation 3:19; *et al*). While it is an old doctrine, it is always relevant, for it embraces every Christian. We all pass under the rod, therefore it will be to our profit to hear "the rod, and who hath appointed it" (Micah 6:9).

The user

We need to be clear as to the One who is the user of the rod of chastisement. It is our heavenly Father (Hebrews 12:5, 6, 7, 9), our loving, gracious, wonderful Father. His love and chastisement are not incompatible; indeed He chastens us *because* He loves us. He is so loving that He will not cause His children one needless tear, so wise that He cannot err or make a mistake.

Parents may err, but He is wise,
Nor lifts the rod in vain.

The use

Our heavenly Father has been using the rod of chastisement for a long time. The rod takes many forms. Our Father is powerful, supreme, sovereign; He uses what He likes, when He likes, how He likes, to chasten His people. The rod takes the forms of persecution, trouble, affliction, trial, sickness, pain, the hiding of God's face, the withdrawal of His blessing for a time. Whatever the form may be, somehow in the depths of our souls we are conscious of being chastened by God.

For the Hebrew believers (chapter 12) the rod came in the form of persecution. Outwardly it seemed to be persecution from their enemies because the Hebrews embraced Christianity, but in the Father's hand it was His rod and served His purpose.

The usefulness

We may wonder and even question why the Lord should deal with His people in such a manner, but the more we look into our own hearts the more we realise that we need chastisement. We all have faults and failures which need to be corrected.

God has a good reason for everything He does. The writer of Hebrews 12 shows us that God uses the rod for our profit (v. 10), that we may be partakers of His holiness (v. 10), that the peaceable fruits of righteousness (v. 11) may be in our lives. God uses such times to break us off from sin, to bring us nearer to Himself, to wean us from the world and thus to fit us for heaven.

The utterance

The words of Micah 6:9 may seem strange to us, but the rod of God's chastisement has a message to utter to all who pass under it. It is God's will that we should profit by such times and thus be a partaker of God's holiness. If we are to profit and produce the peaceable fruits of righteousness then we need to pay attention to Hebrews 12:11: "Unto them which are exercised thereby."

Much will depend on our attitude to and during chastisement. We shall profit if we submit to the chastening, do not despise it, do not forget the teaching concerning it, and do not faint when we are rebuked of the Lord.

THEY now call us naked apes. If you like you can describe the B.B.C. Symphony Orchestra as a penny whistle, but it does not get rid of the difference! Only an ape would fail to discern the gulf separating man and apes, though I think even an ape would not be so curdled in brain as that.

Man is not a bundle of conditioned reflexes, a kind of natural machine. Do not class me as a machine. I am no relation to a carburettor and I fancy I have more personality than a bilge-pump. George Canty is not a soul-less, will-less interaction of impersonal forces. I know I am not. If others think they are their consciousness is different from mine.

This Pentecostal church stands for man and hates everything that dehumanises man. Make mankind godless and faithless and you will soon see men as worthless scraps for general exploitation. The atheist considers himself a froth of atoms and this outlook is slowly rotting society.

Our gospel elevates us. We cannot believe that Christ died for us and still feel nobodies. We know that we are all the world to God because He treats us as worth more than all the world. "Lift up your heads," you God-loved people! You are that exclusive and aristocratic race, the loved ones.

Once a man knows God he stops being a satellite to a beer mug. He realises that the main purpose of his existence is somewhat higher than that of an animated sponge or a receptacle for the transfer of Brew XI. The pools promoters topple from their Olympian heights as controllers of his happiness. He is the Lord's, not a smoking machine for the benefit of Virginia.

A naked ape? Has an ape any sense of worship, of awe, of moral judgment, of beauty? Can he imagine heaven? Millions have proved that they can move even farther out from apes than this: they can be filled with the Holy Ghost and melt with love for Christ.

There are people who put their own eyes out and then mock those who profess to see. They destroy their natural facilities of faith and spiritual perception, then, like a sub-species, ignorantly curl their lips at those who walk as true men believing God. Burn out your faculty of faith and you are that much nearer a cabbage.

The fact is that nobody can be fully alive unless all of him is functioning, unless he is what he can be. To lose our sense of God literally half-kills us. An engineer could not be himself as an upholsterer nor a musician as a ship's riveter. A potential son of God will never be happy as a mere stomach or as a chunk of sexiness like a prize breeding bull. We are made for better things.

More than a chance mixture of chemical elements

If that is all I am then my thoughts will be nothing more than chemical effects. If I said, "One

Evangelistic address on great Bible doctrines given Elim Pentecostal Church, Sparkbrook, Birmingham

THE DOCTRI OF MA

BEING A BEING

and one make two," it would be only a flurry of atoms in my brain meaning nothing at all and bearing no relation to truth. No mental process would have any reliability. Logic would be impossible and argument absurd. In this case all thought would be a chaos, without any possible agreement between one brain and another.

However, there is agreement, and thought is a proven, valid process. It therefore leaves this alternative, that "man was made in the image of God." Any other suggestions do not warrant my notice, since they are essentially incapable of proof. It is a fact that without God no modern thinker even knows what to think! That is the impasse of the wisdom of godless man. Wisdom is faith in God. Only one thing can make thought and life meaningful—faith, this and nothing else. This is not an assertion; it is a fact.

Beings known to God

When the ancient writer of Psalm 8 looked up he was first in wonder about the heavens which God had made, and then the startling thought struck him that man is greater than the stars, for "what is man that thou visitest him?" God does not bother further with stars, only with man. He has to ask, "What is man?"—what greatness resides within us feeble things that brings God to our door?

Later Jesus showed the same truth. "There is joy in heaven over one sinner that repenteth"; "Ye are of more value than many sparrows"; "God so loved the world that He gave His only begotten Son"—what a price God set on us! "God devises that His banished be not expelled from Him." "The Son of man is come to seek and to save that which was lost." He—spending His life to put me back into currency!

We have a fatal attraction for God; He couldn't keep away from us, despite the danger. At last it devoured Him at Calvary: "The zeal of the Lord

NE



by George Canty

hath consumed Him"—eaten up by desire for His people.

Beings in His image

This does not refer to our physical natures, not until the roles were reversed and He was made like us, so that we could be like Him. It means our self—our self-conscious, responsible, knowing-good-and-evil self, our God-aware self—which is in the form of God.

We began that way and had to be perfected, but we failed in Adam at the first test and have all failed at every test ever since. This has not daunted the resolution of God spoken so long ago. He means to make us in His own image and so He has persisted, suffering our contrariness and resentment, bearing our cruel misunderstanding of His blessed intentions for us and our violent opposition to His attentions. The wild beast in man savaged Him, but He tames it and continues to work the miracle of fitting us for His home in glory.

What trouble He has taken! Clothing Adam, reasoning with Cain the murderer, leading Abraham, associating with the mob of Israelite serfs, troubling about little people, finding them wives by the majestic guidance of His Spirit, making them laws to save them from sickness and hurt, legislating for widows, humbling rulers, weeping with Jeremiah, concentrating on little political problems of petty Judean kings, coming at last into a humble home, determined by His personal initiative to make something of man when man was content to go to the Devil.

God and man! Think of God's anger over man's inhumanity to man, our burdens, sickness, hunger, loneliness—man, the sorrow of God, man, who spelt death to the Son.

The mystery of man haunts every philosopher and thinker. Who and what is man? Man cannot fathom his own nature. There cannot be two explanations. Only the right one will fit and the one that fits must be the right one. Only this one fits—man was made for God, for fellowship with God, for likeness to God. Man is lost, like the secrets of Atlantis, until he finds God.

Intellectualism hates the religious answer, but provides no other. This would not matter if it were a mere academic question, but this is a matter of the highest practical importance. We cannot wait to know the truth about ourselves, what we are and what we ought to be. I cannot throw my life away in waiting on the abortive speculations of the professional experts who give no signs of reaching finality or even of wanting to do so.

I can live when I know I am for God. Then the world is wonderful in my eyes, my life-span becomes all too short for the pleasure of working out my known destiny according to His will.

Everything depends on knowing *whose* you are. You are for God. If you live without Him you are outside. You will always be an outsider "cast out into outer darkness where there is the weeping," said Jesus. Lost souls haunt the fringes of fading reality as they run from God.

Even now your life exists in tension "under the wrath of God." How can you drive on in the opposite direction to your true centre and still be at ease? Impossible! Your hell burrows deeper into the darkness every moment.

No wonder the ungodly are so often sick, nervy, agitated, fomenting strifes and strikes, disturbances, resentments and animosities. They are tired children, fractiously quarrelling with their own shadows, men who have no inner security or peace.

The person who does the sensible thing and accepts the Lord into his being instantly resolves the worst problem he has—*himself*. He finds peace with himself only when he finds peace with God. Repent! Change your mind! Be a being, not a thing! Live to live, not to die! "He that believeth on the Son hath life." See this in all its modern connotations and enjoy it! Not "Man know thyself," but "Man, know God and find *yourself*." God remove from our poor, mad world the strong delusion which will make man sweep away man because he has forgotten the grandeur of the dignity God means to confer on him through faith—"Now we are the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him"!

PLEASE REMEMBER

Sunday, September 27th

(D.V.)

DAY OF PRAYER

FOR THE TWENTY-TOWN CRUSADES

THE IMPORTANCE OF MUSIC

by A. S. F. Horne

PASTOR OF EALING, LONDON, ELIM PENTECOSTAL CHURCH

SIR John Stainer, M.A., Mus.Doc., writes, "Music entered so largely into the private and public life of the Hebrews that cessation typified utter misery or desolation" and quotes Jeremiah 25:10 and Ezekiel 26:13. The Bible gives little direct information as to Hebrew music, but we do see music as an ordinance of worship. How carefully this part of worship in the temple service of Israel was regulated is known to every student of Scripture. The choirs and players on instruments were arranged, one group to answer to another, in the deep wail of grief or penitence, the soft response of love, the lively sweep of festive gladness, or flowing together in choral crescendoes of praise that might even shake the rock of Zion itself.

This divine service of music was ordained by God Himself—"And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of God the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets" (2 Chronicles 29:25). The Levites and the priests praised the Lord day by day, singing unto the Lord to the accompaniment of loud instruments.

David refers to the divine ordinance of song when he sings, offering to his nation the hymns he has written for their anthems of praise, e.g. "O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation"; "Sing unto the Lord with the harp, and the voice of a psalm"; "With trumpets and sound of cornet, make a joyful noise before the Lord, the King." Sometimes we hear him alone in the temple weeping out his shame and sorrow in tears of sound, crying to his harp, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions."

It is impossible fully to know the power that there is in music as an integral part of worship. Think how the songs of David have melted the hearts of men and helped them in their expressions of worship. He has done more and exerted more power over mankind by his songs than many by their treatises on theology, for his compositions express life through the principles of music. Without this life they would not have been preserved; they could not have been set, as they are, in the depths of human feeling. What is more, they are true musical constructions, for all poetry partakes of the deep rhythmic power of music. As we read these compositions, line answering line, the balancing and responding of choirs, we almost hear the ring of the cymbal, the blast of the cornet, and the wail of the harp.

The inspirations of prophets and seers, including David, were connected with music. Elisha said, "Bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." Saul was seized with the spirit of prophecy upon meeting a school of the prophets coming down a hill with a psaltery, a tabret, a pipe, and a harp before them.

It may be said that God has made the world to crystallise and grow under the laws of music. Many a song has revolutionised an empire and supported the nationality of a people for ages.

The music of our hymns and choruses is most important, for they can create the right atmosphere in which to worship God or such a light atmosphere that it would be right to comment, "A good time was had by all!" The music of true religion must be religious, i.e. it really must inspire worship. There must be a distinction of sounds. The Church in every age has been characterised by its music and the language of its hymns. We have inherited a wonderful legacy which should inspire and lift our music to lofty heights. May the contribution of our Elim movement be glorifying to God and create the atmosphere of deeply sincere worship in which souls can find God and express the longing of their hearts.

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Margaret M. Ladlow's page

THE JOY OF SHARING

STILL pursuing my theme of family responsibilities and a social conscience, I want to share with you a little incident told me by Pastor David Mills since his return to Ghana. He recounted how he went to one of our village churches to preach one Sunday morning and was very intrigued as he noticed that everyone who came to the service, both adults and children, brought a cup or small bowl and placed it under the bench where they were to sit.

At the close of the service the local pastor gave out either a cupful of wheat or milk powder to everyone present. Mr. Mills was deeply touched by this unexpected demonstration of sharing, of thinking of others, as the wheat and powder had actually been given at our mission the previous week to the local leader for his own family. It is a basic principle of life here that one shares as much as possible and it is only common courtesy to divide what food one has with family, friends, travellers and visitors. I have given a child a slice of bread or a banana and seen him go straight outside and give half to a younger brother or sister. Even when offering iced water to a group of children who have been helping in the garden, we note that they are most concerned that the little ones get a fair share and no one is left out. How different from the attitude in some quarters where youth particularly has been allowed to grow up with the notion that the world owes them a living! Over-indulgence seems to lead many times to utter selfishness and total unconcern for others. "I'm all right, Jack" is the maxim for the day or, as my dear grandmother so often used to say, "Every man for himself and the devil take the hindmost"!

Even among Christians this attitude has crept in almost unnoticed, insidiously fostered by the spirit of the age. Sharing is surely *caring*, and giving until it hurts is what counts in the sight of God. We opened a sackful of clothing donated by a relief organisation in the United Kingdom and were dismayed to find only dirty, torn clothing, laddered nylon stockings and shabby fur coats absolutely unsuitable for people living in the tropics. Ghanaians are surely among the cleanest people in the world, for they take two baths or showers every day, and we could not offer them stained and dirty garments. Although poor, their clothing is constantly washed and pressed and they take great pride in their appearance. To give away second-rate goods and discarded clothing in poor condition is no sacrifice; there is no real concern or sharing here. The Bible always puts its finger on the tender spot of our consciences and states, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17, R.S.V.).

SHARE IT

Is thy cruse of comfort failing?
Rise and share it with a friend!
And through all the years of famine
It shall serve thee to the end.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving:
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to lift thy brother's burden—
God will bear both it and thee.

Lost and weary on the mountains
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee
And together both shall glow.
Art thou wounded in life's battle?
Many stricken round thee moan;
Give to them thy precious ointment
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill.
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is thy heart a living power?
Self-entwined, its strength sinks low;
It can only live by loving
And by serving, love will grow.

(MRS.) E. R. CHARLES.

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MISCELLANEOUS

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ITINERARIES

London Crusader Choir with Douglas B. Gray:
October 4, Ilford; 11, Maidstone and Eastchurch prisons; 17, Dorking Halls; 25, Streatham; 31, Clapham (ordination service).

Joseph Smith:
September 26-30, Armagh; October 3-8, Alexandra Park Avenue; 10-15, Ulster Temple; 17-19, Market Hill; 31—November 1, Kingston-on-Thames.

MARRIAGES

GASCOTT—PLASIL. On September 5th, at Elim Pentecostal Church, Southend-on-Sea, Mr. P. F. Gascott to Miss E. B. J. Plasil. Officiating minister: J. A. Wright.

TAYLOR—GLASS. On September 5th, at Elim Pentecostal Church, Chorlton-cum-Hardy, Manchester, Steven Paul Taylor to Alison Margaret Christine Glass, elder daughter of Rev. and Mrs. J. T. Glass. Officiating ministers: John Woodhead and John J. Glass.

VANNER—MAYNARD. On September 5th, at Elim Pentecostal Church, Southend-on-Sea, Michael P. Vanner to Judith P. Maynard. Officiating minister: J. A. Wright.

WITH CHRIST

GOODEY. On August 20th, P. W. Goodey, aged 90, father of Mrs. A. Greaves, a member of several Elim Pentecostal churches, passed into the presence of the Lord. Officiating minister at funeral: J. C. N. Eaton.

STILL ONLY ONE PENNY!

YOUNG FOLK

Elim's monthly paper for boys and girls

PUZZLES : COMPETITIONS : SERIAL : CARTOONS

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D2185

PRAY FOR THE
GLOUCESTER CRUSADE

Commencing Sunday, October 4, at 8 p.m.
IN THE GUILDHALL
conducted by
REV. ALEXANDER TEE
Soloists:
Revs. Alan Caple and W. Plowright and Mr. Kelvin Thomas (Cardiff)
with choirs and musical groups

BRING A FRIEND!
BRING A CARLOAD!
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Tapes now available at 25/-, including postage:

Easter at the Royal Albert Hall
Music by the Kilsyth Choir and Quartets, London Crusader Choir and massed choirs, ministry by Revs. A. Tee and D. J. Ayling.

Hymns Immortal
sung by the London Crusader Choir.

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Sounds from Elim Archives

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All messages were recorded and are available: morning devotions, Bible studies, evening rallies, etc.

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D.2184

PLAN TO ATTEND

THE ELIM WELSH YOUTH RALLY

at Elim Pentecostal Church

New Orchard Street, SWANSEA

OCTOBER 3rd

3.30 AFTERNOON SERVICE
5.15 MARCH OF WITNESS
6.30 EVENING RALLY

Preacher: **REV. L. E. LAMBERT** (Yeovil)

Convener: **REV. JOHN COOPER** (Welsh Youth Director)

Song leader: **REV. D. LAMBELLE** (Pontardulais)

Plus the Caerphilly choir, Cardiff girls' choir and other musical items

D.2174

COMING EVENTS

BARKING. October 4, 5. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Sunday at 6.30. Monday at 3. Speaker: Mrs. J. McAvoy.

BARNSLEY. October 3. Civic Hall, Eldon Street. United Presbytery Rally. Preacher: George Stormont. United choir. At 3.30 and 6.30.

BIRMINGHAM, Graham Street. September 27. Elim Pentecostal Church, Graham Street. Special after-church rally at 8.15. Special feature: recordings of Dr. Billy Graham's gospel messages. October 3-8. Church's fortieth anniversary celebrations, also the tenth anniversary of Pastor and Mrs. Edward Cole's ministry. Visiting preachers: R. B. Chapman, S. Gorman, J. Harris, W. Ll. Bell and others.

BOLTON. September 26, 27. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: A. O. Johnson. Convener: K. Smith. Commencing Saturday, October 3, at 7.30. Sunday at 6.30. Weeknights at 7.30. Evangelistic crusade conducted by Richard Lighton and team.

CAERPHILLY. October 8-12 (except Friday). Elim Pentecostal Church, St. Fagan's Street. Convention. Preachers: Hedley Palmer, M. Morgan, L. Wigglesworth and R. Hunston. Convener: J. G. Cooper. Weeknights at 7.15. Sunday at 11 and 6.30.

CLAPHAM. Saturday, October 10. Elim Pentecostal Church, Clapham Crescent. At 7.30. Film: "His Land," featuring Cliff Barrows and Cliff Richard, and showing fulfilment of O.T. prophecies.

CROYDON. October 1. Elim Pentecostal Church, Stanley Road. Sisterhood rally. Speaker: Mrs. K. Steer (Redhill). Soloist: Mrs. R. Francis (Salvation Army). Convener: Mrs. M. Maybin. At 3. October 3, 4. Minister's sixth anniversary services. Saturday at 7. Rev. and Mrs. J. J. Zbinden (I.B.T.I.). Sunday at 11, W. J. Maybin; at 6.30, police singing group.

DUNDEE. September 27—October 3. Elim Pentecostal Church, Dudhope Crescent Road. Truth or error, mistake or menace, which? A series of messages on the claims of the cults and the warrants of the Word. Sunday at 6.30. Weeknights at 7. Preacher: H. B. McGowan.

FALMOUTH. October 11-25. Elim Pentecostal Church, Dracaena Avenue. Crusade conducted by D. A. Lambelle. Weeknights (except Fridays) at 7. Sundays at 6.30.

GLOUCESTER. October 3. Eve-of-crusade presbytery rallies in the Guildhall, Gloucester, at 3.30 and 6.30. Preachers: the President (W. R. Jones) and Alexander Tee. The High Sheriff of Gloucester will attend the evening service. Refreshments provided at the Guildhall between meetings at a small charge; cups of tea free. Commencing October 4, in the Guildhall, Gloucester, crusade conducted by Alexander Tee, assisted by Alan Caple, W. Plowright and Kelvin Thomas. Choirs and groups from Bristol, Dudley, Kingstanding, Selly Oak, Swindon and Gloucester. Opening meeting on October 4 at 8 will be attended by His Worship the Mayor of Gloucester. Weeknights at 7.30. Prayer for the sick at 6.30 each weeknight, except Friday. Coach parties and other groups of visitors can obtain free block bookings from Crusade Secretary, 3 Longleat Avenue, Tuffley, Gloucester.

HIGH WYCOMBE, Lane End. October 4. Elim Pentecostal Church. Harvest demonstration: "Thanks a million." At 6.30. Guests: the Foursquares (Becontree).

ILFORD. October 4. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, conducted by Pastor D. B. Gray, at 11 and 6.30.

KENSINGTON. October 3. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, W.11. Isle of Wight senior and junior camp reunion. At 3 and 6.30.

LETCHWORTH. October 3-6. Elim Pentecostal Church, Norton Way North. Convention. Preacher: T. W. Walker. Convener: G. S. Hillman. Weeknights at 7.30. Sunday at 11 and 6.30.

LLANTRISANT. September 26. Elim Pentecostal Church, High Street. Crusade conducted by Arthur T. Harries. 7.15.

SALISBURY. October 3. Elim Pentecostal Church, Milford Street. Induction of Pastor and Mrs. G. L. W. Ladlow. At 7. Preacher: G. W. Gilpin. Chairman: G. N. Backhouse.

SCARBOROUGH. September 26—October 4. Crusade conducted by B. C. Vidamour and team. Scarborough Library Concert Hall. Saturday at 7.30. Sunday at 8. Elim Pentecostal Church, Murray Street. Sunday at 6.30. Weeknights at 7.30.

SOUTHEND-ON-SEA. October 10-12. Elim Pentecostal Church, Windermere Road. Forty-fourth anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Dr. Trevor Morris. Singing by Chelmsford choir and Victor Jacobs.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45. October 3. First of the new Stratford revival rallies at 6.30. Visit of the members of Elim Pentecostal Church, Islington. Preacher: F. H. Coleman. Convener: G. J. Feasey. October 4. Harvest festival service at 6.30. Preacher: G. J. Feasey.

SWANSEA. October 3. Elim Pentecostal Church, New Orchard Street. Welsh Presbytery Youth Rally at 3.30 and 6.30. March of witness at 5.15. Preacher: L. E. Lambert. Others taking part: J. G. Cooper, D. Lambelle, Caerphilly choir and Cardiff girls' choir.

TEESSIDE, Grangetown. September 26, 27. Elim Pentecostal Church, Grangetown Mission, Lee Road. North-eastern rally. The film "Oiltown, U.S.A." Saturday at 7. Visitors' night. Sunday at 6.30.

WHITEHAVEN. October 10-13. Elim Pentecostal Church, George Street. Church anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preacher: D. J. Ayling. Convener: K. J. Cave.

WORCESTER. October 3-5. Elim Pentecostal Church, Lowesmoor. Harvest thanksgiving. Preacher: J. Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Presbytery youth rally at 7. Singing by Wessex Gospel Choir, Springbourne Five, The Harvesters. Preacher: Brian Richardson.

MORE POWER FOR STUDENTS—

PENTECOSTAL POWER!

If you are going to college this year be sure to find out how the

STUDENTS' PENTECOSTAL FELLOWSHIP

can help you

Inquiries also welcomed from sixth-formers, past students, ministers and all with an interest in the witness among students.

Write now to the General Secretary (Ref. F), Andrew Parfitt, 1 Brishing Close, Maidstone, Kent.

D.2157

THE FAMILY ALTAR

We commence a new series of Family Altar Notes this week by Pastor H. Toft, pastor of Elim Pentecostal Church, Westcliff-on-Sea, Essex.

On behalf of our readers we extend to Pastor F. F. L. Frost our appreciation for his series of Family Altar Notes which concluded last week.

Scripture Union Portions — **Notes by H. Toft**

Monday, September 28th — Psalm 29

" The God of glory thundereth " (v. 3).

Spurgeon said, " Just as Psalm 8 is to be read by moonlight, when the stars are bright, as the nineteenth needs the rays of the rising sun to bring out its beauty, so this can be best rehearsed beneath the black wing of tempest, by the glare of lightning, or amid that dubious dusk which heralds the war of the elements." The verses march to the tune of thunderbolts. The thunder rolls above the raging sea, the storm gathers momentum as it moves over Lebanon, crashing and flashing among the mighty cedars. The mighty forest skips like a calf, the darkness is illuminated by the blinding flash, the wilderness shakes with the reverberating thunder. Then come the torrential downpour and at last the calm. It is the voice of Jehovah, the God of glory, full of majesty and power, Jehovah who sits on the flood and is sovereign over all for ever. The God of the storm will give you strength and peace (v. 11).

Tuesday, September 29th — Psalm 30

" Weeping may endure for the night but joy cometh in the morning " (v. 5).

For God's children, the grand finale is not the night of mourning, but the glorious, light-hearted, joyous song of dawn. Beware David's fault: " In my prosperity I said, I shall never be moved." Tragedy shattered him, his soul was brought down to the grave, he was brought nigh to the pit. Tears, mourning and sackcloth were his portion. Yet God heard prayer and delivered, morning dawned with its light and song.

Sorrowing, despairing one, look up to the Lord! The dawn is not far hence, a morning without clouds, and full of celestial song: " To the end that my glory [tongue or soul] may sing praise to Thee, and not be silent " (v. 12).

Wednesday, September 30th — Psalm 31:1-10

" Into Thine hand I commit my spirit " (v. 5).

Some think that these words were written during that tragic period of David's life " when Absalom rebelled and his courtiers were fled, while lying lips spread a thousand malicious rumours against him." Sorrows like sea billows rolled.

Our Saviour triumphantly died with David's words upon His lips and the seraphic martyr, Stephen, braved Jordan's flood with glad abandon to a Saviour's love, crying " Lord Jesus, receive my spirit." This deliberate and supreme committal into the hand of One who knows and understands is the secret of serenity amid life's most tragic blows.

Dear friend, oppressed with sorrow and sore weighted, commit now your soul into the pierced hand of One who cares.

Thursday, October 1st — Psalm 31:11-24

" Thou shalt hide them in the secret of thy presence from the pride of man " (v. 20).

Human pride, cruel, envious, jealous and malicious, surged around the psalmist. The terrible " strife of tongues " with its malicious gossip, sought to destroy his character, ruin his influence and shatter his soul. Yet all the time he was kept in wonderful serenity, unperturbed by the raging storm without. How could this be possible? He was hidden in the secret presence, secretly preserved from all the deadly arrows of poisoned tongues. He dwelt in the King's own pavilion.

Afflicted one, " Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God " (Colossians 3:2, 3).

" And whene'er you leave the silence
Of that happy meeting place,
You will bear the shining image of
The Master in your face."

Friday, October 2nd — Hosea 1:1-11

" The Lord said to Hosea, Go, take thee a wife of whoredoms and children of whoredoms " (v. 2).

From the latter days of Jeroboam II, king of Israel, to the early days of the reign of Hezekiah, king of Judah, would be at least fifty years. Hosea, looking back, briefly mentions his long ministry, and then tells of the tragedy that made him a broken-hearted man. The wife whom he had married in the will of God, and whom he loved dearly, proved to be utterly unfaithful. Even the second and third children were probably not his. Tragedy embitters or softens; it broke the heart of Hosea. From his hatred of the sin and unfaithfulness of his wife and from his love to her, he was torn asunder. Hosea, above all the prophets that were before him, entered into the " Heart and holiness of God." His domestic trouble gave him a profound insight into the heart of God, and made him the unique messenger of the judgment and love of God to an apostate and adulterous generation. Have your sorrows brought you nearer to God ?

Saturday, October 3rd — Hosea 2:1-13

" She did not know that I gave her corn and wine and oil, and multiplied her silver and gold " (v. 8).

God's bounty towards us is often perverted, and used for the pursuit of sinful sensual pleasure. We think that our wealth comes from worldly sources, and we earnestly give ourselves to court the favour of those who can enthral and enrich us. Our abundance is from God; and when He purposes to wean us from our wicked liaisons, He hedges and walls us in so that we make no progress with these godless seducers. He takes away His bounty from us; we feel naked and undone. Joy and gladness disappear. The source of our gladness becomes like a desolate forest and a place of wild beasts. Our perverted religion becomes our shame and condemnation. Miserable, desolate, empty, naked and undone, to whom can we turn ?

Happy, thrice happy, if having been brought to an end of myself, I find my all in Christ.

Sunday, October 4th — Hosea 2:14-23; 3:1-5

" So I bought her to me for fifteen pieces of silver and for a homer of barley and a half homer of barley (3:2).

Redeemed for the price of a slave. Separated, purified and restored to favour. " Not having obtained mercy," now "Having obtained mercy "; " Not my people," now " the sons of the living God." " The valley of troubling " has become " a door of hope." All creation is at peace: the bow, the sword and the battle are gone; the earth brings forth her bounty; the spontaneous song of youth resounds abroad. Gone Baal's cruel domination; " Ishi "—my husband—Israel's new relationship with Jehovah. Betrothed to the Lord for ever in righteousness, judgment, loving kindness, mercies and faithfulness.

Thirty pieces of silver they gave for Him, but no computer can calculate the worth of His precious blood; nor poet's fancy dream the glory awaiting those espoused to God's dear Son.

ELIM YOUTH MOVEMENT MANUAL

INTRODUCTION

by Alexander Tee (NATIONAL YOUTH DIRECTOR)

RECOGNISING that we live in a day when currents of evil are sweeping away the Christian standards which gave our nation its greatness, the Elim Youth Committee has prepared this manual. It is aimed at helping leaders, teachers and workers in the Elim Youth Movement in a practical way.

Changing patterns of life among modern youth necessitate effective communication of the gospel and of the ethics of the Christian faith. In view of this, the manual seeks to set forth guide lines of teaching graded to meet various age levels. In determining our objects we have recognised that a young person has a body, a soul and a spirit. Our main purposes are to lead young people to a saving knowledge of Jesus Christ and to develop their spiritual lives. We further recognise that a healthy physical and social life for young people can be provided in activities which are wholesome and constructive. We are told: "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). This four-fold increase suggests four aspects of development: "wisdom" —mental; "stature"—physical; "in favour with God"—spiritual; "and man"—social. Since the Scriptures recognise these aspects we would be foolish to blind ourselves to them or to leave unsanctified agencies to take over work which we should do as a service to our Lord and to young people. We must have a correct perspective in all things and in view of the abundance of evil which prevails we must specialise on the spiritual side of our ministry to youth, presenting the whole Christ for the whole man.

THE IMPORTANCE OF ELIM'S YOUTH WORK by H. W. Greenway

WE live in a permissive society, we also live in a protesting society, the "generation of dissent." *The Montreal Star* declared: "Young people are appalled by the contradictions in our society, with its embodiment of dazzling achievement and sickening failure, demanding ideals and shoddy standards, humanitarianism and violence, social equality and social prejudice, rational planning and irrational waste. They are concerned about world problems and see the inadequacy of existing institutions to meet them."

Younger citizens have a right to consider the future seriously in view of the preparations being made for universal genocide. They must consider the role they are to play in generations yet unborn. To ignore the importance of young people would be neglect of the greatest potential for the development of a Christian society. What we do for them in guiding their questing feet can determine their usefulness or otherwise when they take up their responsibilities.

The first training of children belongs to the parents. There must be an atmosphere created for good in the growing consciousness. What more beautiful sight can there be than to see parents and their children praying together at the close of the day? Many prodigals would have been saved years of frustration and loss had their parents brought them daily before the throne of grace. Prayer should be a natural environment in the Christian home.

In many homes the name of Jesus Christ is never mentioned except as a swear word and the Church must therefore accept its responsibility. Departments for the inculcation of Scriptural knowledge should be part of the programme of every church, in adult Bible studies, and in meetings for boys and girls. In the Christian home the Bible should have priority as a regular reference book in matters of morals and behaviour.

In Deuteronomy 6:4-9 we discover the importance attached to the training of children among the Hebrews. The Newberry Bible margin has an interesting comment on "teach" in verse 7: "to sharpen by repetition." No phase of national life was removed from the influence of divine instruction: every day and in all places the direction of almighty God was brought to their attention. Paul could write of Timothy's early education: "that from a child thou hast known the holy scriptures" (2 Timothy 3:15). The child in the Hebrew home was carefully indoctrinated in the law of God, he grew in the atmosphere of vital religious culture.

The Sunday school is one of the most important departments in any church. We must never abdicate our responsibility to future generations by our neglect of lives that are so promising for good, given right instruction from the Word of God.

Elim Missionary Society Conference

Report by LESLIE WIGGLESWORTH

Programme

SATURDAY

7.15	Introductions and programme	L. Wigglesworth

SUNDAY

8.30	Devotions	H. Womersley
10.30	Communion service	J. T. Bradley
7.15	Missionary service	A. and A. Renshaw

MONDAY

8.30	Devotions	H. Womersley
10.00	Prayer	J. C. Kennedy
10.30	Indian independence	O. Jarvis
12.00	Discussions	
7.15	Missionary meeting	Ann Renshaw J. Womersley

TUESDAY

8.30	Devotions	H. Womersley
10.00	Prayer	A. V. Gorton
10.30	Rhodesia review	A. Renshaw
12.00	Discussions	
3.15	E.W.M.A. meeting	G. Gorton
7.15	Missionary meeting	O. Jarvis and M. Hopper

WEDNESDAY

8.30	Devotions	H. Womersley
10.00	Prayer	G. Evans
10.30	India impressions	G. W. Gilpin
12.00	Discussions	
7.15	Missionary meeting	F. B. Phillips

THURSDAY

8.30	Devotions	H. Womersley
10.00	Prayer	G. Gorton
10.30	Operation homefront	J. J. Osman
12.00	Discussions	
7.15	Missionary meeting	T. Johnston

FRIDAY

8.30	Devotions	H. Womersley
10.00	Prayer	P. Stormont
10.30	Congo concerns	H. Womersley
12.00	Discussions	
7.15	Missionary service	J. Womersley

SATURDAY

8.30	Devotions	H. Womersley

IN the restful setting of the Elim Bible College grounds missionaries and council members were delighted to meet so many delegates and friends from all parts of the British Isles. A most profitable week was spent together in unhurried fellowship.

From the first evening, when we were introduced to the speakers, until the moments of farewell, we were blessed by a deep sense of the Lord's presence. Pastor and Mrs. G. Wesley Gilpin, with the untiring staff, cared for our creature comforts most successfully. We were sorry that many more had not been able to participate in such a week.

In the morning devotions Pastor Harold Womersley gave us three talks on the water of life and three on the bread of life. Interspersed with Congo illustrations, these early sessions proved to be soul-feeding and inspiring. There were very few absentees from the pre-breakfast feasts!

A glimpse at our daily programme will help you to understand what a busy but informative time we had and to know the personalities taking part.

We heard papers prepared by missionaries and delegates and these were discussed fully in open session. There were E.W.M.A. and prayer meetings, the showing of slides and fellowship with our missionaries. We also saw the new pageant beautifully presented by members of the conference. For the missionary council it was one of the busiest weeks of the year, with no free periods, but it is always profitable for the missionaries to meet the council in relaxed consultation. We wish that many missionary secretaries and treasurers could have joined us to learn about the great work which God is doing through our society.

ANONYMOUS GIFTS

		£	s.	d.
Work in general				
4087	A very old member	3	0	0
21	West Norwood	10	0	0
Elim Missionary Society				
1690	The Lord's work in Ghana and Hong Kong	3	5	0
1699	J.E.	5	0	0
1708	A happy pilgrim	1	0	0
1749	Anon., Nuneaton	6	0	0
1733	Anon.	100	0	0
1782	Anon.	5	0	0

THE ELIM
EVANGEL
Vol. LI No. 40 October 3rd, 1970 9d



GRAHAM STREET'S FORTIETH ANNIVERSARY

In 1930 George Jeffreys, "a man sent from God," went to Birmingham to preach the Word of God to thousands who gathered in the city's largest meeting places, including the famous Bingley Hall. The message met the need of multitudes. It proved to be one of the greatest revival campaigns George Jeffreys ever held.

Graham Street church became a centre of Pentecostal evangelism. It was established with other centres as the result of God's visitation and became the "mother" church, beloved by a great company of people of all ages. The testimony has continued with undiminished love and loyalty. Godly ministers, by precept and example, have held together a happy congregation. W. M. Barton, A. Longley, the late P. Le. Tissier, C. Johnson, R. Tweed, S. Gorman, H. Palliser, the late John Dyke, and, for the past ten years, E. F. Cole have ministered to people of great enthusiasm and affection. The Graham Street testimony has become world-wide and now the beautiful new building has added to the outflow of abundant life.

E. E. COLE

BRING BACK THE KING

by William J. Maybin

PASTOR OF CROYDON ELIM PENTECOSTAL CHURCH

"Why speak ye not a word of bringing the king back?" (2 Samuel 19:10)

THIS question was of vital importance then; it is of the utmost significance today. Absalom, the favourite son of David, had stolen the hearts of the people and subsequently his father's throne. So violent was the rebellion that to avoid unnecessary destruction and bloodshed, David fled from Jerusalem. For a time he was off the throne and absent from the capital. Though rejected by some, David had his supporters who kept him informed as to the capital's welfare. In course of time David prepared for battle and in the confrontation Absalom was slain. With the usurper gone, the nation was virtually without a king and became sadly divided. In his wisdom David left the movement of restoration to the people and, as the story points out, Israel moved first. Judah, having figured prominently in the rebellion, was rather reticent to move in promoting the return of David, but the king knew that the elders could wield their influence, so tactfully he engaged the support of Zadok and Abiathar to secure this support (vv. 11, 12). The move was completely successful (vv. 14, 15).

Apply this question to the return of Jesus Christ as the rightful King of Israel, the Church and the world. The silence that abounds concerning this great theme is difficult to condone. The subject is the capstone of Christian doctrine and it cannot be lopped off without damaging the entire structure of divine truth. Schweitzer was correct when he argued that the so-called apocalyptic or "other-worldly" aspect of the kingdom of God is not an extraneous appendage which can be sloughed off without impairing the Biblical teaching.

The silence concerning the return of David was inexplicable in the light of certain facts.

THE RIGHTFUL KING

Absalom was the usurper and had by stealth captured the hearts of his father's subjects. He was reigning unlawfully. This is a picture of the devil who governs lives and nations during this time when he is unlawfully in control of world affairs, The apostle John writes (1 John 5:12): "The world around us is under Satan's power and control" (*Living Letters*). If we know anything of these licentious days we concur with Paul that the Devil is indeed "the god of this world" (2 Corinthians 4:4). Thank God a day is coming when the poet's words will come true:

"Chained the usurper, and broken his rod:
Jesus as King every nation shall own."

The prophet Ezekiel uses some very significant words: ". . . until He come whose right it is; and I will give it [the kingdom] Him" (Ezekiel 21:27). This is the prophet's first distinct reference to the personal Messiah who will have the right to wear the crown and be the rightful King. Today He reigns at God's right hand—"We see Jesus . . . crowned . . ." (Hebrews 2:9)—and He reigns in the hearts and lives of those He has redeemed, while at the same time the world at large rejects Him. Controversy rages around the interpretation of the phrase "the kingdom of God," but to quote George E. Ladd in *Crucial Questions About the Kingdom of God*, "When we analyse the temporal orientation of the kingdom in our Lord's teachings we find some sayings which refer to the kingdom as a present reality and others which view the kingdom as though it had not yet come, but was to be experienced in the future." It is clear from much in the gospels that the kingdom of God is ultimately an eschatological concept. Any eschatology that ignores the climax of the kingdom only serves to remove the capstone of the arch of divine truth.

THE ASSURED KING

On the occasion of David's flight from Jerusalem (2 Samuel 15) he decided to send back the ark of the covenant to his rightful capital. He said to Zadok, to whom he assigned the task, "If I shall find favour in the eyes of the Lord, He will bring me again and show me both it, and His habitation." David was aware that despite his failures he would return to his city and his people.

When we turn our attention to our blessed Lord—of His return to inaugurate His administrative king-

dom, we are left in no doubt. This conviction is not a figment of an overwrought imagination, mere escapism or unwarranted literalism. No truth is more plainly taught in the New Testament than this one. Jesus declared and New Testament writers in their turn expounded the fact that as surely as He came to Bethlehem and Calvary, so surely will He come again. His first coming was divinely promised, devilishly opposed, yet gloriously accomplished. Can we doubt that the many prophecies that relate to His second coming will realise any less fulfilment? "The Scripture cannot be broken" (John 10:35).

A NEEDED KING

There was urgency in Israel on the death of Absalom that set up this ever-increasing cry for the return of David as the rightful and necessary sovereign and there is a cry going up across the world at this time for the return of Jesus Christ to take the kingdom and reign. The world that rejected Him nearly two millenniums ago is looking for a man big enough to govern the nations. The Devil has his man in readiness, but the rightful ruler is Jesus, for He alone can deal with a crumbling civilisation.

The Church needs His coming and the New Testament presents this as her hope. The nation of Israel needs His coming, for the hope of the Church is closely allied to the hope of Israel. There can be no doubt that there is a future for the Jew. Chapter after chapter of the Old Testament voices the hope that Israel will be regathered, restored and blessed within the land promised to Israel. The world needs His coming, and the Bible knows nothing of world-blessedness apart from the return of the Lord. Christ will come and establish His kingdom, the climax of redemption's story. This will be more than Blake's *Jerusalem,* more than the dreams of philosophers and philanthropists. There can be no kingdom without the King. "Why speak ye not a word of bringing the king back?"

"When shall the kingdom be restored,
And earth and heaven with one accord,
Ring out the cry that the King comes?"

Elim news

HASTINGS **Pastor: G. Harpin**

Another year has flown by and we gathered to celebrate our pastor's third anniversary. We have again proved the Lord during the past year, especially in the wonderful way our needs have been met. The work has been maintained and souls have surrendered to Christ. Since the children's crusade our Sunday school has increased.

In appreciation the pastor was presented with a desk lamp and Mrs. Harpin with a plant.

The special speaker was Pastor W. J. Maybin. Various items were rendered by members of local Pentecostal churches.

We are grateful for all that is past, but we trust Him for more that is to come. L. CRIPPS.

RYDE **Pastor: I. R. Hall**

On August bank holiday Sunday the last "Uncle Ian's Sunshine Corner" was held on the beach near Appley Park. When in February the Ryde Borough Council granted permission to hold children's beach meetings for thirteen weeks we wondered how we would cope and what sort of response we would get.

The favourable response from holidaymakers of all ages was amazing. The children, never numbering less than thirty, were delighted with our Sunday school on the beach and much real spiritual work was done in their young lives. Their numbers were reinforced by many adults listening in and joining in the choruses as they relived younger days.

Exhausting as the work was for the regular workers, the load was lightened by help from the Elim campers at Whitecliff Bay and, regretfully, by two weeks being lost through rain. Each week Mrs. Sheila Hall with her accordion and Bernard Parkman with his guitar provided music. Celia Gerring rounded up children for the meeting and Freda Guy had charge of the bag of prizes. Invaluable help in transporting the equipment to the beach each week was provided by Mr. and Mrs. Rowe. All who assisted shared the joy of presenting Christ to many hundreds who came within earshot. God alone knows all that has been accomplished during these three months.

TEESSIDE, GRANGETOWN **Pastor: A. L. Hawkes**

We have just finished a week of holidays at home for the children. Each day we averaged an attendance of twenty-five.

The morning began with an hour of choruses, quizzes, flannelgraphs and varied Bible-based games. Following this, we took them to various local spots, where they were told to collect different things during the day, the top collector being the winner. The idea was to provide spiritual fellowship between the children and helpers, plus a chance to get to know them better outside church. It was aimed also to show concern for them. The majority attend the Sunday school and mid-week activities.

Did we fulfil our aim? We have definitely widened our understanding of them and we have learned how the idea could be improved on. Such projects for children need to be really thought out beforehand, with well-organised things to do all the time, because their minds are continually active.

We can say, too, that the children have taught us much. It is better to organise on a team basis, rather than use only one or two persons. So this week has been valuable in many ways, and the children have enjoyed it and learned more of Jesus Christ.

JULIE BESSENT.

BIRMINGHAM (Graham Street) **Pastor: E. F. Cole**

A new venture for our young people's fellowship during the summer is to meet at the church, load a piano on to a van and set off in motor cavalcade for the Lickey Hills, a beauty spot not far from Birmingham, where a lively gospel open-air witness is conducted. Young people preach, sing and testify with great enthusiasm. Passers-by are presented with the gospel message in word, song and the printed page. A piano on the top of the hills is an attraction!

The meeting over, the piano is loaded in a few seconds and then it is who can be first for the hot dogs, hamburgers and coffee! We praise God for the opportunity of witnessing to His grace.

I BECAME A MISSIONARY

By DEREK J. GREEN

MINISTER OF ELIM PENTECOSTAL CHURCH, BRADFORD

I LOADED the car and set off with my family. Destination: Isle of Wight. Purpose: two weeks' missionary work!

Although a veteran camper this was the first time for me in the capacity of padre to a junior camp. Much preparation had been made, the clerical work by Mr. and Mrs. L. C. Rammell, the setting up of camp by a host of workers, following two meetings in London with the tent officers. A teaching course was chosen and prepared, the materials were collected and, with much prayer by many friends, we were off.

The campers arrived, many of them deprived children sponsored by local authorities. The challenge was great, the opportunity tremendous. A passport and imaginary trip to Pakistan captured their interest from the first day. We saw how Muslims, and many in our own country, try to find peace with God through good works and religion. This was compared daily with the message of the gospel and it was a real thrill to see over fifty of these youngsters accept Christ as Saviour. In the Communion service one young lady broke down in tears and, though she had previously been sceptical, she was transformed by Christ and showed much progress during the rest of the camp. One young man, whose father was a Muslim and his mother a Roman Catholic, came to camp and constantly maintained that he was an atheist. He was a very intelligent lad and had many difficult questions and clever answers. On the last night of camp after the meeting he came back from his tent to tell me with obvious sincerity that he had decided to be a Christian.

Many examples could be given, particularly by the tent officers, who sacrificed so much and lived at close quarters with these youngsters every day. Many lives were changed, attitudes altered and tears flowed as the young folk parted from us.

These young converts need your earnest prayers. This must be one of Elim's greatest missionary opportunities—right on our doorstep.

I am glad I went.

PRAY FOR THE GLOUCESTER CRUSADE

Commencing Sunday, October 4, at 8 p.m.
IN THE GUILDHALL
conducted by
REV. ALEXANDER TEE
Soloists:
Revs. Alan Caple and W. Plowright and Mr. Kelvin Thomas (Cardiff)
with choirs and musical groups
BRING A FRIEND!
BRING A CARLOAD!
BRING A COACHLOAD!

D.2177

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in
BRITAIN'S SECOND CITY, BIRMINGHAM
ANNUAL GENERAL MEETING
of
THE BRITISH PENTECOSTAL FELLOWSHIP
October 10, 1970
THE NEW TESTAMENT CHURCH OF GOD, GEORGE STREET, LOZELLS, BIRMINGHAM 19
GREAT EVENING RALLY at 7
Preacher:
G. JEFFREYS WILLIAMSON

D.2183

EVANGELISTIC SUNDAY, October 11th

A new government is not sufficient—Britain needs a new experience with God. Your generous gift can help to make known this urgent need.

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✱ PROVIDE LIBERALLY FOR EVANGELISING ✱ PRAY FOR A SPIRITUAL AWAKENING

D.2160

Points for preachers

by J. Alex Wright

MINISTER OF ELIM PENTECOSTAL CHURCH,
SOUTHEND-ON-SEA

AN OUTLINE

"THY SAVING HEALTH"

The great Bible word "salvation" is but once defined in the Authorised Version in the expression "Thy saving health" (Psalm 67:2). In the Bible view, man has lost his original health and well-being. God's purpose in salvation is the restoration of the divine image.

Psalm 103:1-5 sets forth five progressive steps in the remaking of man. These are the "benefits" we must never forget:

1. THE LAW COURT: forgiveness.
2. THE HOSPITAL: healing.
3. THE SLAVE MARKET: redemption.
4. THE THRONE ROOM: coronation.
5. THE BANQUETING HALL: satisfaction.

A QUOTATION

PORTRAIT OF A METHODIST

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Spirit given unto him, one who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice and every unkind affection. His one desire and the one design of his life is not to do his own will, but the will of Him that sent him. He keeps all God's commandments from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature by becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures on earth, nor can he adorn himself with gold and costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbour any more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbours, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

JOHN WESLEY.

(For "Methodist" read "Pentecostalist.")

AN INCIDENT

ACT!

One day the assistants of Thomas Edison, the inventor of electric light, were covering sheets of paper with calculations, trying to work out the cubic capacity of an electric bulb. At last they appealed to Edison for help. He took the electric bulb, filled it with water, and told them to pour the water into a measuring glass. The problem was solved, not on a sheet of paper, but in *action*.

College column

MY STORY

by Cameron Crawford

AS was normal at that time of day, the workmen poured out through the factory gates. There was a squeal of brakes and a boy of five lay seriously injured. The doctor at the local hospital fought to save his life, but the boy's father was given no great measure of hope. His father was a well-known local preacher and he asked the churches nearby to pray for the healing of his son. Four weeks later the boy was off the danger list, but his father was told that one leg would be two inches shorter than the other. His father believed God could do a complete work of healing and, a few weeks later, the boy was released from hospital with both legs of equal length. God had honoured the prayers of His people.

I was that boy and this was the beginning of God's working in my life. At the age of eight my father had the joy of pointing me to Jesus. As I grew older I mixed with boys who were not Christians and this resulted in my growing cold and falling away. Those few years spent away from the Lord were happy at first, but I soon became dissatisfied and longed for something else. At the age of sixteen I rededicated my life to God and found the peace I had longed for.

That same year I went to the Scottish Youth Camp in Eyemouth, where God baptised me in the Holy Spirit. I then began to feel the call of God to enter Bible college. At this time my brother was in the college preparing for full-time service and I told myself that I was jealous of him. The following year at the youth camp I stopped arguing with God and yielded my all to Him.

Three years later I stood at the main door of Elim Bible College. I realise now as I leave college that the Lord has blessed and guided me during my stay. As I go to my first church I know that God will continue to guide me as I seek to fulfil His will for my life.

(*The writer of the foregoing testimony is now pastor of Elim Pentecostal Church, Govan, Glasgow.* —EDITOR.)

THE ELIM

EVANGEL

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EDITORIAL

A SENSE of proportion is a valuable asset these days. We become so used to the way things are dressed up that we often fail to remember that exaggeration and lying are really the same thing. The world excels in its presentation of virtually nothing as if it were everything. We must beware of the same spirit in our remarks and comments.

We were privileged recently to share a wonderful Lord's Day morning service which prompted the foregoing. Among other challenges we were faced in a number of ways with the balance between things spiritual and temporal. For the Christian, in one sense everything is spiritual, but we realise that certain aspects of meditation, worship and contemplation are particularly sacred and therefore costly.

They used to tell us not to get anxious about the things of tomorrow, indeed our Lord said as much Himself. But we still do! Can you look back now and admit that many of the worries which have oppressed you have been idle in any case? The feared event did not take place or circumstance so changed that its coming had little impact. The foreboding of tragedy turned out to be all in vain, a useless expenditure of nervous energy. How many times our worries are of this nature!

There is something more fundamental here, however, as that Sunday morning service reminded us. How much do we value Calvary, the empty tomb, the second coming? Is it possible, thinkable, that mundane, transient things matter to us more than the pathos, agony, nobility, triumph of the cross? Do items of everyday news make more impression on us than *the* event of all the ages? Can we partake of the emblems and stay unmoved, thinking about other, trivial things? We have to confess that our sense of values often leads us into these errors.

It will be good for us to stop more often and think of the sheer wonder of Christ actually dying *for me,* of the stark terror of the forsaking of the Saviour in the eternal mystery of the Trinity at Calvary when darkness covered the face of the earth, of the overwhelming majesty of the bursting asunder of the bars of death, of the superpower of the risen Lord reigning now, interceding now, but coming, bursting through upon a largely preoccupied world in the blaze of the advent glory. *These are the things which really matter.*

No wonder we are advised that the seen things pass away while the unseen remain! Let us adore Him! Think of the wonder of it all, as the old Elim chorus says, "Hallelujah! What a Saviour! And just to know that He is mine." Yes, but also to know that He is the King of all kings, the Lord of all lords, yet Redeemer, Saviour, Lover, Lord. We love Him for just what He is. Will you stop now even for a moment and worship Him?

B.B.C. BROADCASTS

In response to a number of requests, we would like to make it known that we have heard from the B.B.C. that their broadcasts of hymn-singing on Sunday mornings at 8.30, now on Radio 2, will be continued indefinitely.

The current series, "With Heart and Voice," is expected to last until the end of November. "Sing Alleluia" will then return for about three months, to be followed by a further series, details of which have not yet been finalised.

ONE MAN REACHES 600 FOR CHRIST EVERY WEEK

WITH an enthusiasm to win souls for Christ and a tape-recorder you could reach multitudes in your area with the gospel. The scope of this work is limited only by the enthusiasm of the workers. A taped message in song and sermon can get in where other methods may have failed.

" What can I do for God? I can't preach or sing " —how often pastors hear this. Here is something that many could engage in and thus become the means of reaching many for Christ. There is in our churches an army of people who are not being fully used in the spread of the gospel. Every member is a potential evangelist and each one has talent that could be harnessed. There are so many areas of our society that are totally unevangelised.

How do you get started in this work? Here are the answers to some of the questions that people ask.

What equipment do I need?

Some imagine that you have to have the latest hi-fi equipment before you can start. If you happen to have this, so much the better, but if not a second-hand machine, costing only a few pounds, is all you need. If you are going to halls it is as well to have an extension speaker to get better sound reproduction.

What talent do I need for the programmes?

Here is an outlet for the enthusiastic youth of your church and for the musicians. But contributions must be of a good standard, suited to the age group you are visiting. You will find that congregational singing is greatly appreciated. Take some hymn books along and let them join in. Have a good song service, followed by a short straight-to-the-point gospel sermon with an appeal.

There is no need to say " We do not have good enough equipment or talent to do this." There is now a service, centred in Cardiff, that will loan, free of charge, specially prepared tapes for this work. The man who runs this has caught the vision of the masses who can be reached with tape-recorders.

Where can I take them?

This will vary locally, but here are a few suggestions.

Private homes. Your pastor will tell you of sick and aged who would love a visit. This will help them feel that they are still in contact with the church. Encourage them to invite their unsaved neighbours, friends and relatives.

Senior citizens' clubs. One man in Caerphilly reaches 600 to 800 people *every week* and seventy per cent of those he reaches never go to a church. You will find that the news travels once you make a start and people will begin to ask you to attend their club. Make it a regular visit, say once a month, and they will come to look forward to it. In Cardiff we have seen many won to Christ through this ministry who might otherwise have gone to a lost eternity.

Hospitals. This has to be done with some delicacy and the sister-in-charge must always be consulted. If you cannot reach the whole ward why not use ear-phones so that at least one person hears the message.

Children's homes. These require specially prepared tapes, but you may have someone in your church who has a flair for this kind of work.

Welfare homes, Darby and Joan clubs, sisterhoods. There are thousands around you whom you can reach for Christ if you will make the effort.

The fields are white, the time is now. This is only one of many avenues of service, but let us use every method to its full extent and " by all means save some." If you are interested in this work have a talk with your pastor.

J. DICK.

DA FU



See Kevin Brotton's letter on back page. Da Fu's population approximately 1,500. Industries: fishing, rice farming. Read above road sign from right to left !

E\

Are



by R. B. Chapman

(FIELD SUPERINTENDENT)

IN order to answer this question we must discover what the New Testament methods were and to do this it is necessary to take a walk, with Dr. Luke, through the historic halls of the Acts of the Holy Ghost.

First of all, how did they advertise and was it on an extensive scale? A careful scrutiny of the records will fail to find any evidence of the use of the propaganda machine as we know it today. Paul gives a hint on one occasion that no publicity of any kind was needed throughout Macedonia, Achaia and elsewhere in the vicinity because the telling epistles of changed Thessalonian lives had been so prolifically distributed throughout the region. Most of the modern and expensive media were not available to the ancients and they seemed quite successful without them. We still possess the "little member," and our epistles are still read and known, and herein lies enormous and effective propaganda potential if we will utilise them correctly. Advertising may help but it should not be deemed indispensable or a main priority.

What method was adopted to present the campaigner to the general public? Did they project the personality of the preacher and publicise his peculiar properties? I do not find much about this, except that one pioneer evangelist described himself as the chief of sinners who was "less than the least of the apostles." Perhaps we would call that presenting a poor image, but it certainly did not hinder the spread of the gospel or prevent the founding of churches in the first Christian century.

What can we learn about their programme methods? Quite clearly personal testimony played a prominent part but very little is revealed concerning musical support. We are told that a hymn or psalm was sung at the close of the first breaking of bread service, but no lead is given about singing in campaigns. We are not even told whether they sang in them, never mind whether it was in the traditional "straight" style or in the more controversial "beat" rhythm! No doubt there was some singing, because Paul refers in his epistles to hymns and psalms, and obviously he and Silas must have been familiar with certain songs, perhaps from the old temple worship, in order to captivate the prisoners at Philippi. With so little said of this ministry it would appear that it was almost an adjunct. The only other commentary on the subject relates to singing in the Spirit ("spiritual songs") within the heart (Ephesians 5:19).

We hear much about "follow-up" these days but what does the New Testament teach concerning this? Peter had but brief counsel for the inquirers who were stirred by his sermon: "Repent and be baptised . . . and ye shall receive the gift of the Holy Ghost." Such counselling was truly limited, but it was certainly effective, because the converts "continued steadfastly." On other occasions there were exhortations to "cleave unto the Lord," or to "continue in the faith." More than this we are not told, but the epistles followed, to guide aright the steps of those who had turned to God, and the remainder of the work of establishment seems to have been cared for by normal pastoral ministry.

In order to upheave those vast areas so completely, our twentieth century reasoning would anticipate tremendous organisation and strategy, but this is not borne out in the evidence of scripture. In fact it would appear that when plans were humanly devised there was a tendency for the Holy Spirit to disrupt them and substitute others. Thus the campaigners landed up in Macedonia instead of fulfilling their intended itineraries in Asia and Bithynia.

If, at one sitting, the whole of the twenty-eight chapters of the Acts is read, it will be necessary to admit frankly that *preaching* was unchallengeably the foremost method adopted. Anything else filled quite a secondary role in comparison. From the very hour the church was endowed with the witnessing power of the Holy Gost mention is made of gospel preaching in one form or another in every chapter except one, and even in this chapter, significantly, a mighty orator preached another gospel and met a disastrous end in retributive judgment.

What then did they preach? When they preached it was not politics, philosophy, platitudes or piety, but consistently they spoke and taught the Word of the Lord, and reasoned from the scriptures. They preached Christ and His gospel, His identity, His death, His resurrection and His kingdom with its lasting glory. They gave testimony and bore witness to what Christ was, is and shall yet be. The declared evidence of the Bible is that this is still to be the main medium in the economy of God for the salvation of the world. "It pleased God

NGELISM

Testament methods applicable today?

by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

With preaching playing such a major part in the work of the Christian pioneers it is interesting to observe where they preached. The answer to this is found in a single word—"everywhere" (Acts 8:4). They preached in the temple and its precincts, in a school, a ship, a synagogue, a prison house or a desert waste; in a council chamber or a judgment hall, on Mars Hill or in the market place, on the castle steps, or in the church; from house to house or within the homes of a jailer or a centurion. The use of the word "everywhere" is certainly correct in view of such a variety of venues. Wherever a listening ear could be found the preachers were present. They sought out every place where the common populace was in the habit of congregating, but they never despised the inconspicuous ministration to just a single soul.

What kind of preaching flowed from these men? It was bold and powerful, not couched in the words of man's wisdom, not necessarily clothed in brilliant eloquence but, endued with power from on high, they delivered the truth so that it produced either the cries for mercy or the gnashings of hatred. Prayer also played its vital part behind this positive and powerful proclaiming.

It is interesting, too, to note why they took up this career of preaching. It was not because they loved to hear their own voices, nor was it for the gratification of holding the mastery over multitudes by the magnetism of their oratory. On the contrary Paul said his words were assessed as being "contemptible" and repeatedly produced only the venom of wrath and the beating of rejection. These pioneers proclaimed their message because their Master had commanded them to do so, and their allegiance to Him was such that they would not disobey. They also spoke because within them there burned an irrepressible and all-consuming passion which forced them to declare that which they had seen and heard. They could not resist the urge that drove them to tell. Paul cried, "Woe is unto me if I preach not the gospel." Who were these wonderful preachers who went everywhere declaring the truth of God? They were the companions of Christ, the called-out, selected ones and the common-or-garden converts. Everybody who had partaken of the grace of God made known their experience.

This preaching was accompanied from time to time by great wonders and miracles, by occasional supernatural visions and revelations, by startling prophecies, and by direct, divine interventions in a few instances, but these were invariably the prelude which provided the platform from which to proclaim the unsearchable riches of Christ.

The passage of centuries has placed a great time-distance between us and those phenomenal days when the Son of God was seen upon the roads of Palestine. Generation after generation have come and gone and we can no longer claim, like Peter, that we were "eye-witnesses of His majesty"; but this must not lessen the zeal with which we minister nor adulterate the message we declare. There is truly need to reapply the New Testament method of pure Bible-based preaching. The Word of God is still the only seed for the sower which can produce the bread that the eater requires. The Sword of the Spirit has lost none of its intrinsic value and, rightly wielded, its cutting-edge is still sharp enough to sever bone and marrow. In this advanced era there may be the temptation to baffle men with science, to seek to align our message accommodatingly to the popular theories or to convey it in the trendy jargon of the day. To do these will prove to be a tragedy. Our need is to return to the methods of the New Testament because they are still applicable and effective. The method is "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

LATE NEWS

Rev. P. S. Brewster and Cardiff City Temple take "Songs of Praise" on B.B.C. 1 colour at 6.50 p.m. on Sunday, October 11.

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We can be too busy, too occupied! Read this thought-provoking message and see!

LIFE'S INTERRUPTIONS

by H. Burton-Haynes

SOME time ago the writer boarded a B.E.A. plane and was handed an excellent little booklet of information and maps. Looking through it he was attracted by a sentence which read, "Our passengers are the purpose of our business—not an interruption in our work, and we shall try in every way to live up to it." By the side of the seat was a bell and the handbook said, "The bell at the side of your seat will bring your steward or stewardess to you. You have only to ask. Their job is to make your flight comfortable and pleasant." In this way B.E.A. introduced their motto of service and in the writer's experience they carried it out. Any request for help was not regarded as an interruption or a nuisance; it was something which their staff sought to serve and satisfy.

Successful business firms are built up on this principle of service. The more this ideal is fulfilled, the more successful the firms become. A shoe store advertised, "We are at your feet." A garage had this notice prominently displayed, "We are prepared to crawl under your car oftener and to get ourselves dirtier than any of our competitors." Their whole stock in trade was service.

How do we regard people? It is so easy to regard them as a nuisance when they come with some wearisome story or some complex problem to discuss, to think of them as an unwarrantable interruption. A great American teacher tells how it is his deliberate principle always to be available and accessible to his pupils and students. The door to his house and to his help is never closed. "I know," he says, "that research is important; yet I also know that a man is more important than a footnote." Nobody is ever an interruption or a nuisance to him.

Have you thought how dull and monotonous life would be without the interruptions and incidental things that happen in the course of a day? A friend knocks quite unexpectedly, an interesting stranger crosses your path, a kindness is done to you which you had never anticipated, an opportunity arises to help someone in trouble, a sudden demand is made upon your services—these and a host of other things brighten the day like a ray of sunshine in a cloudy sky. We do not seek them, plan them, or expect them. They just happen.

One of our most spiritual writers has an interesting essay on "How to deal with our interruptions." He points out that, while most busy men welcome interruptions much as they would the visit of a tiger or a cobra, Jesus used them as the occasion of His noblest works. Through chance encounters Jesus found opportunity to do some of His loveliest deeds.

This was the case with His meeting with the woman of Samaria. After a long, wearying journey He was sitting, resting at the well-side, glad of the quietness and seclusion, when a woman from the city of Sychar came to draw water. His rest was disturbed, but there was no resentment in His tones as He addressed Himself to her deepest need. It was true also of the woman who touched the hem of His garment. Her desperate clutch brought Him to a standstill and temporarily interrupted His original purpose of ministering to Jairus's daughter. These were just chance encounters, but they opened an unexpected door to His message. The New Testament is full of such incidents.

Opportunities of service often come to us through chance encounters. Norman Macleod was visited by a young German one busy Saturday night. He had already called on two other ministers, but they had been too busy to see him. Dr. Macleod received him courteously. Providing the young man with the information he required Dr. Macleod retained him in conversation. He asked him what church he attended. "None," said his visitor. "I am so busy at my engineering all the week that I need Sunday for a holiday." The doctor gently pointed out that he had a soul needing exercise as well as a body. From that day the young man became the doctor's constant hearer. His sermon had perhaps lost an extra polish by that interruption, but he won a soul. "The meaning of life," says another writer, "does not lie in the achievement of our habitual tasks; it may also lie in 'just this or that poor impulse,' just this or that incidental opportunity to speak a word or do a kindness."

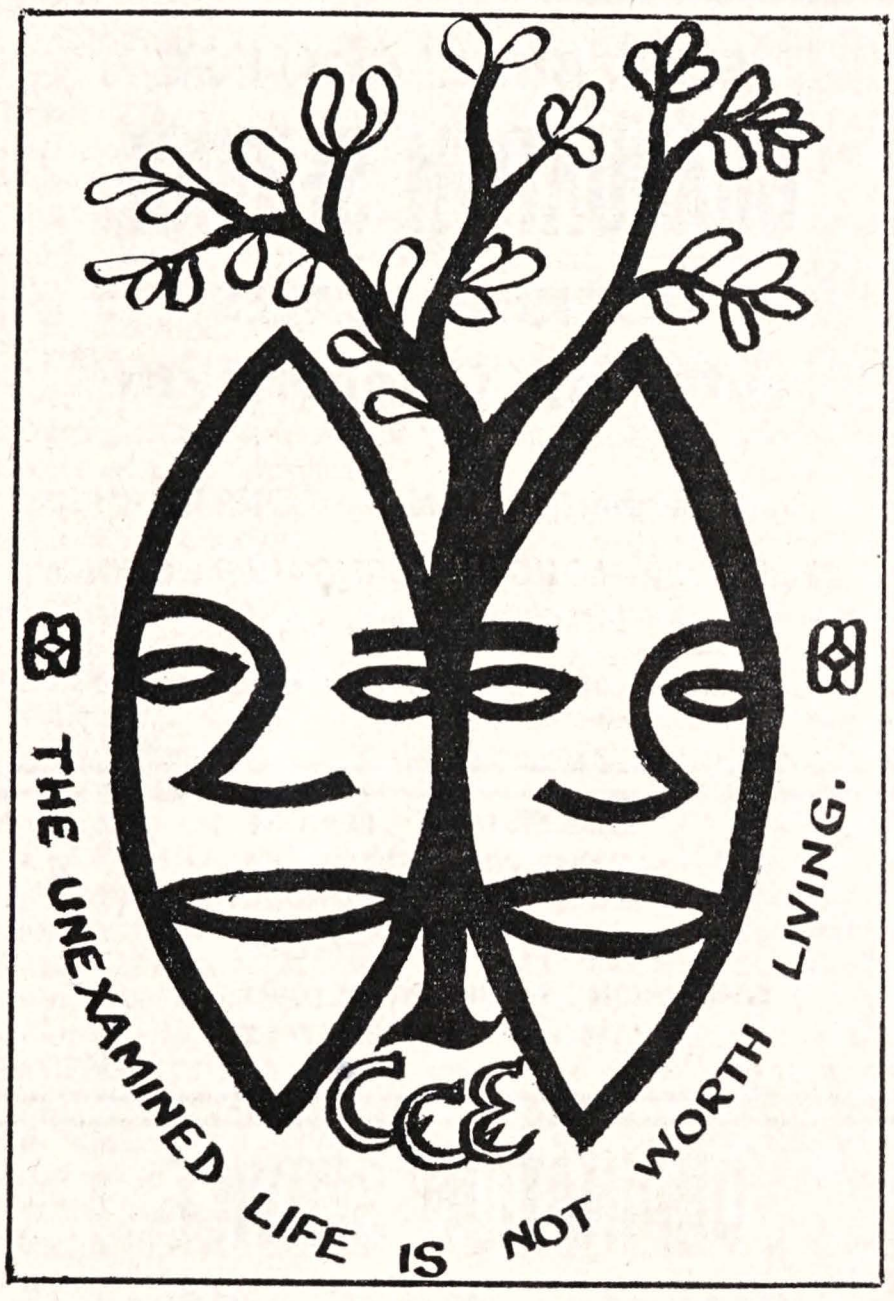
If we are to seize these opportunities that come through the casual contacts of life, we require imagination. A self-centred life is conscious only of its own needs and is blind to the needs of others. Sympathy and compassion quicken the power of perception and enable one to discern another's trouble. The heart of Jesus was so filled with loving sympathy that every cry of human need was felt by Him. Luke describes how the Master tried to get away, how He took His disciples into a desert

(*continued on page 670*)

Margaret M. Ladlow's page

A POSTER POSER

ON alighting from the van to enter the market I saw three posters printed in green, black and yellow. It was Saturday morning, but, in spite of the necessity for hurrying to do my shopping, curiosity compelled me to pause and examine the pictures and reading. At the top of each was the slogan and



symbol you can see on this page, copied for me by Pastor David Mills. It shows a cocoa tree with the representation of a large cocoa pod on either side bearing the caricature of a human face and at the base are the initials which stand for "Centre for Civic Education" and the slogan: "The unexamined life is not worth living" to round it off. The three posters I saw were concerned with local government and two of them were quite humorous. The corrupt council chairman was depicted making away with a large bag of the council's money and, in contrast, the right type of chairman was shown refusing to deceive the people. A third poster depicted basic rates, funds on the move, and illustrated simply to the illiterate how rates provided water, schools, clinics, electricity, postal services, roads, etc., in a developing country.

The slogan is apparently meant to imply that really to enjoy life one must examine the reasons for the things one is expected to do and so realise one's responsibilities and the unhappy results of failure to fulfil them. I feel that the slogan is well worth considering; not only is it applicable in a country where citizens are learning to govern honestly and wisely, but it also has significance for every one of us. The psychologist warns against the dangers of introspection, but the child of God will do well to allow the searchlight of holy Scripture to scan his life.

Furthermore, though we may resent scrutiny and investigation in our workaday world, when we come to deal with the Almighty we are plainly told: "I the Lord search the mind and try the heart" (Jeremiah 17:10). David explains to his son, Solomon, that "the Lord searches all hearts and understands every plan and thought" (1 Chronicles 28:9, R.S.V.). God does His part and we must do ours. We need to examine ourselves before taking the emblems at the breaking of bread service (1 Corinthians 11:28). Paul instructs the Corinthian believers to examine themselves to see whether they are holding to their faith (2 Corinthians 13:5) and surely such a check is necessary for us all. We can sense David's understanding of God's omniscience and his own humility and consciousness of personal sin as we read Psalm 139. His prayer can be our prayer: "Search me, O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." The poster declares: "The unexamined life is not worth living." I wonder if you agree.

Any contraband?

Gladys Aylward used to tell how on one occasion she stood waiting in the queue at a Chinese custom-post where a search was being made for contraband goods. She noticed the sign in Chinese characters over the counter where the customs officers were busy and recognised that the words were similar to the ones used by David in Psalm 139 and, lifting her heart to God, she prayed, "O Lord, search me and see if there be any contraband in me"!

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MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat order assured. C. 2032

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ITINERARIES

The President:
October 17-20, Ealing.

London Crusader Choir with Douglas B. Gray:
October 4, Ilford; 11, Maidstone and Eastchurch prisons; 17, Dorking Halls; 25, Streatham; 31, Clapham (ordination service).

Joseph Smith:
October 3-8, Alexandra Park Avenue; 10-15, Ulster Temple; 17-19, Market Hill; 31, November 1, Kingston-on-Thames.

BIRTH

GREENWAY. On September 11th, to Michael and Peggy Greenway, of Kingston Elim Pentecostal Church, God's gift of a daughter, Sarah Michelle, a sister for Christopher.

MARRIAGES

DANIEL—HUGHES. On August 1st, at Elim Pentecostal Church, Holyhead, Christopher A. Daniels to Olwen Hughes, S.R.N. Officiating minister: J. D. Ricketts.

REDBOND—WEST. On September 12th, at Rayleigh Elim Pentecostal Church, David Michael Redbond (Crusader leader) to Maureen Elizabeth West, daughter of Pastor and Mrs. W. R. West. Officiating minister: W. R. West.

GOLDEN WEDDING

DISS. Congratulations to Mr. and Mrs. H. Diss on the occasion of their golden wedding on September 18th. Mr. Diss served as church treasurer of the Camberwell Elim Pentecostal Church for eighteen years. C.2192

WITH CHRIST

BURCH. On September 6th, Rose Burch, aged 86 years, faithful member of Elim Pentecostal Church, Canning Town, passed into the presence of the Lord. Officiating minister at funeral: James F. Hardman.

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at 7

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COMING EVENTS

BALLYSILLAN. October 10-18. Elim Pentecostal Church, Crumlin Road. Campaign by team of Elim ministers. Weeknights at 8. Sundays at 7. Supporting musical items.

BARKING. October 4, 5. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Sunday at 6.30. Monday at 3. Speaker: Mrs. J. McAvoy.

BARNSLEY. October 3. Civic Hall, Eldon Street. United Presbytery Rally. Preacher: George Stormont. United choir. At 3.30 and 6.30.

BIRMINGHAM, Graham Street. October 3-8. Elim Pentecostal Church, Graham Street. Church's fortieth anniversary celebrations, also the tenth anniversary of Pastor and Mrs. Edward Cole's ministry. Visiting preachers: R. B. Chapman, S. Gorman, J. Harris, W. Ll. Bell and others. Weeknights at 7.30. Sunday at 11 and 6.30.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Commencing Saturday, October 3, at 7.30. Sunday at 6.30. Weeknights at 7.30. Evangelistic crusade conducted by Richard Lighton and team.

CAERPHILLY. October 8-12 (except Friday). Elim Pentecostal Church, St. Fagan's Street. Convention. Preacher: Hedley Palmer, M. Morgan, L. Wigglesworth and R. Hunston. Convener: J. G. Cooper. Weeknights at 7.15. Sunday at 11 and 6.30.

CAMBERWELL. October 21. Elim Pentecostal Church, Benhill Road. Women's Bright Hour twenty-first anniversary. At 2.45. Speaker: Miss G. M. Gorton. Soloist: Mrs. R. B. Chapman.

CLAPHAM. Saturday, October 10. Elim Pentecostal Church, Clapham Crescent. At 7.30. Film: "His Land," featuring Cliff Barrows and Cliff Richard, and showing fulfilment of O.T. prophecies.

COLCHESTER. Elim Pentecostal Church, Stanwell Street. Services on Sundays at 10.45 and 6.30. Tuesdays at 7.30.

CROYDON. October 3, 4. Elim Pentecostal Church, Stanley Road. Minister's sixth anniversary services. Saturday at 7. Rev. and Mrs. J. J. Zbinden (I.B.T.I.). Sunday at 11, W. J. Maybin; at 6.30, police singing group.

DUNDEE. October 3. Elim Pentecostal Church, Dudhope Crescent Road. Truth or error, mistake or menace, which? A series of messages on the claims of the cults and the warrants of the Word. At 7. Preacher: H. B. McGowan.

EALING. October 17-20. Elim Pentecostal Church, Northfield Avenue. Fortieth anniversary services. Weeknights at 7.30. Sunday at 11, 3 and 6.30. Preacher: Ron Jones (President). Convener: A. S. F. Horne. October 21, at 7.30. Youth rally. Preacher: T. W. Walker.

EDINBURGH. October 10-20. Elim Pentecostal Church, Henderson Terrace. "One Step at a Time" crusade conducted by R. Kingstone and B. J. Hayes. Musical groups and soloists from Edinburgh and the Scottish Presbytery. Saturday at 7. Sundays at 11, 6.30 and 8. Weeknights at 7.30 (no meeting on the 17th).

FALMOUTH. October 11-25. Elim Pentecostal Church, Dracaena Avenue. Crusade conducted by D. A. Lambelle. Weeknights (except Fridays) at 7. Sundays at 6.30.

GLOUCESTER. October 3. Eve-of-crusade presbytery rallies in the Guildhall, Gloucester, at 3.30 and 6.30. Preachers: the President (W. R. Jones) and Alexander Tee. The High Sheriff of Gloucester will attend the evening service. Refreshments provided at the Guildhall between meetings at a small charge; cups of tea free. Commencing October 4, in the Guildhall, Gloucester, crusade conducted by Alexander Tee, assisted by Alan Caple, W. Plowright and Kelvin Thomas. Choirs and groups from Bristol, Dudley, Kingstanding, Selly Oak, Swindon and Gloucester. Opening meeting on October 4 at 8 will be attended by His Worship the Mayor of Gloucester. Weeknights at 7.30. Prayer for the sick at 6.30 each weeknight, except Friday. Coach parties and other groups of visitors can obtain free block bookings from Crusade Secretary, 3 Longleat Avenue, Tuffley, Gloucester.

HIGH WYCOMBE, Lane End. October 4. Elim Pentecostal Church. Harvest demonstration: "Thanks a million." At 6.30. Guests: the Foursquares (Becontree).

ILFORD. October 4. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir, conducted by Pastor D. B. Gray, at 11 and 6.30.

KENSINGTON. October 3. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, W.11. Isle of Wight senior and junior camp reunion. At 3 and 6.30.

LEICESTER. October 9-12. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend evangelistic crusade. Rev. Paul Atkinson and Faithfinders Gospel Group. Sunday at 10.45 and 6.30. Weeknights at 7.30. Convener: R. R. Taylor.

LETCHWORTH. October 3-6. Elim Pentecostal Church, Norton Way North. Convention. Preacher: T. W. Walker. Convener: G. S. Hillman. Weeknights at 7.30. Sunday at 11 and 6.30.

MACCLESFIELD. October 11-15. Elim Pentecostal Church, Mill Lane. "Freedom," special outreach to teens and twenties. Featuring The Gospel Sound (Southport), The Messengers (Rossendale) and Macclesfield Crusaders.

MOTHERWELL. October 3-11. Elim Pentecostal Church, Airdles Road. Great new life crusade conducted by E. J. Thomas. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

SALISBURY. October 3. Elim Pentecostal Church, Milford Street. Induction of Pastor and Mrs. G. L. W. Ladlow. At 7. Preacher: G. W. Gilpin. Chairman: G. N. Backhouse.

SCARBOROUGH. October 3, 4. Crusade conducted by B. C. Vidamour and team. Scarborough Library Concert Hall. Saturday at 7.30. Sunday at 8. Elim Pentecostal Church, Murray Street. Sunday at 6.30. Weeknights at 7.30.

SOUTHEND-ON-SEA. October 10-12. Elim Pentecostal Church, Windermere Road. Forty-fourth anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Dr. Trevor Morris. Singing by Chelmsford choir and Victor Jacobs.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45. October 3. First of the new Stratford revival rallies at 6.30. Visit of the members of Elim Pentecostal Church, Islington. Preacher: F. H. Coleman. Convener: G. J. Feasey. October 4. Harvest festival service at 6.30. Preacher: G. J. Feasey.

SWANSEA. October 3. Elim Pentecostal Church, New Orchard Street. Welsh Presbytery Youth Rally at 3.30 and 6.30. March of witness at 5.15. Preacher: L. E. Lambert. Others taking part: J. G. Cooper, D. Lambelle, Caerphilly choir and Cardiff girls' choir.

WHITEHAVEN. October 10-13. Elim Pentecostal Church, George Street. Church anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preacher: D. J. Ayling. Convener: K. J. Cave.

WORCESTER. October 3-5. Elim Pentecostal Church, Lowesmoor. Harvest thanksgiving. Preacher: J. Woodhead. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Presbytery youth rally at 7. Singing by Wessex Gospel Choir, Springbourne Five, The Harvesters. Preacher: Brian Richardson.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, October 5th — Hosea 4:1-19

" Ephraim is joined to idols: let him alone " (v. 17).

What a terrible exhortation. Ephraim was so obdurately set in his wicked way that God said " Let him alone." The father corrects not the rebellious son any more when determined to disinherit him. Judah was to let Ephraim his brother alone, lest he be tainted with his sin. Moral sicknesses can be caught, as well as physical ones. Be careful how you deal with the morally corrupt. Be sure you are spiritually strong and healthy, and that you go at God's command.

Grace disregarded makes judgment inevitable. The voice of God unheeded means the voice of God no longer heard. God save us from this final edict—no more warnings, no more conviction, no more consciousness of sin until we awake in a lost eternity.

Tuesday, October 6th — Hosea 5:13-15; 6:1-11

" For your goodness is as a morning cloud, and as the early dew it goeth away " (6:4).

How disappointing—promise, and no performance! The thirsty land was waiting to receive the needy shower, but the morning cloud was gone ere one drop of rain fell. The pearly dew sparkling with glory in the morning sun, redolent with fragrant promise of refreshment and fertility, gone, alas, with the climbing orb. How lovely to see the springing promises of new life—mercy, kindness, goodness, but how disappointing to watch them fade away before life's day is full begun. May the Lord grant that in us that promise of new life shall reach perfection, that goodness incarnate in us shall reach its full fruition, that the dew and cloud of God's reviving presence may refresh our souls and those around us for ever.

Wednesday, October 7th — Hosea 7:1-16

" Destruction unto them " (v. 13).

When the physician has done all that he can and disease still prevails, death is inevitable, apart from divine intervention. When God has done all He can to heal the corruptions of men and wickedness still prevails, judgment is inescapable. Such was Israel in the days of Jeroboam II. Divine blessings were perverted, lust burned in their hearts, like the fire in a baker's oven, nauseous intoxication affected prince and people. In the graphic figures of Hosea they were silly doves that would not home in God, useless half-baked cakes, proud braggarts unconscious of their decadence, rebels and fugitives from God.

Viewing the appalling apostate condition of his people Hosea ejaculates, " Destruction unto them "; this from the man whose broken heart pulsated in unison with the heart of God. Such is the progress and end of wickedness. How near are we to final apostasy ?

Thursday, October 8th — Hosea 10:11-15;11:1-12

" Break up your fallow ground " (v. 12).

Fallow land is land left unsown after being ploughed. It becomes hard, lumpy, uneven, and is unfruitful except for weeds. Before it is seeded the ground must be broken up and made friable, then seed and shower and sun bring forth a golden harvest. It is useless to scatter seed on unbroken fallow ground. The only harvest such land produces is one of weeds. The seed of God's Word falling on the fallow ground of our hearts produces nothing. Preaching can be unfruitful because our hearts are not broken up by repentance and made ready, receptive and obedient. Copious showers on hard ground harden it further. The cry of Evan Roberts during the mighty move of God's Holy Spirit in the Welsh revival was: " Oh Lord, bend me." The sacrifices of God are a broken and contrite heart.

Friday, October 9th — Hosea 12:1-14

" Ephraim feedeth on wind " (v. 1).

Spiritual bankruptcy is a disastrous price to pay for material prosperity. Ephraim, by deceptive and corrupt practices had become wealthy (vv. 7, 8), but had forsaken the God of Bethel. The Lord God of hosts was no longer their sure refuge. For political safety they had made a covenant with Assyria and bribed Egypt with oil. Those who stay themselves upon lies will covet to increase them, which is a great delusion and will prove to them a great desolation. He is but feeding on wind (v. 1). The nations they made their refuge proved to be their ruin.

The encounter at Bethel and the travail at Peniel transformed Jacob into Israel, a prince with God, but Ephraim were far from their origins. They had forsaken the source of safety and success. Jacob, the deceptive schemer, was in the ascendancy.

But what about us? Is the old life or the new in command? Have we forfeited heavenly treasure for earthly, Christ for the world?

Saturday, October 10th — Hosea 13:1-16

" I will be thy king " (v. 10).

The morning cloud, the early dew, the whirling chaff, and the curling smoke are apt similes of the fleeting, transient nature of every hope, comfort and joy not centred in God. To receive God's fullness and yet to forget God will surely, inevitably bring judgment. God will be like " a leopard by the way," " a bear bereaved of her whelps," " a devouring lion " to all such. But He offers to be our King to save us, ransom us from the power of the grave, and to redeem us from death. The thrilling, exultant shout: " O death, I will be thy plagues; O grave, I will be thy destruction " (v. 14) is re-echoed by Paul in 1 Corinthians 15:55, and will be gloriously fulfilled when Jesus, Redeemer and King, comes to reign.

Sunday, October 11th — Hosea 14:1-9

" I will love them freely " (v. 4).

When the backslider turns from his worldly alliances and selfish pursuits to God, how gracious is the Lord to him! He puts into the penitent's mouth the very prayer by which to approach Him (v. 4), and gives glorious promises. Backslider, come home! The dew of the Spirit shall revive you, making your roots as strong as the cedar, your spiritual beauty as the olive, your fruitfulness as the vine, your fragrance as fertile, fragrant Lebanon. With ecstatic joy you shall sing, " What have I to do any more with idols? I have heard Him and observed Him " (v. 8). You shall know the fruitfulness of the indwelling life of Christ and say with delight " I am like a green fir tree. From me is thy fruit found " (v. 8).

LIFE'S INTERRUPTIONS *(continued)*

place privately to be alone, and how the crowds with their unceasing demands clamoured after Him. He might so easily have told them that He must have His quiet time, His rest, His prayer, His preparation; but He did not. " He received them, and spake unto them of the kingdom of God, and healed them that had need of healing " (Luke 9:10, 11). When we are truly filled with His Spirit we are lifted right out of our selfishness and transformed into His likeness.

GRAHAM STREET WITNESS

I WAS brought up in a Christian home and I realise what a tremendous privilege this was. As far back as I can remember my mother read stories from the Bible to me and prayed with me. I was given every encouragement to go to Sunday school. As a little girl of five I would not go into school until my mother knelt in the school cloakroom and said a little prayer.

I loved Sunday school and day school. The headmaster, a wonderful Christian, had a tremendous influence on my life during my early school days. Morning assembly usually lasted about an hour and he made it a very happy time, much of it taken up in reading and explaining the Word of God. We also learned and grew to love many beautiful hymns.

Later I went to grammar school. We moved house and I made new friends. We went to another church. One Sunday God showed me that I was a sinner. My parents' lives, my going to church, my Christian training—none of these made me a Christian. I was a sinner. I came to realise that Christ had died for me personally and that He wanted me to live for Him. One Saturday morning at the age of fourteen I knelt in the vestry with the minister and asked Jesus to come into my heart and He did. He helped me through the rest of my school-days and through my days at work, when I had to take a definite stand for Him against such things as gambling, dishonesty, alcoholic drink, smoking. I lost some of my friends, but Jesus became more precious to me.

I have failed Him many times, but He has been a faithful, unchanging Friend. I have never regretted the decision I made to serve Him. I am married now and He blessed me with two lovely children. My prayer is that He will give me wisdom and grace to lead these precious lives into a saving knowledge of Him.

PAULINE EXON.

I accepted Christ as my personal Saviour six years ago at the age of twenty-two. This brought about a revolution to my life. Old habits, such as drinking, smoking, blaspheming and constant pursuit after pleasure, seemed to melt away. I now had a new outlook, new values and a new purpose. My consuming passion became to know all I could about Jesus and to find out how I could please Him. I now had perfect assurance that I had everlasting life and that, come what may, my future was secure in Jesus. He has made me acutely aware of sin in my life and shown me my absolute dependence on Him for forgiveness, strength and acceptance with God. Truly I love my Saviour because He first loved me and has demonstrated His love in such a wonderful way at Calvary.

One of the most precious things I became aware of after deciding to follow Jesus was an unshakable confidence that the Bible is the Word of God. Though I have not read it all the way through, I am absolutely convinced of its truth and authority. The greatest assurance is that the Lord has confirmed many wonderful promises to my family and myself. My daughter was healed of a deformed hip because Jesus kept His Word. We have received wonderful material provision for our family life because He is faithful to His Word! I look to the Bible daily for strength, comfort, inspiration and instruction. My Bible is my most treasured possession. Why should I fear because in it God has promised to supply all my need.

Several months ago members of our young people's fellowship commenced systematic door-to-door visitation in districts surrounding our church. Many homes have been visited. The object is to give out printed invitations to our services and to talk to people about the Lord Jesus and the way of salvation. This work is still going on and our numbers are increasing.

We are using " You need Christ crusade " leaflets which provide for the recipients to send for further literature. We are notified by Y.N.C. so that follow-up can be arranged. We have had some limited response.

Particularly fruitful has been our work among children, several new scholars now becoming established in our Sunday school. The going is sometimes hard, but the Lord is blessing and encouraging us. We are assured that we shall reap in due season if we faint not.

G. JOHNSTONE.

LETTER TO ANTIOCH

Kevin Brotton

IT'S some time since I last wrote home and much has happened, good and bad. I have now established a home of my own and ceased living in rented rooms and using suitcases as cupboards and drawers. Naturally, this home has a Chinese flavour—a quick glance inside the kitchen cabinet would tell you that!—plenty of chopsticks and rice bowls, but knives, forks, plates, spoons and all that are scarce. Plenty of soya sauce, hot peppers, rice wine (for cooking), but where are the tomato ketchup, the mustard, Shredded Wheat, Rice Krispies, Cadbury's Cocoa ? You can obtain a packet of good old Kellogg's if you pay the equivalent of 8/6. God is good, because when He calls us to the work He knows the full range of our palate, which is quite extensive in my experience. We eat octopus about once a week and sea-weed soup really packs a punch. Fishes' eyes are rather less of an attraction to me. Just in case you are *not* called to China let me change the subject!

A bad thing I have to tell you is that I had an accident one night driving my car to Ilan city. I hit a stretch of unpaved road and a taxi coming in the opposite direction flew past raising a dust cloud. Suddenly from the cloud emerged the figure of a Taiwanese farmer riding a bicycle right in the centre of the road, totally enveloped by the dust. I braked, but could not swerve right or left, because I did not know what either side held in store, and consequently hit the poor fellow, who was hurled through my windscreen. He had not one bone broken and picked himself up, but discovered he was badly cut in the back. I had glass all over my body and a small piece entered my left eye, but it was quickly removed at the hospital. My passengers, both Chinese, were unhurt and by midnight we were all given the clear. It was the protection of the Lord without a doubt, because the fellow was cycling in the same direction as us and this lessened the impact slightly.

To get on to some good news, let me say that your prayers for Fu Lung are being answered. Several young people there asked if we could start a Saturday night youth meeting. This was what I had been waiting for, so we started the following week. We have had not less than thirty teenagers at each meeting and last week seven of the converted ones went with me to sing and give testimonies in another village. We showed a film and I preached and, following the meeting, which was held outside, a girl aged fourteen said tnat what I had just said about Jesus had entered her heart and she wanted to become a Christian. I told her I would visit her at home the following day because I was thirty miles from home on the coast road which is closed by Taiwan defence command at 9.30 p.m. Next day I went to her home and, after going tnrough pertinent Scriptures with her and her nineteen-year-old sister, they both accepted the Lord and received Bibles. Three boys were there, too, and I visited them to talk with them further about the teachings of Christ. In the past month I have seen four remarkable conversions to Christ, one a twenty-one-year-old girl, who is dedicating all September to helping me to establish a work in her village, Da Fu. Ten Fu Lung young people will help me with these meetings also and I would request your earnest prayers for these young converts who are filled with a desire to tell others and work for Jesus.

Entirely on their own initiative, six Fu Lung young people have decided to get up at 5.30 each Sunday morning and climb nearby hills to give the farmers an hour of Bible readings and Christian songs. Can you imagine how thrilled I am ?

In September we shall move into Da Fu to arrange for the establishment of a work there, following the same pattern as Fu Lung one year ago. Please pray for great power and boldness to be upon us and for darkness to be put to flight. Buddhism is resurgent throughout South Asia and Taiwan Buddhists are executing a rapid programme for the building of temples. I am being led more and more to the opinion that to use existing buildings or converted houses is the most effective method of providing places of worship for Christians in Taiwan. For a little over £50 it was possible to open Fu Lung church with seating, organ, table and hymn books, fully furnished for worship, though without ostentation. To build the same church with the same seating capacity would cost £2,000. The money saved will open thirty-nine other places to the gospel! Later, if the people themselves want to build a place, they are free to do so.

Pray on, speak out, and do battle for God!

PAI LE TIEN.

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THE ELIM

EVANGEL

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With W. H. Francis in Pondoland, Africa



A SUNNY view over dark Pondoland. It is a land of hills and valleys which "drinketh water of the rain of heaven," where the homes of its needy people scattered upon many hillsides make the visitation of the African missionary arduous, but rewarding. Upon such steep slopes, the women plough and sow their staple crops each season. The little herd-boys learn to care for the family cows, goats and sheep. Brother Gauyaza, now an African minister of the gospel, began life with such simple duties. Beyond the horizon stretches the vast Indian Ocean. Remember the "regions beyond" in your prayers, please.

W. H. FRANCIS.

Six ways to kill a sheep

by Robert B. Thomas

" And if men should overdrive them one day, all the flock will die " (Genesis 33 : 13).

FEW men have lived the hard life as Jacob lived it. He wrestled with an angel and won the match. He spent many nights as a lone wanderer with only a stone to pillow his head. It is remarkable then that this man, accustomed to the rough ways of the world, possessed a tenderness for the little ones of his flock. This tenderness of Jacob for these little ones should be found in the heart of every man who is charged by the Holy Spirit to " feed the flock of God." Numerous little ones have died from being overdriven by a thoughtless shepherd. This message deals briefly with six ways to overdrive the flock.

The flock can be overdriven by condemning them for not being correct in all their opinions of Christian doctrine. It is certain that God would have everyone zealous for the truth, but not in such an overbearing way that it kills the flock. A spirit which isolates cannot possibly help the small ones grow strong in the faith. According to St. Paul, the little ones should be fed on the sincere milk of the Word. Strong meat may strengthen the mature one, but it will kill the young. Tolerance for only the strong brings out the smallness in a man. The weak should be picked up, not picked on! No new child of God was ever 100 per cent correct, and it is doubtful if many are even now after being a Christian for a number of years. Therefore, the man of God should not be guilty of placing such demands of absolute correctness upon new Christians that they die before they have time enough to gain some strength in God.

When standards of personal experiences are set up, and others are demanded to live up to them, overdriving the flock occurs. The wise one will realise that God by the Holy Spirit deals with each one of His children according to his particular need. The lessons which one needed to learn when he was young in the Lord may not be needed by the next person who determines to become a child of God. No one has the right to say to another, " This is the way it happened with me, and I am sure it will happen the same way with every one who really surrenders his life to God." In trying to live up to the experiences and expectations of others, many a young one has been overtaxed and has fallen by the wayside.

The flock has been overdriven by demanding a higher degree of faith, courage, and conviction than the young Christian has had the time to develop in his life. The Christian life is a growing life! The church is a place for the perfecting of the saints. If perfection were a requirement for membership in the church, many would be outside still knocking on the door, waiting for the day when they would qualify for membership. Babies are not born mature, neither are the children of God. Babies do not all grow at the same growth rate, neither do the children of God. Babies do not all develop strength in the same stages of growth, neither do the children of God. Jude, in verse three, says, " Contend for the faith which was once delivered unto the saints." It is unnecessary to contend for that which has already been obtained. The shepherd of the flock must encourage the little ones of the flock to grow ; he must not condemn them if they do not grow as fast as he expects them to. The slow rate of growth may not be all the fault of the flock.

Manifesting a holier-than-thou attitude will surely drive the flock until they die. When men brag about their bigness, they are revealing their smallness. It is true that God does not expect men to walk in the gutter, but He would have them know that this is where they would be if it were not for His grace. One person is not capable of determining the degree of holiness in another. Man looks on the outward appearance, but the Lord looks on the heart. The leader should live so as to be recognised as a leader, and he can do this without wearing an armband with his title on it for all to see. It is the responsibility of the man of God to call the attention of the people to Jesus Christ and not to himself.

For a minister to place himself on a high throne and look down on his people will drive them away instead of bringing them to the Lord. Be holy, and that holiness will advertise itself ; it will draw men unto the Master.

Another way to overdrive the flock is to always condemn, and never commend. No one can live on a steady diet of scorn, ridicule, rebuke and chastise-

ment. While it is agreed that these things are necessary at times, usually only a pinch of them here and there will suffice to meet the need of the situation. It seems so much easier to tell a person what he should do, what he did wrong, and what he is failing to do, than to commend him for the right, good, and constructive things which he has done. Let us learn from the Master who made it clear that He came not into the world to condemn the world, but that the world through Him might be saved. Jesus further states, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6). St. Paul describes the Christian calling of the shepherd of the flock: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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 5:19, 20).

To dwell on the woes, trials, hardships, and tribulations will certainly bring death to the little ones. The strongest of the flock cannot survive if this is the only thing he knows about the Christian life. No one will deny the fact of these trials, temptations, and hardships to those in this good way. Yet, each one must be made to realise the fact that the gospel is also good news, and that the Christian life is the good life. Point out the joys, happiness, victories, and the many rewards promised to the overcomers. Every story has its two sides, and the gospel story has its bright side. When one has weighed the one against the other, then, and then only, is he qualified to make a sound judgment. Some little ones of the flock have been unable to make up their minds because they have heard only one side of the story, and this has not been the good one. A person who feels the weight of his sins is in need of a burden-bearer. Jesus is that burden-bearer, and the work of the man of God is to make this known. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). These beautiful, refreshing words of Jesus embrace the Christian message to man. Ministers are failing God, and are failing God's people, when they fail to point out this glorious aspect of the gospel of Christ. It would be well for the minister, as well as beneficial to his flock, if he would spend more time on the sunny side of the Christian faith. A world that is sick, lonely, depressed, and afraid needs very badly the message of hope and deliverance found in the gospel of Christ. The good Shepherd would have His ministers be healers of men, not mere analysers who point out the disease and offer no recommendation for cure. There is a brighter side of this Christian life. May God grant that His followers will come to realise this, and live in this climate, and preach it to the flock, lest they die from being overdriven.

In describing Jesus as the ideal Shepherd, Isaiah said: "He shall feed His flock like a Shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isaiah 40:11). Jesus, who is the believer's example in all things, would have every true shepherd imitate this element of tenderness in caring for those little ones whom He has called into His fold.

The Lighted Pathway.

ELIM NEWS

HEREFORD **Pastor: R. Griffiths**

A rich time of blessing was experienced at our bank holiday convention, when we were privileged to sit under the anointed ministries of Pastors W. J. Maybin and J. Dick, with Pastor R. Griffiths convening.

We were made alive by the unfolding of the Scriptures concerning the second coming of Jesus, the theme of Pastor Maybin's series of addresses, and made aware of our standing and responsibilities when Pastor Dick ministered. Recitations by Mildred Carter and Pam Wilson were inspiring and solos by Susan from Cardiff were delightful. It was a joy to have Brother Gascoine (Credenhill) with us again. His singing is always blessed. Other singing items were provided by Brenda Apperley and Mr. R. Hooper. The meetings throughout were well attended and friends came from far and wide.

R. HOOPER.

YOUTH WORKERS' CONFERENCE IN GLASGOW

Report by B. J. HAYES

Following a very successful youth workers' conference last year, the Scottish Presbytery, under the direction of Youth Commissioner Peter Smith, held a further conference in Glasgow. Speakers included T. J. Stevens (Coatbridge), K. J. Cave (Whitehaven) and B. J. Hayes who took the subjects of "Motivation—what it is and how it affects me," "Youth evangelism" and "Practical aspects of children's work." There was a great deal of beneficial participation by the delegates. Several teacher training filmstrips were shown. The fellowship was good with profitable exchanging of ideas.

HOW BIG IS OUR GOD?

writes Tom J. Connell, on tour in South Africa with his wife, Sunny Blundell Connell

RECENTLY we were in Welkom, a most attractive town in Orange Free State. As usual, Auntie Sunny was enthusiastically received at each of the two churches in which she ministered. It is customary for her to give her testimony on the Sunday night concluding a campaign, and at each of the two Welkom churches two adults surrendered to the Lord, for which we give Him praise and thanks. On the first Sunday night I went to a Baptist church and was told that the following Sunday I would be expected to make a ten-minute contribution. So I went prepared, my subject being "How big is our God?" Well, that Baptist congregation fell right into my hands! The service commenced with chorus singing, the first two choruses chosen being, "How great is our God?" and "He made the stars to shine." This seemed to be definitely the Lord's leading and at once put me en rapport with the congregation. I referred to the coincidence (?) that the first two choruses had dealt with the very subject which it was my purpose to talk about—"How big is our God?"

NUMBERED

How can we make some effort to realise what God's limitless power means, even if we deal only with one segment of His vast creative works? Genesis 1:16 tells us in five words, "He made the stars also." A vast creative act is thus dismissed in what seems almost a casual, off-hand manner, as though it was a matter of small moment. However, we find from Genesis 15:5 that God issued a challenge to men, "Look now toward heaven, and tell (count) the stars, if thou be able to number them." The original words were addressed to Abraham, but the challenge stands good today. God still invites men to attempt the impossible!

We are informed that astronomers, using modern, powerful telescopes, estimate the number of the stars at forty thousand million, million, million and that as the stars are doubtless suns to planets like our earth, the number of the planets must be simply countless. "He made the stars also"—how big is our God *creatively!*

NAMED

We are due for another shock, but one which gloriously exalts God and gives us a vast satisfaction in Him. Psalm 147:4 informs us, "He telleth the number of the stars; He calleth them all by their names." Is it any wonder that the psalmist went on to exclaim joyfully, "Great is our Lord, and of great power: his understanding is infinite." Isaiah 40:25, 26 quotes God as saying, "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." We do not read of God writing the names of the stars in a book. In any case, what sort of book would be needed? Would it require some hundreds or thousands of books to catalogue the names of even those stars which astronomers know of, let alone the others which are beyond the reach of the powerful telescopes available today? The Scriptures make it clear that God has named each star (what an intellectual feat!) and that at will He can recall the name of each one of them. How big is our God *mentally!*

CREATED

One of the stars is our sun, which is 1,300,000 times larger than earth. Yet the sun is a mere pigmy against some of the stars, the largest known star being 3,000 times bigger than the sun. The sun is 93,000,000 miles from earth, yet it is 300,000 times nearer to us than any other star. The light from the star nearest to us, aside from the sun, takes four and a half years to reach us. What a vast distance must be involved! However, that distance is dwarfed when we are told that it takes 400 years for light to reach us from the North Star. But even this colossal distance pales into insignificance when we are told that light from the farthest stars able to be distinguished by astronomers takes 500,000,000 years to reach the earth!

How did this immensity of space come to be? Is it self-existent? Or was it brought about somehow? Maybe the best answer we have is contained in the words of Hebrews 1:10: "the heavens are the works of thine hands." See also Psalm 8:3. Surely God must be infinite, with no limit to His

power and capacities. How our hearts rejoice in our wonderful God!

APPOINTED HEIR

Who owns space, the stars and the planets? Our blessed Lord Jesus! Hebrews 1:2 tells us quite clearly that our Lord has been appointed heir of all things. He is the One by whom God made the worlds, not merely this earth, but the worlds (plural). As God's heir, He will have what to mankind's limited knowledge must be uncountable worlds as His possession. This is very nice to know and we rejoice as we think of the greatness of our Lord, but where do we fit in? John 1:12 tells us that those who have believed on the Lord Jesus for salvation have already become the sons of God, possess divine nature (2 Peter 1:4) and have been made "heirs of God and joint-heirs with Christ" (Romans 8:17). What a tremendous statement! How big is our God in His *generosity!*

KINGS

Revelation 17:14; 19:16 describe our Lord as "King of kings"—the sovereign Lord of all. As the saints have been made joint-heirs with our Lord, it will be no surprise to find that the saints are also destined to be kings—see Revelation 1:5, 6, "Jesus Christ, who . . . hath made us kings and priests unto God."

Adam was created to have dominion on this earth (Genesis 1: 26, 28). Who exercises dominion? A king. Adam was a created son of God. We who are saints have the higher privilege of being born-again sons of God. If Adam was created to kingship, is it surprising that God wants His born-again sons to exercise kingship? As Adam had this planet as his dominion, is it possible that our Lord, as the heir of all things, wishing to share all things with those who are joint-heirs with Him, will allot to saints planets which they will rule as kings under the overall dominion of the King of kings?

Astronomers inform us that the planet earth is but a midget compared with others. Yet the Lord of the vast planetary system saw fit to come to this tiny planet in order to redeem us by His death, something which never happened before and which will never happen again. Hebrews 9:26 clearly states "but now once in the end of the world (age) hath He appeared to put away sin by the sacrifice of Himself." It is obvious that it is an act which has taken place only once; having put away sin, there can never again arise the necessity for the act to be repeated. Furthermore, we see from Romans 6:9 that "Christ being raised from the dead dieth no more; death hath no dominion over Him." This all points to the fact that upon this tiny planet sin was manifested, but the supreme Lord of all creation has put away sin so that it will never again be able to raise its ugly head throughout eternal ages, neither is it possible for the Lord of life again to suffer death, a matter of vast satisfaction to us.

MADE LIKE HIM

As the Lord of glory in His infinite wisdom saw fit to come to this planet in order to redeem sinful man, surely He had some mighty and glorious purpose in it all? There was a great purpose, which will bring eternal glory to God and eternal happiness to the redeemed, who have been raised into the highest possible form of life as sons of the living God. The saints, then, will be very wonderful beings! Truly, we have as yet little comprehension of the wonders of salvation and the vast range of benefits and blessings into which it has initiated us. Paul had this in mind when he wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Corinthians 2:9, 10). By revelation Paul was able to inform us that "we shall all be changed. . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51-53). He states the same truth in Philippians 3:20, 21, "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body (corruptible body), that it may be fashioned like unto his glorious body." John voiced the same thought in his statement: "Here and now, dear friends, we are God's children; what we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like Him, because we shall see Him as He is" (1 John 3:2, N.E.B.). Like Him—the Lord Jesus Christ, who is a blaze of ineffable glory—it is a staggering prospect! Yet our Lord Himself stated this truth in simple, clear language in Matthew 13:43: "Then shall the righteous shine forth as the sun in the kingdom of their Father." John had a vision of the glorified Lord, of whom he wrote in Revelation 1:16, "His countenance was as the sun shineth in his strength." The saints will be like Him. He is a King, so they will be kings, hence His title, "King of kings," not King of the kings of Europe and the rest of this world, but King of the kings of the whole planetary system!

How big is our God? Let us quote Isaiah 55:8, 9: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Men look into space, which constitutes the heavens, and have to admit that, as far as they know, space is illimitable. Yet Solomon, using his God-given wisdom, stated: "heaven and the heaven of heavens cannot contain Thee" (2 Chronicles 6:18)!

So big is our God!

THE ELIM

EVANGEL

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EDITORIAL

"MIDDLE EAST in turmoil" runs today's headline. It seems as if this has become the usual in these past few years. It is almost as if the turbulence of the times of the kings in the Old Testament has left deep undercurrents of mistrust, suspicion and hatred. It is like a serious disease which erupts every now and then, but which comes to a crisis, a kind of tertiary stage, when all the symptoms reappear in ever more devastating form.

We must remember, however, that the power struggle now going on in the Middle East is part of the world conflict which we have grown accustomed to calling "the cold war." The countries surrounding Israel today clearly manifest the deep division of the world. So-called people's democracies evidence themselves by their allegiance to the Moscow or even the Peking line. A glance at a map of the Middle East of around 1939 will cause surprise against the outline of the same area today. It must be acknowledged that the old-style sheikhdoms and the like were manifestly corrupt in the extreme and needed changing. We also recall that, if we go a generation earlier, we light upon the dreadful situation brought about by centuries of Turkish rule. The whole Near East was ripe for change, but the present trials and tribulations are but symptomatic of the disease affecting the whole world.

We have but to recall the United Nations and remember their origin. The sudden change in public pronouncements when Hitler caused the invasion of Russia and the U.S.S.R. was brought into the war on the side of the Allies was one of the strange quirks of history. The hated Stalin became "Uncle Joe" overnight and cartoonists revelled in their caricatures of "Uncle Sam," "Uncle Joe" and "John Bull"! When we mention the "Entente Cordiale" now it sounds as if we are raking over the ashes of long-dead history! As we recall the years since 1945 it is really absolutely astonishing to review the deep alterations, the shifts of power and the rapid increase of scientific achievement. When we add the truly miraculous transformation of Japan and Germany from conquered foes to top-ranking commercial powers demanding to speak on equal terms with their erstwhile conquerors by their very might and the ravages wrought by the wind of change in Africa and elsewhere—truly, what days these are!

For us the greatest miracle of modern history is Israel. We believe the olive tree has flourished again in the mind and will of God. We proclaim that God is working His purposes out. We denounce in Christ's name the forces of evil and strife. We rejoice in the noble truth that Jesus shall reign. As we pray for the peace of Jerusalem and witness the sad divisions of the Arab world, yet the gradual encircling of the Promised Land by the forces arrayed against God's ancient people, we cry, "O Lord, how long?"

But God is still on the throne!

Why does God allow it ?

by A. R. Williams

PASTOR OF ELIM PENTECOSTAL CHURCH,
WEST BROMWICH

GRIEF-STRICKEN parents remember their fine young son, so tragically killed in the prime of his life in a road accident, and ask the question " Why does God allow it ? "

The national and international press bring the plight of millions of children dying through lack of food and people say: " Why does God allow it ? "

Wars rage on throughout the earth and one by one a nation's youth are taken away in death and people want to know: " Why does God allow it ? "

Each day that goes by brings some tragic event before us all. Terrible things happen ; the innocent seem always to suffer the most. Why ? Why ? Why does God allow it?

POWER OF CHOICE

Firstly, we must understand that God could have created a world of mechanical robots, without faculties or feelings, without emotions or desires, without all that is part of being a human man or woman. God could then have proceeded to control the events of time through the push of some button high in heaven.

One button could have made all the robots bow down and worship Him, another could have made them walk in a certain direction and so on. But instead of doing this God made us human beings with hearts and feelings and passions and desires, with longings and alert minds.

One of the greatest things God did in making us was to give us all the power of choice. This means we have the power to say " Yes " or " No " to life's decisions. With this power man can elect to believe God or reject Him, to live for His glory or live to selfish ends.

Now because man has the power of choice he has often chosen the wrong things. He has chosen greed, lust, power, crime or violence. He has chosen war instead of peace, foolishness instead of sense, and therefore has brought upon himself so many of the things that make life so cruel.

GOD'S CONCERN

Secondly, we must bear in mind that so many live their lives without any thought for God and then one day something happens that causes pain or heartache and they choose God as the One to blame.

However, the same people are blessed every day with so many gracious blessings for which they never thank God. So much is taken for granted and so much is accepted with an ungrateful spirit by so many.

God is deeply concerned with the tragic side of life. He feels for all in their loss and in their plight and in their doubt and confusion. He does understand the pain and sorrow of people and He more than understands the lot of the masses crushed by some of the great load that circumstances bring upon folk.

LOOK AT YOURSELF !

The answer to life's problems is not in saying: " Why does God allow it ? " but in individuals looking at themselves and their sin and their failure and saying: " Why do I allow it ? "

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THE DOCT

we are all against sin—the other chap's sin, anyway. I can preach with all the gusto I want on sin because everybody agrees it is a bad thing and needs preaching against. As the old Yorkshire man said "But for sin, there'd be nowt wrong wi' all on us."

For all that we are often in a bantering mood. Sin is a bit too churchy for our age of imbecile religious-phobia, so we speak of deviations, foibles, peccadilloes, faux pas, or indiscretions. I still feel we can do without it, whatever you call it.

Name-changing can be dangerous. Have you noticed the trend towards the study of sociology instead of criminology? The violent and delinquent are "victims" of society! This incredible legerdemain of sociological thought makes me suspicious of all the assumptions of this new so-called science. The young thug with his bovver boots is supposed to be produced by commercial pressures, or by a broken home or even by affluence. You would think that a twelve-stone hunk of overfed youth was as helpless to resist moral pollution as the River Thames to resist industrial effluent. They can resist the alleged pressures if they want; plenty do. We can resist sin ourselves for that matter, but we don't: "Human nature, you know!"

Despite the frightful misery of man brought about purely by human failure, we still fail to take our condition seriously. Endemic as it is, we rarely study it. If we made research into our *moral* heart condition as we do into coronary disease, or campaigned against it as hard as against South African apartheid, or fumed against it as much as against petrol fumes, preachers would not need to say anything.

The world's attitude is summed up in the wise words of the Bible: "Fools make a mock of sin." Bible writers treat it with a seriousness unknown secularly. What we see as a crack in the surface of society, the men who have stood close to God see as a deep fissure in the stability of nature itself, as a wound to the heart in man and as a total cleavage between him and the life of God. For one small act of disobedience death came into the world through Adam. For a minor theft Achan caused the failure of the Israeli forces against Ai. For presumption Saul had his kingdom torn from his grasp. Even the Christians in Corinth were ill and some died because of their misuse of the religious symbolism of bread and wine. The open cupidity of the priests encouraged by the Jerusalem authorities brought about the murder of Jesus Christ. It is our condemnation today that we are shocked by the Bible's judgments. The Bible doctrine of sin is different from the sinner's ideas on the subject. But is this surprising?

It is a question of what our references are. If we think we are average perhaps the average average is pretty low! You may easily be as good as anybody else in that case. I stood at the foot of the leaning Tower of Pisa and it looked perfectly all right to me *from that angle*. For an absolute judgment one uses a plumbline. Use the Bible words, not the sociologists' jargon.

TRESPASS

This means to stumble across a line on to forbidden territory. It really means an error of judgment rather than something deliberate, but the Lord's prayer says, "Forgive us our trespasses as we forgive them that trespass against us." We make a fuss about trespassers on our rights and think little of trampling on the rights of God. You would think He hadn't any rights at all. Let us hope He doesn't assert His rights, that's all!

TRANSGRESSION

"Sin is transgression of the law." It is anarchy. From the start man has resisted any law except his own. The planet earth early made a unilateral declaration of independence. We mean to be free. It is a physical impossibility for two people to be utterly free; only one can be, and there is always God beside me. Sooner or later our wills will clash. We are on a collision course. God's course is not likely to change and man is not very big and is very crushable. "He upon whom this stone shall fall shall be crushed to powder." The grinding friction between God's will and the human will explains most, if not all, the tension and wearying struggle in the universe. Our sin finds us out.

IRREVERENCE

This word used by Paul (Romans 11:26) which we translate "ungodliness," takes things a step further. Defiance of the law becomes defiance of the Law-giver, God. It is one thing to stand in the dock for a crime, but another to leap across to assault the judge. We might fail to respect a man —a terrible thing always. Disrespect destroys people. We should always try to honour one another, help one another's confidence, restore dignity and self-respect. The mass of small acts—calling people "Mister," or "Sir," or "Lady"—is not for flattery, but a recognition of worth. What a pity we are so familiar today as to call one another "mate," or "guy," or for younger men to be so impudent as to call older men by their Christian names without any title of courtesy. But we are far more wicked than this with God; we blaspheme His

IE OF SIN

by George Canty

holy name which once was so revered that no Jew would utter it, even in prayer. Contempt of God, every sin is this, whether big or little.

UNRIGHTEOUSNESS

This is injustice between men, wrong between persons, something "unright." We try to make life work on a wrong equation and it won't. Our ways don't add up right. We go on with our sin, thinking it will all work out well in the end, but the Bible warns us that it never will. "Let him that is 'unright,' be 'unright' still." Maladjusted, we stay maladjusted for ever. We don't fit the world and the world refuses to accommodate itself to our bad arithmetic. God won't be bent to it either, and that's it, for always, and that is Hell again.

DEBTS

Sin makes us morally bankrupt. Christ once tried to show in actual figures what this meant. He talked about two men one of whom was owed a small sum—about 7/6—by the other. This was a picture of some harm that I might do a person. Then Christ described what our sin against God was like and put it in terms which today would be something like £500,000! "And he had nothing with which to pay." It was this "debt" which Christ came into the world to pay for us. He was the payment, in fact.

DISOBEDIENCE

This word has a surprising root, it means to become deaf because you would not hear. "By one man's disobedience sin entered the world." Adam wouldn't listen, although he heard the voice of the Lord God in the garden. This brings out a fact about sin; it has a reflexive action. We become what we do. What we think, we soon are. We love darkness and become darkness. Paul describes man's condition as "the rebellion," and the world's state is basically one of being incapable of obedience. We have "corrupted ourselves," and it began by our being obstinate, unpersuadable: "Nobody will get me converted."

DEFEAT

Paul uses this word with much skill. He talks about people who take action against their brothers, in a law suit. The word he used was "hettema," the technical word for losing a case in court. But Paul says that if we sink so low as to take a fellow believer before the courts we have already lost the real case; we are "defeated," the true judgment has gone against us. All the time, our sin is losing us the case; judgment has gone against us. "He that believeth not the Son is condemned already," but "there is therefore no condemnation to them that are in Christ Jesus."

SIN

The most common word for sin in the Bible is "hamartia," which means a missing of the mark. Let us not make the usual mistake and suppose that this only means not quite hitting it off in our actions—slightly off the bull. It means that we, our lives, miss, and "come short of the glory of God." We are the arrows shot forth into life, and we come nowhere. This nowhere frightens me more than anything I've ever thought about. I can never get it off my mind.

Sometimes I hang a tin on a post and spend an hour shooting. The tin gives a most satisfying "clang" sometimes, but an ominous silence indicates that the slug has gone on into the field, lost for ever. There is only one target to hit in life; we should aim for eternal life in Christ. Life directed towards any purpose but the purposes of God ends in irretrievable loss. You can be lost. And you can be found. "This, my son—is found."

Four generations back an ancestor of mine had a baby abandoned on her doorstep. She nursed it and had it christened. Since the parents were unknown to her she simply said that the child was found. So the vicar registered its name as "Found." It began the family of Found which in that area is well known today.

We may not be much of a find, certainly no discovery, but I am glad to be one of the found family. Christ came to seek and to save that which was lost.

If Christ finds us, we find ourselves. We find our true grounds, our proper attitude, our full worth, our essential aim, our correct assessment. Otherwise everything is "unright."

Dr. C. S. Lewis describes an angel appearing to a man as a pillar of light. It stood apparently in a sloping position, but the awesome reality of the personality of his heavenly visitor made the house seem to lean, not the pillar of light. The angel stood at the correct angle and it showed the whole world was tilted. When Christ was lined up against us all, we saw the only true Standard. We look fine up against our neighbours, but, compared to Christ, we need saving. Thank God He did not come to condemn, but to save the world. "Thou shalt call His name Jesus for He shall save His people from their sins."

BOOK REVIEWS

Baptism not for Infants, by T. E. Watson. Published by Henry E. Walter Ltd. Price 6/6.

The title is unambiguous and uncompromising. Here is well-documented work on a subject which has always been controversial, and to which this author brings both textual and historical evidence to prove his case. The evidence is devastating.

The foreword, taken from the pen of John Brown, of Edinburgh, poses the question: "Is the truth to be concealed?" It is obvious that within these pages there is no attempt to do so and the reasoned presentation is refreshing. The writer sets out to stimulate thinking and does not fail to do this in every chapter. Being convinced that (to quote his preface) "Infant baptism is a gross perversion of one of the ordinances of Christ," the author feels entitled to resist this perversion with the same energy displayed by the reformers in resisting perversion of other ordinances.

Through fourteen chapters he not only examines New Testament truth relative to this controversy, but also ably sets out historical evidence from the first two centuries of the Church. His wide use of Pædobaptist authors and his clever refutation of their findings makes the book a "must" for all interested in the subject of New Testament baptism.

W. J. MAYBIN.

The Last Thing We Talk About, by Joseph Bayly. Published by Scripture Union. Price 6/-.

This book has been written with sincere intention and will undoubtedly help some people, but I am of the opinion that it may prove to be harmful to the casual reader and to those who are immature Christians. It is in some ways an intrusion into the ministry of the shepherd-pastor to whom is given the word of wisdom to those who pass through the "valley of the shadow." Cold print is out of place and is unsuitable for the preparation for the hour of dying. Ministers may find some helpful reading, but I cannot recommend this book for general use. The reason why death is the last thing we talk about is because it is something between the soul and God.

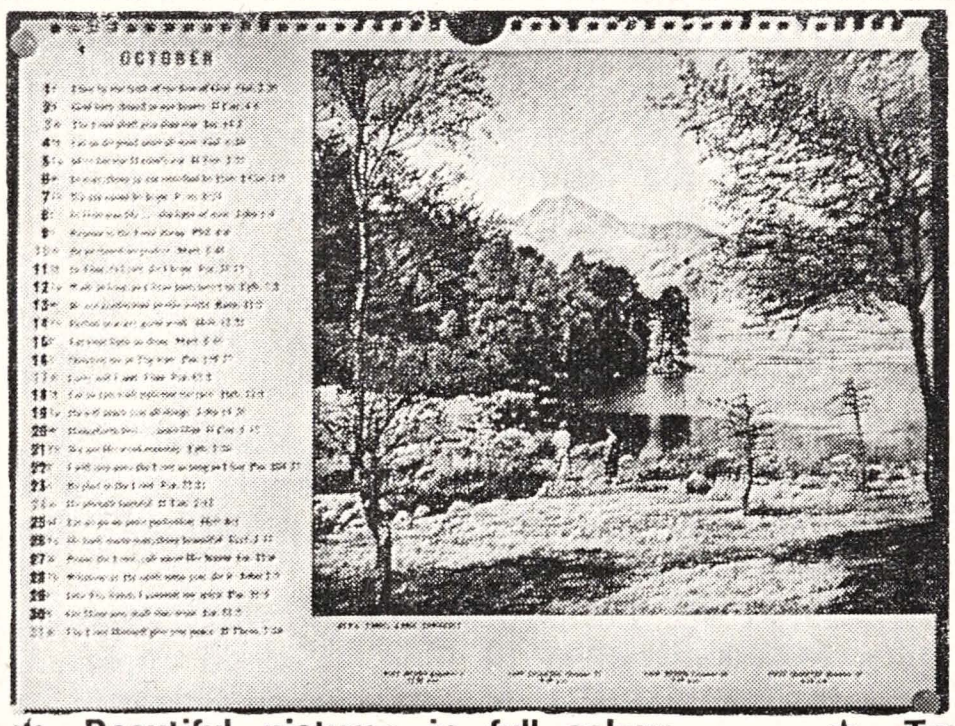
E. F. COLE.

Island of the Grey Mist, by Barbara Beachan.

A touching story of a little girl who passionately loved her island home—a castle. Suddenly she loses it and blames God. The castle is converted into a girls' boarding school and she insists on becoming one of the boarders. The readjustments almost prove too much for her, but eventually, through her contact with some of the pupils, she discovers that there is more to life than the possession of material things.

MOLLIE WRIGHT.

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Margaret M. Ladlow's page

A IS FOR — AKOSOMBO

so the people of Ghana can proudly say when referring to the largest man-made lake in the world. Covering an area of 3,275 square miles and having a shore line of 4,500 miles, this lake has been made by damming the river Volta at Akosombo. The Volta river project has produced an impressive hydro-electric system consisting of a power house with four gigantic turbines.

On my last Saturday in Ghana, together with Pastor and Mrs. David Mills, their two little girls and Mrs. Mills's mother I took a trip to this great inland sea and found that it came well up to expectations. We climbed the mountain road as it twisted and curved, finally reaching the hotel, where from a verandah we stood and gazed at the breath-taking view. Rich, tropical forest covered the hills which cradle the lake lying there, so blue and silver as far as the eye could see. The sun shone, there was a pleasant breeze. In the hotel grounds large yellow and black butterflies fluttered from one vivid blossom to another. For me it was a day of perfect happiness in the land I have learned to love. I shall never forget the beauty I feasted upon at Akosombo.

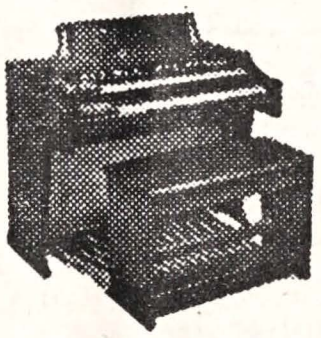
This project has certainly enhanced the whole area, has brought new industries to the surrounding towns and far beyond, has given employment to 30,000 people over a period of six years, and is now making electrical power available for the whole country. But what of the other side of the picture, the cost of this great enterprise—the expenditure in men, materials and money and above all the enforced sacrifice by 80,000 people who have been evacuated from their tribal lands and resettled in new homes? Fishermen and farmers have left their traditional homes, but not before the propitiation of their ancestral gods, shrines, fetishes, graves and the departed souls of each of their villages. The full cost of these libation ceremonies was borne by the Volta River Authority.

The displaced people have in many cases suffered greatly; granted, the government resettlement scheme has provided each family with a "core" house, one room with a concrete floor and roof, and five acres of land, but all is not as rosy as it appears. There has been much hardship and less than fifty per cent of the people have completed the extensions to their single rooms. Many are unhappy and bewildered by the upheaval.

I am mindful of another *supreme* project which originated in the heart of our triune God. The Almighty sent His Son to be sacrificed for the salvation and betterment of the whole world.

"My Saviour left heaven's bright glory,
To die on the cross to save me."

What a mighty upheaval in heaven and what cost to God the Father! We all should know of the lowliness of Jesus' home and His eventual homelessness, of the meagreness of His possessions during His earthly life and above all His final, appalling sufferings on the cross. All this and more we shall never comprehend took place to bring to us the water of life, the power of God, and all the rich resources of heaven. Hallelujah!



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ITINERARIES

The President:
October 17-20, Ealing.

London Crusader Choir with Douglas B. Gray:
October 11, Maidstone and Eastchurch prisons; 17, Dorking Halls; 25, Streatham; 31, Clapham (ordination service).

F. B. Phillips:
October 22, 23, Sowerby Bridge; 25, Huddersfield; 26, 27, Halifax; 28, 29, Bradford; 30, November 1, Leeds; 2, Dewsbury; 3, 4, Wrenthorpe; 5, Knottingley; 7, 8, Barnsley.

Joseph Smith:
October 10-15, Ulster Temple; 17-19, Market Hill; 31—November 1, Kingston-on-Thames.

DEDICATION

MIDDLETON. On September 20th, David and Sarah, son and daughter of Mr. and Mrs. Barry Middleton. Officiating minister: A. Caple. C.2196

MARRIAGES

ALFORD—COLEMAN. On September 19th, at Elim Pentecostal Church, Salisbury, John Alford to June Mary Coleman. Officiating minister: T. W. Walker.

BARNETT—COOPEY. On September 5th, at Elim Pentecostal Church, Worcester, Brian Barnett to Lynda Margaret Coopey (both Elim Crusaders). Officiating minister: T. H. Stevenson.

HOME—DAVIES. On September 9th, at Elim Pentecostal Church, Kidderminster, John Arthur Home to Jennifer Mary Davies. Officiating minister: G. Harpin.

WITH CHRIST

SQUIRES. On August 25th, William Henry Squires, aged 64, for many years elder in the Tumble Elim Pentecostal Church. Officiating minister at funeral: G. Harries.

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Preacher : E. F. COLE
Chairman : The President

D.2187

COMING EVENTS

BALLYSILLAN. October 10-18. Elim Pentecostal Church, Crumlin Road. Campaign by team of Elim ministers. Weeknights at 8. Sundays at 7. Supporting musical items.

BIRMINGHAM, Winson Green. October 31—November 12. Elim Pentecostal Church, New Handsworth Road. Crusade conducted by Aubrey Whittall. Sundays at 11 and 6.30. Saturdays at 7.30. Weeknights at 7.45.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Evangelistic crusade conducted by Richard Lighton and team. Sunday at 6.30. Weeknights at 7.30. October 18. Visit of D. W. Anthony. At 11 and 6.30.

BOURNEMOUTH, Winton. October 24-26. Elim Pentecostal Church, Hawthorn Road. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: G. W. Gilpin (Principal of Elim Bible College). Items by Wessex Gospel Choir on Saturday. Convener: G. N. Backhouse.

CAERPHILLY. October 10-12. Elim Pentecostal Church, St. Fagan's Street. Convention. Preachers: Hedley Palmer, M. Morgan, L. Wigglesworth and R. Hunston. Convener: J. G. Cooper. Weeknights at 7.15. Sunday at 11 and 6.30.

CAMBERWELL. October 21. Elim Pentecostal Church, Benhill Road. Women's Bright Hour twenty-first anniversary. At 2.45. Speaker: Miss G. M. Garton. Soloist: Mrs. R. B. Chapman.

CLACTON. October 31, November 1. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30 (tea between the services). Sunday at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: H. Burton-Haynes.

CLAPHAM. Saturday, October 10. Elim Pentecostal Church, Clapham Crescent. At 7.30. Film: "His Land," featuring Cliff Barrows and Cliff Richard, and showing fulfilment of O.T. prophecies.

COLCHESTER. Elim Pentecostal Church, Stanwell Street. Services on Sundays at 10.45 and 6.30. Tuesdays at 7.30.

EALING. October 17-20. Elim Pentecostal Church, Northfield Avenue. Fortieth anniversary services. Weeknights at 7.30. Sunday at 11, 3 and 6.30. Preacher: Ron Jones (President). Convener: A. S. F. Horne. October 21, at 7.30. Youth rally. Preacher: T. W. Walker.

EDINBURGH. October 10-20. Elim Pentecostal Church, Henderson Terrace. "One Step at a Time" crusade conducted by R. Kingstone and B. J. Hayes. Musical groups and soloists from Edinburgh and the Scottish Presbytery. Saturday at 7. Sundays at 11, 6.30 and 8. Weeknights at 7.30 (no meeting on the 17th).

EXETER. October 24-27. Elim Pentecostal Church, Providence Chapel (opposite Central station). Autumn convention. Preacher: S. Beresford. Weeknights at 7.30. Sunday at 11 and 6.30.

FALMOUTH. October 11-25. Elim Pentecostal Church, Dracaena Avenue. Crusade conducted by D. A. Lambelle. Weeknights (except Fridays) at 7. Sundays at 6.30.

GRIMSBY. October 25. Elim Pentecostal Church, Tunnard Street. Visit of J. T. Bradley. At 10.45 and 6.30.

HULL. October 17-19. Elim Pentecostal Church, City Temple, Hessle Road. Youth weekend. Preacher: D. S. Williams. Saturday: teach-in at 3, rally at 7. Sunday at 10.45 and 6.30. Monday: film rally at 7.30.

HULL. October 24—November 7. Elim Pentecostal Church, Mason Street. Evangelistic crusade conducted by J. Cave, followed by E. Lamb. Items by Paul Brecht Group and The Followers. Weeknights at 7.30 (except Fridays). Sundays at 6.30.

ILFORD. October 24, 25. Elim Pentecostal Church, Clements Road. East London Pentecostal rallies. Saturday at 3.30 and 6.30 (tea provided between services). Sunday at 11 and 6.30. Preacher: H. W. Greenway, supported by male section of London Crusader Choir.

LEICESTER. October 10-12. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend evangelistic crusade. Rev. Paul Atkinson and Faithfinders Gospel Group. Sunday at 10.45 and 6.30. Weeknights at 7.30. Convener: R. R. Taylor.

LETCHWORTH. October 24—November 1. Elim Pentecostal Church, Norton Way North. Evangelistic and divine healing campaign conducted by John Cuthbert. Sundays at 6.30. Weeknights at 7.30.

MACCLESFIELD. October 11-15. Elim Pentecostal Church, Mill Lane. "Freedom," special outreach to teens and twenties. Featuring The Gospel Sound (Southport), The Messengers (Rossendale) and Macclesfield Crusaders.

MOTHERWELL. October 10, 11. Elim Pentecostal Church, Airbles Road. Great new life crusade conducted by E. J. Thomas. Saturday at 7.30. Sunday at 6.30.

NOTTINGHAM. October 17-25 (except Friday). Elim Pentecostal Church, St. Marks Street. Eight-day crusade conducted by John Woodhead. Saturday at 7. Sunday at 10.45 and 6.30. Monday to Thursday at 7.30.

PONTARDULAIS. "Beulah" Elim Pentecostal Church, Twyniago Road. October 18. Visit of Pastor John Cooper (Aberdare), a former minister of the church. At 11 and 6. October 21. Rev. Peter Trumper, of the Protestant Truth Society, At 7. October 24. Pastor Ivor Rosser. At 11 and 6.

SALISBURY. October 23-26. Elim Pentecostal Church, Milford Street. Annual convention. Speaker and soloist: W. Ll. Bell. Convener: G. L. W. Ladlow. Friday at 3 and 7.30. annual Sisterhood rally. Saturday at 7. Sunday at 11, 2.45 and 6.30. Monday at 7.30.

SOUTHEND-ON-SEA. October 10-12. Elim Pentecostal Church, Windermere Road. Forty-fourth anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Dr. Trevor Morris. Singing by Chelmsford choir and Victor Jacobs.

SOWERBY BRIDGE. October 10-18. Elim Pentecostal Church, Willow Street. Crusade conducted by A. L. Hawkes. Soloist: Tom Mullen. One of the twenty-town crusades. Weeknights at 7.30. Sundays at 11 and 6.30.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. October 22, 23. Youth coffee bar at 8. October 24-30. Billy Graham film at 8. October 31. North-east Presbytery rally at 7.

WHITEHAVEN. October 10-13. Elim Pentecostal Church, George Street. Church anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preacher: D. J. Ayling. Convener: K. J. Cave.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Presbytery youth rally at 7. Singing by Wessex Gospel Choir, Springbourne Five, The Harvesters. Preacher: Brian Richardson.

TWENTY-TOWN CRUSADE

PLEASE PRAY FOR OUR EVANGELISTIC CRUSADE

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Conducted by **REV. J. CAVE** (Whitehaven)
Followed by **REV. E. LAMB** (Harrogate)

Supporting items by
THE PAUL BRECHT GROUP (City Temple, Hull) and
THE FOLLOWERS (Scunthorpe)
Weeknights at 7.30 (except Friday), Sunday at 6.30

D.2195

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, October 12th — Joel 1:1-20

" The day of the Lord " (v. 15).

Bacon wrote: " Divine prophecies have springing and germinant accomplishments throughout many ages, though the height or fullness of them may refer to some one age." This is true of " the day of the Lord " in Joel. A plague of locusts is the springing, germinant fulfilment, followed by the invasion of the land by the Chaldeans, the terrible disaster of the Jewish war in A.D 70, and the height of fulfilment in the end of this age. " As a destruction from the Almighty shall it come " (v. 15), " But the Lord will be the harbour (margin) of His people " (3:16). " Gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord " (1:14). How earnestly prayerful we ought to be in **this** disastrous hour !

Tuesday, October 13th — Joel 2:1-17

" Rend your heart " (v. 13).

Religious pretence is an abomination to the Lord. Rent garments made a great show of piety and sorrow, but if our concern, because of the terrible condition of our country and the world, is a mere outward display, words, outbursts against the sins of our day, abhorrence, emotional praying, a general " holier-than-thou " attitude, we had better listen to Joel: " Rend your hearts." The prelude to a rent heaven is a rent heart. Judgment must begin at the house of God, for the Church must first repent. The sin that broke the heart of Christ must break our hearts. Nothing is so apparent as unreality, but sincerity is felt even by those who oppose.

Wednesday, October 14th — Joel 2:18-32

" Pillars of smoke " (v. 30).

See the great columns of smoke rising into the air. " Pillar " is really " palm tree "—" palm trees of smoke " ! The tall trunk rises skyward like a pillar and is topped by fronds moving in the wind. An atomic explosion appears to be a palm tree of smoke. Associated, as in the text, with blood and fire, how graphic the picture ! How near is " the great and terrible day of the Lord " ? But amid the fearful signs of the end, a mighty Pentecostal outpouring and a glorious ingathering of souls must come. " The remnant whom the Lord shall call," in response to that call, " shall call on the name of the Lord." The praying remnant shall be the saved remnant !

Thursday, October 15th — Joel 3:1-21

" The Lord your God dwelling in Zion " (v. 17).

The change from a peace-time to a war-time economy producing not only the destructiveness of sword and spear, weapons of war, but also the stringency of the loss of basic necessities, the ploughshare and the scythe, is the harbinger of " The day of the Lord." All nations shall be brought into " the valley of Jehoshaphat " where the Lord shall judge, " the valley of threshing," where the harvest and the vintage of wickedness shall be reaped. Amid crashing kingdoms and solar and stellar cataclysms comes divine intervention, Jehovah being " the harbour, the hope, the place of repair " of His people.

But light is beyond the darkness, the Lord our God dwelling in Zion, purifying, separating, blessing, the mountains dropping down new wine, the hills flowing with milk and the rivers with water, a society of plenty, purity, sanctity and safety delivered by God, centred in Him and ruled over by Him, the fulfilment of the glorious hope of the Church when Christ shall rule to the ends of the earth !

Friday, October 16th — John 1:1-18

" The Word " (v. 1).

The divine Word, the perfect expression of the thought of the Father, is One in essence—" was God " but distinct in person—" was with God." He is Creatorial—" all things were made by Him," life-possessing and -imparting—" in Him was life," light-giving—" the life was the light of men," personal—" He was in the world," incarnate—" The Word became flesh," the true Shekinah—" And dwelt [tabernacled] among us, and we beheld His glory," the unique Son of God, begotten not created—" the only begotten of the Father."

Saturday, October 17th — John 1:19-34

" The voice " (v. 23).

The Jews were expecting a prophet like Moses (Deuteronomy 18:15) and Elijah (Malachi 4:5), and the Messiah. The rugged prophet of the wilderness, ascetic, other-worldly, fearless, came like conscience personified, Judgment Day in flesh and blood. " Who art thou ? " they asked him. " Nothing, nobody," was the answer, " only a voice." John the Baptist had no aspirations after greatness; he was lost in Christ. Compare " a voice," Christ " the Word," " A light," Christ " the Light." He baptised in water, Christ baptises in the Holy Ghost. He made people aware of sin, Christ, the Lamb of God, bore sin away. He was the son of Zacharias, Christ was " the Son of God." John was the forerunner, the one preparing the way, the friend, leading the bride to the Bridegroom. May the Lord grant that we, too, may live to glorify Him !

Sunday, October 18th — John 1:35-51

" He first findeth his own brother " (v. 41).

Philip found Nathanael. First came the encounter: " We have found the Fulfiller of the prophetic Word, the One for whom the nation and the world waited, the Messiah, God's anointed Prophet, Priest and King." They caught the holy contagion. They were thrilled with their discovery of Christ and could not be silent. To sceptical questions their answer was, " Come and see "—encounter Christ for yourself and your scepticism will vanish ! Have we encountered the living Christ ? Do our hearts thrill with the glory of this discovery, so that others are infected, especially those who are nearest to us ?

OCTOBER 11th is EVANGELISTIC THANK-OFFERING SUNDAY

Please give your gift at your Elim Pentecostal Church, or send to :

The Field Superintendent,
Elim Pentecostal Church Headquarters,
P.O. Box 38,
Cheltenham, Glos, GL50 3ED.

ELIM YOUTH MOVEMENT MANUAL

UNDERSTANDING THE TEENAGER

(PART 1)

by Wynne Lewis

THIS mammoth task is well-nigh impossible. Teenagers baffle experts, bewilder parents, confuse themselves and annoy authorities. They have the greatest purchasing power and are the most vociferous, the most misunderstood and the most exploited group in society.

Teenage years can be the loneliest in one's life. This is tragically borne out by Home Office statistics showing that the suicide rate for this age-group has gone up by 100 per cent since the end of World War II. Add to this that hundreds fail in their attempts to end their lives and one is left with a very depressing picture. They have such an appetite for life, and so much is offered to them, but yet, to many, there is nothing to live for.

Whatever reasons can be advanced to explain the chasm between teens and adults, it is important for the Church to understand what makes this group tick, how to bridge that gap, and how to establish rapport. To be successful the Church and the teenager must have confidence in each other. Teenagers must feel and know that they will be sympathetically received and heard when they come to us and that we understand the "anatomy" of the teenager. They must be sure that the prescription dispensed will be the right one for the malady, the least that they can expect from those who follow Him who knew the fears, failings and make-up of humanity. Condemnation, recriminations cannot counteract loneliness, confusion, the fear of being hopelessly lost in life.

UNDERSTAND THEIR BACKGROUND AND BEGINNING

Heredity and environment, though not as irrevocable as some psychologists would have us believe, are powerful makers of history. They help to mould the personality, shape the character and form the individual. Biological inheritance and environmental factors combine to fashion tomorrow. Defective discipline, specific interests, general emotional instability, morbid emotional conditions, intellectual disabilities, detrimental interests, family history of vice and crime, are forces to be reckoned with.

Parental neglect is a powerful factor. Too often young people are brought up with no discipline or love. Their formative years are shapeless, so that young people have an urge to gain adult attention, if only by shocking society. Undoubtedly, delinquency is often the direct result of defective family relationships. Parental indifference and ignorance are the shaky foundation on which many teenagers have to build their lives. A home background where they have not known love results in their being unable to manifest love themselves. Where there is no mother to receive them on return from school the seeds of insecurity are sown. A teenager in a home where he was probably unwanted often feels he is in the way. Baby-sitters are poor substitutes for parents.

The problematic teenager, the rowdy, unmanageable trouble-maker, may have his roots in such a quagmire. This squalid environment was his cradle, this tense atmosphere his native breath, this insecurity the fibre woven into his personality. His subconscious is scarred. He bears in his mind the indelible marks of mismanagement. Boozy dad and bingo mum have produced a human misery-machine. He feels that he has been nothing but a nuisance to parents, a misfit who might as well live up to it.

There are many homes where the father has never shared hobbies with his family, never taken them on outings, never discussed their problems, never allayed their fears, never helped in the development of character and never answered questions. Small wonder if they have no sense of belonging, no feeling at home in the world. They become rootless, affectionless personalities.

This is the type of home to which many of our Crusaders return after the evening services, with no warmth of welcome, no smile of recognition, no atmosphere of spirituality, just an off-handed, cold-shouldered indifferent reception. We must visit these youngsters in their homes to see what kind of battle they have to wage. Ezekiel was full of impatience, contempt, condemnation for fellow exiles until he sat where they sat and saw the difficulties they faced. Living among them for a week, he shared their difficulties, felt their woes until finally his outlook changed. The Samaritan came "where he was." Christ mixed with sinners right where they were at grass-roots' level. We must create a "home" atmosphere in our churches. A Wimpy bar is a poor Sunday evening atmosphere compared to coffee and fellowship in our church hall or in a member's house.

Adolescence is perhaps crucial for determining life-patterns for the individual. The psychological, sociological, personal and public problems that arise make the journey difficult enough for those who come from happy, well-integrated families. What it must be like for the products of disturbed households is anyone's guess.

A WORLD-WIDE MISCONCEPTION



by Samuel Gorman

THERE is abroad today a multiplicity of thought which has led to a world-wide misconception regarding the difference between Christianity and religion. Hardly anything in the world is more misunderstood than what it really means to be a Christian. The Christian religion, or more correctly Christianity, is distinct from all other religions. Too often any form of religion is taken to be part or all of Christianity. This is fundamentally wrong, for there is a distinctive difference. Religion is largely governed by human ideals, but Christianity is governed by God, and is to be found only in and through the Lord Jesus.

There exists today a subtle confusion of the terms "Christianity" and "religion." People who are just religious speak of their religion as Christianity and some truly converted people refer to themselves or other real Christians as being religious. Religion is not Christianity, therefore a man can be very religious and not be a Christian. The varied and numerous religions of today are not units of the Christian faith, for Christianity is incomparable and is a thing apart from all other religions. In the first century of the Christian era, when, throughout the Roman world, faith in God had practically ceased to exist, Christianity restored hope in mankind. Such a revival of true faith in God is needed today, for the masses are without hope and without God.

The Lord Jesus aptly and clearly revealed this distinctiveness by illustrating the difference between a humble and true acceptance of God into one's life, and a mere pious, religious profession. He referred to two men going up to the temple to pray, the one a devout religionist, and the other deeply conscious of his sin and his need of acceptance by God. The Pharisaic religionist stood in the presence of God as one who did not lack any spiritual graces and who was superior to others. In the full tide of his self-righteousness and complacency, he poured out his thanksgiving for what he was and what he had done. His prayer exhibited no sense of his need as a sinner and therefore contained no petition for the exercise of God's mercy and grace on his behalf. God did not accept him or his worship. The attitude of the Pharisee only goes to prove how religionists, because of their good works, can be blind to the great need of the Lord Jesus in their lives.

Everything around the Pharisee witnessed to God's holiness, man's guilt and his need of cleansing from his sins. There before him were the priests praying to God for the people's sins. There stood the altar of burnt-offering, reminding him of his need of reconciliation to God. Yet he did not realise his guilt, or that his own righteousness was as dirty rags in the sight of God.

All through His earthly ministry the Lord Jesus always differentiated between Christianity and religion. Eight times in one discourse He called the Pharisees hypocrites and on another occasion denounced them in words of awful severity: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33).

The publican made no pretence of righteousness, but with heart sincerity asked God to forgive him his sins. As a result he was accepted and pardoned. The distinction between the publican and the Pharisee was that one came to know himself as a sinner and sought pardon, while the other, although a sinner, considered himself to be righteous because of his strict adherence to his religion. The Lord has not changed in His attitude towards men, for He still desires them to be more than mere religionists; He wants them to be saved and made new creatures.

Christianity is real and unique, distinctive from all other religions. Christianity begins for men and women when they experience a spiritual rebirth in Jesus. The Saviour made this clear to Nicodemus when He informed him that Christianity is essentially and supremely divine life communicated. This was why he needed to be born again. Paul said, "If any man be in Christ, he is a new creature" (2 Corinthians 5:17): not merely changed on the surface, not a mere churchgoer, or one who gives up bad habits and forms good ones, but one who has had a change of heart and nature.

Are you a Christian, a new creature in Christ Jesus, or only a religionist with a form of godliness? If there is any doubt in your mind and heart, then accept Jesus as your Lord and Saviour—*now*!

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THE ELIM EVANGEL

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DRIFFIELD

YOUTH WITNESS

The young people of the Elim Pentecostal Church, Wansford Road, Driffield, have set themselves a large target. They intend to knock on every door



in Driffield giving out personal invitations to their meetings. They were quite well received up Star Hill Road, where the work began.

They are also keen to give help to any older people who may be in need of practical assistance.

During the summer months the Elim church have held several open-air meetings in the town. All this is part of a campaign which began after a very good response to the Christian witness stand at Driffield show.

Driffield Times.

The photograph shows two of our young people helping to set up the Christian witness stand, which we again held at the Driffield show this year.

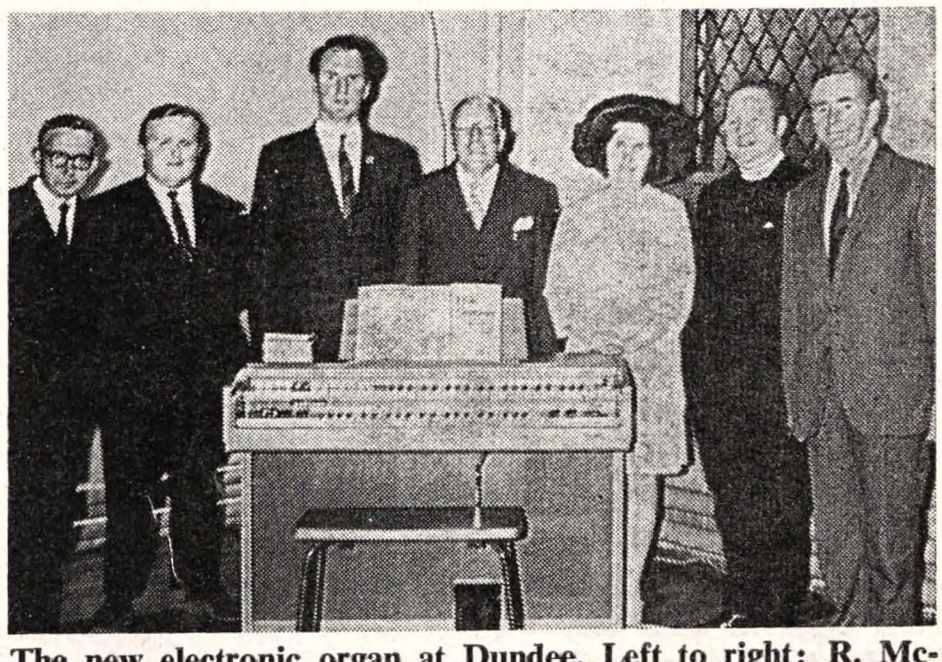
The door-to-door visitation work has produced opportunities to talk to many people about the gospel. The Crusaders set off rather reluctantly at first, but were soon encouraged and became less nervous as people were willing to talk for long periods about their souls. We praise God for this and for the joy to be found in witnessing for Him. A police sergeant remarked that our open-air meetings should do some good. We pray God that they will.

DARYL RICHARDSON.

DUNDEE **Pastor: H. B. McGowan**

"Let everything that hath breath praise the Lord" was the text that our minister used when the lovely gift of a new electronic organ was dedicated to the praise and glory of God. We thank our God for every blessing and face the future with confidence.

J. WILSON.



The new electronic organ at Dundee. Left to right: R. McDonald, A. McGregor, D. Stewart, F. Wilde, Mrs. McGowan, H. B. McGowan and J. Wilson.

Evangelistic addresses on great doctrines of the Bible preached in the Elim Pentecostal Church, Sparkbrook, Birmingham

THE DOCTRINE OF CHRIST'S RETURN

by George Canty

DAVID THOREAU, the first of the hippy-type protesters who scorn their fellow-beings while depending on their kindness, once remarked that "the majority of people live lives of quiet desperation."

But some don't! Bob Danvers-Walker has seen enough of this world's evils as commentator on Pathé News for over thirty years—who doesn't know his voice? He admitted that "man is going down a slippery slope," but added that "all signs point to the fact that Jesus Christ will soon return." No "quiet desperation" with him—nor with any one of the 50,000,000 or more living believers in Christ's coming back to the world.

In 6,000 years it is doubtful if one year has been completely free from war among civilised nations. Individual countries have spent half their time fighting. England had 207 years of armed conflict out of the 400 years up to 1900 and has been in continuous session with her war lords this century.

Meanwhile, what about the God who "so loved the world"? Is He doing anything? Has He begun to live a life of quiet desperation also? Or are we still hopeful that our pretty textcards for children and the candles beneath the Sacred Heart, and the local evangelistic crusade with twenty converts in a city of 50,000 will at last become a shattering triumph for the forces of sanity and goodness? Or even that Christian action in industry will gradually bring men and management into a fond embrace (eyeing their profits and wages with satisfaction over one another's shoulders), with the golden age (or egg) for all?

Signs of such a thing are as rare as cheques for £1,000,000 in my letter-box. But there are signs of something else. Since nothing we are doing offers any promise of better things, we ought to cock half an ear in another direction where there is promise, and especially as it is here that we have some signs. I refer to the promise of Christ's return and the signs of it.

Unfortunately it is in the very area of signs that the world politico-social concepts of prophetic and apostolic vision have been made to look ridiculous. Books sold at our doors full of horrific hydra-headed beasts like a cheap film shocker, or preachers who tie up every quaint event with some verse in Revelation, just do not help to create intelligent interest in a basic Christian truth. I read in a Caribbean newspaper that a duck in a village west of the Demerara River was laying as many as twenty-six eggs in one day and some of the God-fearing folk there were declaring: "It is truly a sign that the Lord is coming"! It reminds me of those who were convinced that Mussolini was the anti-Christ because his car (or was it telephone?) number was 666. As for the number of the beast—I know it. It is number one, and we always look after number one.

Let me acquaint you with a fact that you could discover for yourself if you spent a few months in study. The teaching that Christ will return is so built into the New Testament that it is fundamental. It would not be possible to restructure Christianity without it at all, for that would destroy its logic and its coherent aim. You can be a Christian without believing it, perhaps, but you can't be a logical Christian.

Christ used words such as "I will come again"; "When the Son of man cometh"; "The Son of man shall sit on the throne"; "The Lord of the vineyard cometh"; "Ye shall say, Blessed is He that cometh"; "The coming of the Son of man"; "The Son of man coming in the clouds of heaven"; "Your Lord doth come"; "The Bridegroom cometh." Around these phrases Christ built an extensive edifice of description about his future relationship with our world.

The apostles understood one thing by what Christ said. They asked, "What shall be the sign of Thy coming?" Their writings insist on this as "the glorious hope." People talk about Christian hope, but this is what the apostles understood by their hope.

They themselves used unmistakable phrases. "This same Jesus . . . shall come . . . as He went"; "We beseech you brethren by the coming of the Lord and our gathering together unto Him"; "The Lord Jesus shall be revealed from heaven . . . when He shall come"; "Unto them which look for Him shall He appear the second time"; "In the last days shall be scoffers . . . saying, Where is the promise of His coming?"; and the very last words of the Bible concentrate on this message: "Surely I come quickly. Amen." In addition, the general assumption underlying a great deal in the apostolic letters and comprising the force of their doctrines, is that Christ will appear a second time.

It is no argument to say it is incredible, fantastic, or unthinkable. The incredible, fantastic and

the unthinkable happen all the time. I find it unthinkable that I, feeling absolutely fit and bubbling with energy today, and with the best of appetites, could be crawling around with influenza tomorrow. It would have been unthinkable to me in 1960 that in 1970 I would cruise comfortably at 115 miles an hour on the Italian autostrada, which I did last week. I fancy God can do better than the Jaguar car company. And Christ was always a fantastic Person.

The event is not only called "the second coming," which is an awkward term anyhow.

A Wedding

"The Bridegroom cometh." Weddings were God's idea and all weddings are slightly unreal except this one. "Let they that have wives be as though they had them not," said Paul. When he spoke of the mystic union of man and wife, he stressed that "I speak concerning Christ and the Church"—the only perfect marriage ever made in heaven. Weddings are pictures of *the* Wedding, when the Christian will be wedded to Christ and that will be at His coming. The old story of Isaac's servant going out to seek a girl for his master, loading her with gifts from a man she had never seen, is a beautiful picture of today, of ourselves being approached by God's servant, the Holy Spirit, who whispers in our hearts concerning Christ, makes us fall in love with Him whom we have not seen, and gives us Christ's gifts of eternal life—forgiveness, peace and joy—until at last the same Servant will introduce us to the Bridegroom, "and so shall we ever be with the Lord."

The Day of the Lord

At His arrest, Jesus said, "This is your hour and the power of darkness." Our entire age is called "the times of the Gentiles." This is man's day and the Devil's day. Do you think God will never have His day? Or that the cross represents the final situation, with God, afraid of the mad dogs of the earth, withdrawn inside the pearly gates?

For that matter there never has been day. The world is dark as night. Christ is the light and true day waits His coming. I defy anybody to believe that day will come any other way.

The End of the Age

Thank God the age will end—it needs to do so. Its end is obvious and certain, either by nuclear warfare, pollution, solar disaster, or in some other way, sooner or later, and most folk fully expect it will be soon. The God who made the world, loves it, protects it, does not mean to stop short of direct personal intervention to save it. We are going to have a visitor—Jesus Christ, who will decide to stay. He has already become a naturalised citizen of earth. He belongs here and will presently insist on His own private rights, namely as King of kings, universal President.

Judgment day

Christ's return will make manifest the judgments of God. There's going to be a clean-up. Ready?

His Appearing and Presence

In our services people often tell me of their vivid awareness of an "atmosphere," something strange, almost uncanny, but lovely. Often folk have said they felt suddenly "full" as they walked into the church porch. People were healed here last week. We have felt that God was crowding us out almost, unless we gave in. You couldn't escape the personal magnetism, the bewitching charm, the subtle overtone of Somebody else besides ourselves here. One day at His presence and appearing *the whole world shall know it*. I don't press ideas upon you of Jesus walking around Piccadilly talking to yobs, or waving His nail-scarred hand from a Rolls-Royce as He passes through Jerusalem, as some have suggested. I simply say that when Jesus comes "every eye shall see Him." Nobody will escape the overwhelming fact that Christ will be on earth. Every corner will be full of Him and righteousness will cover the earth as the waters cover the sea. As sure, but more really, as He is is here now, He will be manifest then, and His agents of the resurrection will enforce His will on the nations, on the industrial empires, and on the political circles, with a rod of iron if necessary. His theological presence will give place to His theocratic presence, His spiritual presence to His practical presence.

The Redemption

What Christ started with a cross and on a cross, was redemption, forgiveness through His agony and blood. The Christ who paid that price for the world will not forgo His claims. He bought this world with His blood and will presently establish His ownership. The cross has warned this world for 2,000 years; it is the seal, the guarantee. He *is* coming. "Be ye also ready, for ye know not the day nor the hour wherein your Lord cometh."

An elderly lady, who had years before given up religion out of bitter disillusionment with the Church, on an impulse walked into the gallery of my church when I preached on Christ's return. Afterwards she went and found that somebody had pushed a book through the letter-box which had jammed the door. She stood there in the dark, outside the door no key would open, and suddenly thought of my words: "The door shall be shut." Eventually, with help, she got in and went to bed troubled, but had to get up and ask the One who said "him that cometh to Me I will in no wise cast out" to take her in. She is still "in," and waits with joy her Lord's return. *And you?*

SUNDAY WITH THE MASAI PEOPLE

by A. D. BULL

ELIM MISSIONARY AT MOROGORO, TANZANIA

PASTOR JOSEPH and team were aboard the Landrover headed for a week of meetings among the Masai. Fifty miles out we picked up the pastor stationed in that area. "What news, Mchungaji? (shepherd)." "Good, but today we must attend a baraza (meeting of council) with the relatives of Huruma." Huruma, a young warrior recently converted and on fire for God, had asked for Bible training. We set out to the baraza knowing full well that it might take all day.

Huruma was waiting for us by the roadside. "They are waiting for you but the elders are drinking. They won't let me go and my older brothers are very hostile," he said.

When he was converted I questioned him on how he came to know of Jesus. "Don't you remember, Mzee Bull (Elder Bull)? The day you hit the tree stump two years ago. You spoke to me that day and gave me a book." I remembered. It was a normal day of driving in Masai country, the driver praying, "Lord, make my wheels like hind's feet!"; hidden stumps to rip my tyres (£15 each), fallen trees covered by grass, water courses to bog down in, my eyes glued to the few feet in front of me. The track petering out, a tree fallen across; out came the pangas, a way cut through or perhaps around. But that day I hit the immovable object. The pastor in the back shot over me and was intently inspecting the gearbox with his face on the same! In passing, his head caught mine and I have never doubted since that his was the harder. The front passenger cracked his head on the dashboard. The damage was considerable, but the vehicle could still move despite the ominous sounds from springs and chassis, and a tendency to a crablike progress. We reached the Manyatta (Masai village) and there Huruma heard and received his book about Yesu Kristo. The Holy Spirit is not hindered by the rueful thoughts of a missionary looking at his battered vehicle. Yes, I remembered!

And now to the baraza. The warriors rose and greeted us, handed us their stools and stretched themselves out on dried skins on the ground. Some of them were very handsome and wearing their usual paint and ornaments, but carrying sticks only. No spears were visible. We discussed the rain; had it reached them? How was the grass situation for their many cattle? A warrior went after the elders to call them from their drink. Time passed on. The flies were not too numerous. Newcomers always find them annoying, but I had long ago passed the test with them. They are only curious, they don't bite (usually).

Ah! Here they are—father and uncle. Father, not too drunk, sits beside me, samples my flask of coffee and seems to like it. I rescue the cup from him and put it on the ground. Two curious flies drop in. I extract them and drink up the coffee before any more would-be swimmers arrive. That coffee had to last me through the day. The uncle has already made up his mind in our favour. "Don't you remember?" he said, "I was very ill and you carried me in your Landrover to the medical centre?" But he was quite drunk.

Father opens the talk. The uncle is waved away with a "Yes, yes" from me. Joseph states our case. The old man is not too pleased at being addressed by such a young man (thirty-two) on such a serious matter. I explain that the young man is unusual and has been under my tuition for fifteen years. We continue. Huruma, they explain, was an exceptionally troublesome child, in fact, he had on one occasion brought a Landrover full of police to interfere with their domestic matters and now, not yet full grown, he wished to leave to be taught religion.

Indeed we had heard of his exploits. He is unusually intelligent, a self-taught reader and yet a real prodigal. Beatings he had received in plenty. Some of the scars were still visible. Nothing had deterred him—and then he met Yesu Kristo, and it was "Lord, what wilt Thou have me to do?" The two older brothers were very hostile, Joseph talked with them and I joined in. The uncle advanced, drunkenly reiterating that all was well.

Now we called Huruma—they called him to be more accurate. He came dressed in a black sheet worn toga fashion without any ornaments, a well-worn Bible in his hand. Joseph and I had come to the same instinctive decision that he should stay and witness to his own people first. Inspired decision would be more correct; had we not been praying for a month for wisdom about this case? Thus we sought permission for him to continue in his new faith and receive instruction and worship together with his aunt and mother who are baptised, having been saved over a year. The women had, of course, no say in the matter and sat in the distance under the shade of another tree.

Elder brother would not consent. I took him by the hand and, leading him to one side, we con-

tinued the discussion. I told him that this Yesu would transform his brother and this would be the proof. He must stay at home and honour his father and mother as the Bible teaches. " And you, what about you ? Yesu calls you," I added. I then returned to my stool to find that another slightly sinister elder had joined the baraza. He wore a peaked cap, probably a bus driver's property in the past, otherwise the dress of his rank. He was a tribal priest or witch-doctor ; however, he did not interfere unduly. At last we won a reluctant consent to our request that Huruma should be allowed to continue in his faith.

The sun was going down in the sky and a look at my watch confirmed that it was nearly 3 p.m. We rose to go. The father said, " Are you not going to minister to the women today ? " The local pastor was already with them. We joined him, praying for one woman who was sick, exhorting and advising them to press on with Yesu in their hearts. We left the drunken uncle diffusing a beery farewell into the Landrover, Huruma assuring us that he would never turn back whatever they did to him.

Church reports

HEREFORD **Pastor: R. Griffiths**

When we celebrated the second anniversary of Pastor and Mrs. Griffiths and Peter, Pastor K. Rowlands and his wife and daughters ministered to us in word and song. Testimonies and singing were also given by our own assembly. The presence of the Lord was felt and God's Word was rich to our souls. After the Saturday evening service our natural appetites were also satisfied by the wonderful spread provided by our sisters.

God has been good to us over the past two years. He has given us a most gracious pastor. Great things have been achieved, souls have been saved, many have been blessed, the sick have been ministered unto, numbers have been added to our church, and we are enjoying times of spiritual refreshment. We believe that God will reward Pastor and Mrs. Griffiths abundantly for their unstinted efforts. To God be the glory, great things He has done!

STOWMARKET **Pastor: P. Thompsett**

Although Friday is not the best of nights on which to hold meetings in this area it was encouraging to see fifty-three folk present for the visit of our President. We received a rich blessing as our brother ministered to us. At the end of the meeting we had the joy of seeing twelve of the congregation rededicating themselves to God and His service.



FIELD SUPERINTENDENT'S NOTES

DURING our itinerary of the mission fields in Africa we have taken part in many varied aspects of the work, some of which are as follows.

☆ ☆ ☆

We opened the newly built church at Yoyim, Ghana. The church was crammed.

☆ ☆ ☆

We shared in baptismal services conducted in the open-air at Koforidua and Bomponso, Ghana.

☆ ☆ ☆

We dedicated children of Bantu and Indian Christians and one infant was given the dubious honour of being named " Chapman Kwao "!

☆ ☆ ☆

We ministered in an Indian service when the 9,449th baby was dedicated to the Lord in that particular church. We learned, too, that one Indian out of every fifteen in South Africa is a believer belonging to a Pentecostal church. These are largely converts from a Hindu background.

☆ ☆ ☆

We preached at clinic and hospital services in the Transvaal and Rhodesia. Throughout the tour we have presented the gospel to hundreds of Indians and thousands of Africans, in addition to Europeans, and many decisions have been registered.

☆ ☆ ☆

We have been privileged to see a number of ministers who took their training in Elim Bible College and are now engaged in service in Africa. Their affection for Elim is still considerable.

☆ ☆ ☆

We heard from government officials of the thoroughly satisfactory and highly efficient work being carried out by Elim workers in the Rhodesian schools.

☆ ☆ ☆

One has felt honoured to have fellowship with our colleagues labouring overseas and many have been the sincere expressions of appreciation for the help gained through this visit.

LATE NEWS

EVANGELICAL COUNCIL FOR MANCHESTER AREA OVERSEAS WEEK

October 19th—24th, 1970, 5—10 p.m.

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E.M.S. representative for the area : Pastor J. Tetchner

D.2011

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: W. R. Jones (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: T. W. Walker.

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EDITORIAL

PARTY conferences come and go, headlines are made, interviewers on radio and television try to persuade reluctant politicians and trade unionists to declare themselves plainly, some fairly minor sensations, usually of a transient nature, are produced, and that is about it. A good time was had by the delegates, no doubt. It was nice for them to meet their comrades, to feel the congenial atmosphere, to have the delightful sense of being with folk who talk sense (?). And that seems about all.

Conferences are strange things. Talk goes on almost ad infinitum. Speakers pontificate, gesticulate and, sometimes, prevaricate. Earnest votes are taken and very fine points are argued with all the intensity of modern drafters of Magna Carta. Applause rises, expressions of intense opposition explode.

It is not only political conferences which have something of this air about them. A veritable rash of them seems to have erupted on the body evangelical. We have conventions for this and that, get-togethers concerning so-and-so and such-and-such. The average inter-denominational magazine seems well occupied with them.

Let us say at once that a great deal of good comes from fellowship, the communion of meeting together. The splendid sense of oneness, of mutual purpose, of divine vocation, is undeniably moving and stirring. The impact of speeches can be lasting in its effect. Undoubtedly, lives can be transformed by the power of God through the telling phrases or more often, the obvious sincerity, the deeply-felt burden, of speakers. We would not convey the impression by one word that other than good is done by all these things.

There is a point to be made, however. Our decisions may be couched in perfect terms. Our rhetoric may be of the most apposite. Our praise and song may be lyrical, mellifluous almost. We may have suitably expressed all our approbations and refutations.

But until we go and do something about what we have decided we have not got very far.

The same applies to sermons, to ministry in general. Human nature is so cantankerous that when we feel moved to do something and decide we are going to do it—we can think we have done it!

Were but a proportion of our noble resolutions put fully into practice we would have revival. There is no substitute for the faith which works by love, and the accent must be on "works."

We like the expression, "Christ put 'go' into 'gospel'"! No pious resolution, no hand-wringing regret ever saved a soul. We are in the last of the days when we must go *and compel* by the explosive, expulsive power of the Holy Spirit.

Jesus only, Jesus ever

by Eric J. Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, BASILDON

PAUL just could not get Jesus out of his mind! This is how it strikes me as I consider the life of the great apostle. No matter whether the sun was shining or whether life was turned into a raging tempest, Paul was always thrilled with the splendour of Christ.

Magnified

The apostle wrote the epistle to the Philippians while shut up in a prison cell. He could have questioned God as to why he was there, or he could have sat down and felt sorry for himself, but he cried out for his Lord to be glorified: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1:20).

Once the moon was seen only as a pale disc in the night sky. Then as knowledge increased and the telescope was developed, the moon's surface came to be studied in great detail. It became possible to study the peculiar features of this heavenly sphere. To many, Christ is like that once seemingly far-off moon. They know He once lived in Israel, but He is just a distant, historical figure, One who has no relevance to everyday life. Like Paul, our lives should act as lenses through which Christ will be magnified before the eyes of men, so that He will no longer seem distant, but real, alive, glorious, and very, very close.

To Paul, even in the hour of pressure, Jesus meant everything.

The unexpected

It appears from Philippians 1:12-18, that many, seeing Paul's devotion to Christ even under trying circumstances, were fired with a new determination to work harder for God themselves. Instead of indulging in self-pity, Paul rejoiced that his sentence meant that Christ was being preached on a wider scale. Among the heralds of the gospel of the day, we learn that some preached Christ out of love, while others sounded forth the good news out of contention, hoping to add affliction to the apostle's imprisonment. That saintly scholar Bishop Hanley Moule explains it by saying that all were preaching Christ, but not all accepted the apostolic authority of Paul; in their eyes he was despised. Instead of getting touchy about it, Paul rejoiced! He was not worried at all if he was slighted by some as long as Jesus was being preached: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (1:18).

How different from many of us! Oh that we might cease to be self-centred and touchy when wronged. Instead let us be completely lost in the love of God.

To Paul, even when slighted, Jesus meant everything.

A cross roads

For a moment the apostle perhaps stopped to think. He was longing to get away from the world with its hatred, prisons, and trials. He wanted so much to depart and to be with Christ (1:23). We have all felt like this at times. As we look at life as it is today we sometimes long for Jesus to return. Such thoughts are very precious. Yet Paul also realised that he was much needed in the arena of life. For him to be with Christ would mean gain for him, but to remain would mean more fruit for God's glory (1:22). Does living mean something of what it meant to Paul?

To Paul, even in the matter of living and dying, Jesus meant everything.

It is clear from what we have considered that for Paul it was "Jesus only, Jesus ever." What a difference it would make in our country if God's people were as thrilled with Jesus as Paul so evidently was!

SWANSEA **Pastor: E. J. Jarvis**

We hear much these days about the generation gap, but it is a glorious fact that in Christ Jesus this gap can be bridged, as our Swansea Crusaders have proved.

For the past four years the young people have entertained the older ones to a supper in the winter and an excusion in the summer. A few weeks ago thirty-three of our senior citizens were taken by coach to Dyffryn Gardens, near Cardiff, returning to a meal in the church provided by the Crusaders. Praise God, in Christ there are no age barriers!

THE SPIRIT-

"And be not drunk with wine, wherein is excess; but be filled with the Spirit." (Ephesians 5:18).

by H. Burton-Haynes

MEMBER OF THE EXECUTIVE COUNCIL AND PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

PENTECOST ushered in one of the greatest hours of human history. Through the gift of the Holy Spirit God became available to every need of man. This being so, we cannot emphasise or declare too often the marvellous truth that the fullness of the Holy Spirit has been purchased by the death of Christ and is the inalienable birthright of every believer. The tragedy is that the Church for the most part is living a substandard life. As Stanley Jones has said, "Easter stands for life wrought out, offered; Pentecost stands for life appropriated, lived to its full, unafraid and clearly and powerfully witnessing to an adequate way of human living." Such triumphant testimony should be the normal experience of the members of Christ's body.

In this article it is our purpose to consider from Scripture the dynamic effect Pentecost had upon the lives of the early disciples with a view to becoming more acquainted with our need and to stimulate desire for the fullness of the Spirit of God.

LIFE IN FULLNESS

Christ came to give us not only life but life more abundantly. In John's gospel, chapter 4, our Lord speaks of the Holy Spirit as "a spring of water" in us; in chapter 7 He refers to Him as "rivers" flowing out of us. Every genuine Christian has a measure of the Spirit, but at Pentecost the coming was measureless. While every Christian has life, here is life abundant. When we reach this point, when the Holy Spirit is pouring Himself through our lives, when He is unhindered, others are richly blessed through our witness. "Many of us, alas, are like an old pump with cracked buckets and worm-eaten valves!" observes one writer. "To get a little of the water of life from us someone has to shake us again and again. Even then the little we do comes from us with sundry gurgling, grumbling protests, and the moment the pressure is off the effort dies away with a weary sigh." But receiving from God the measureless plenitude of the Holy Spirit we gladly, joyously, spontaneously go to men with the outflowing and "everything lives whither the river cometh."

HOLINESS IN LIVING

What kind of spirit took possession of the lives of the believers on the day of Pentecost?—the *Holy* Spirit, and in consequence they became holy men and women. A glance at their conduct prior to Pentecost shows how deeply they needed the purifying power of the Holy Ghost. James and John were excellent men in many respects, but they were narrow and intolerant. They harshly rebuked a man who was casting out demons simply because he did not happen to be one of their company. When a few Samaritans refused to receive the Master, these men in their zeal for the honour of Christ would have wiped those rude, churlish villagers from off the face of the earth. They were filled with a small and unworthy ambition. Proudly conscious of their zeal, they thought they had claim to the first places in the kingdom of God. Look at these men after Pentecost! The narrowness and paltry ambition make way for an ever-broadening sympathy and a self-effacing desire to put Christ first before any other consideration.

What an exhibition of moral cowardice Peter gave when interrogated by a servant girl! What a humiliating defeat for the strong, impulsive apostle! Within a few weeks of this sad incident Peter was filled with the Spirit and immediately his cowardice gave place to a holy courage.

Is it not this for which we long so ardently today? We want to be true and faithful witnesses, to honour the Lord always in all things, hence our deep heart-cry is to be cleansed from all sin, to have constant victory over all wrong. The fullness of the Holy Spirit received and renewed each day will meet this great need in our lives. The supreme purpose of the Holy Spirit is to work in us to produce the Christ-like character. He shows us the loathsomeness of sin, leading us to hate all that is impure and unworthy. He prompts prayer for God's preserving grace. He reveals the matchless glory of the Lord Jesus Christ to our hearts.

The fullness of the Spirit may be seen at first in the melted heart and the tear-stained face. The Holy Ghost is *fire*—fire burns, and burning is not a pleasant process. We need not shrink from this fiery

ED LIFE



furnace, for the sanctifying flame will only burn off our bonds and others will see that there is someone with us like the Son of God.

BOLDNESS IN TESTIMONY

" Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus " (Acts 4:13). Before Pentecost these disciples were fearful and fragile. They were like reeds shaken by the storm and wind. They were so easily overcome. But see them after Pentecost—what a difference! They witnessed with uncompromising boldness and unusual power—the same men, mark you, exactly the same—but changed! Pentecost effected a miraculous transformation in their characters. The Holy Spirit filling and possessing them had reinforced the whole man, spirit, soul and body, making them dynamically adequate for every challenging situation.

What really constitutes a Spirit-filled personality? There are two basic elements—light and fire, the light of divine illumination and the fire of inner conviction. When mind and heart come under the powerful sway of the Spirit, potency, pungency and persuasiveness are imparted to the words which fall from the lips compelling men to listen, bringing their consciences into the presence of the living God. Some seek to develop their personality by means of psychology, but the final result is not half so complete or attractive as that which is the direct outcome of fellowship with the Holy Ghost. He comes to heighten all our natural powers, to release us from shackling inhibitions and to bestow spiritual gifts which alone can match the materialism of our age.

The boldness inspired by the indwelling Spirit is direct, honest and clear-cut. There is no suggestion of brazenness, impudence or insolence about it. With humility of mind Peter and his companions spoke graciously and with much assurance of those things which they had seen and heard.

EXHILARATION OF SPIRIT

Under the inspiration and power of the Holy Spirit the disciples were transported to heavenly realms and they became almost oblivious of their earthly surroundings; heaven was more real than earth in those high moments of rapturous worship. In great ecstasy of spirit they commenced to magnify the Lord in all kinds of languages. There was nothing incoherent or irrational about their speech. They were men clothed in their right minds. When Peter stood to address the crowd he proved that he and his fellow disciples were not intoxicated with new wine, but enlivened by the life of God. A commentator has said, " There is something in us all which resents monotony, and repeatedly asks for a change; there is something in our very condition which calls for relief; a voice which calls for stimulus." How true this is! Because of it some seek to gratify their craving in strong drink or in some other form of sensuality. The Bible says, " Be not drunk with wine . . . but be filled with the Spirit." Spiritual exhilaration is enjoined upon us in place of sensuous intoxication, which is condemned. The Spirit-filled life is the cure for worldliness. Filled with the exhilarating power of the Spirit, the seducing calls of worldly pleasure have no power over us. Worldly stimulus too often deludes and demoralises; the stimulus of the Spirit beautifies and ennobles the character.

COMPASSION IN SERVICE

When Jesus looked upon the multitude and saw their helpless condition He was filled with compassion. The Holy Spirit feels towards the perishing multitudes the same yearning, loving sympathy. Under the Pentecostal anointing the disciples were made to feel their risen Lord's own compassion for the masses. What people in the pulpits—and in the pews—need is the power of the Holy Ghost! It is the most clamant need of the times. So many are like that man who went to a fish shop and inquired of the fishwife, who happened to be Irish, the price of the different fish. The woman grew tired of answering his questions and told him, " Shure enough, it's not fish you want, but information "! What we really need is not information about the Holy Spirit, but God's Holy Spirit to fill us with life anew, so that we will go forth to be His witnesses!

What is the great condition of the Spirit-filled life? The Holy Ghost is given *to them that obey Him*—and obedience is a much larger thing than any dream. It means that we are in constant, daily contact with Christ. Are we living in vital fellowship with Christ each day? This is a very important question, for our attitude to Christ will determine the place the Holy Spirit has in our lives. The enthronement of Jesus in the heavens culminated in the outpouring of the Holy Ghost upon the earth and when Christ is enthroned upon a human heart, the Holy Ghost in all His fullness is outpoured upon that life. May Pentecost become a living, abiding reality in *our* lives.

FROM T. H. STEVENSON

A FISHERMAN FOR LIFE

I WAS reading an article titled "King of Fishes" when the pilot of the plane reminded the passengers that we were cruising at 15,000 feet above sea level. My physical location and my thoughts were even much farther apart; the aeroplane for the sky and the fish for the sea, but my thoughts were both higher and deeper. Neither the heavenly heights nor the B.E.A. Trident magazine feature on salmon fishing absorbed my thoughts. I was meditating upon the words of our Lord: "I will make you fishers of men." And while I was thus meditating, my wife was seeking to do such fishing, though the subject of her fishing was a woman. As we boarded the plane, the lady spoke of her nervousness, at which my wife invited her to sit beside her on the journey, an event which presented an opportunity to bear testimony to Christ.

My thoughts were directed by a captivating paragraph in the magazine article on fishing: "The surest way to recruit a fisherman for life is for him to catch one fish. The thrill of the catch diminishes little with constant repetition." Every Christian should grasp the truth of such words, though I refer not to the sport or livelihood of fishing, since I never continued nor progressed beyond my boyhood fishing for minnows with no more equipment than a clear jam jar with string attached. To seek to win souls for Christ should be a life-time ambition and occupation. Many end their years of Christian life without being engaged in some way in seeking souls for Christ, simply because they started in that way. Equally, to start early in the Christian experience to fish for souls will lead to witnessing, working, and winning souls to the end. Oh, that more became recruited for life to such service for Christ, a service that can never really lose its thrill.

Seek one soul to win for Christ. With that achieved you may be made for your Master and men "a fisherman for life."

Letter to the Editor

DEAR EDITOR,—Recently a pastor went to Denmark, a Common Market country, for a holiday. He was astounded to see on boxes in the shops the trademark of the Common Market, namely a lamb's head with two horns, and the number 666. I was also informed by another Christian who saw this when recently on holiday in Denmark. What astounding prophecy!

Yours sincerely in Christ,

(MRS.) E. K. VIGAR.

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Margaret M. Ladlow's page

LET THERE BE LIGHT

LAST week I wrote of my journey to the famous Akosombo Dam of which West Africans are justly proud. I crave your indulgence to refer to it once more.

Already its life-giving waters are supplied to Accra the capital of Ghana and its adjacent port of Tema. The barren, uncultivated Accra plain is to be irrigated from the waters of the lake and major crops will eventually be grown. One hundred and forty species of fish are thriving in the new lake thus producing food for people who are the greatest consumers of fish in the whole of Africa. The lake is to be developed as a vast transport system, opening up the country and carrying passengers, timber and cattle. Twelve port areas are planned round its shores. Altogether it is an exciting project packed full of possibilities.

Above and beyond all that I have mentioned, there is the potential of unlimited electric power and light. The eight-man board of the Volta River Authority has envisaged that, when fully developed, the whole of Africa could be supplied with electric light. What a great vision and what a vast undertaking! At present even in Ghana itself only the principal towns have electric light. The trunk roads are unlit and the villages struggle on with kerosene lamps and candles. The potential is there, but the necessary funds to make the vision a reality are lacking. Many would say that it is highly improbable, if not impossible, that one day Akosombo electricity will bring light to every home in the country including the mud huts in the remotest villages, yet one cannot but admire the vision of these men and their faith in the economy of their fast-developing country as they plan and work for such a day.

All this brings me to the thought of the glorious potential in the gospel of our Lord Jesus Christ. "I am the light of the world" the Master said, but how far have we carried the light of His gospel? Vast areas of the earth and millions of men and women "sit in darkness." While it is true that men love "darkness rather than light, because their deeds are evil" (John 3:19) and thus many have refused His light, yet the vast majority have never had the opportunity of receiving it. To many it may seem an impossibility that His light should ever reach everybody in the world. Money and skill are needed from men and women who have absolute faith in the power of the gospel and who, like the men of whom I have written, have a glorious vision and will dedicate their all to its fulfilment. When considering the spread of the light of the gospel, everything on God's side is fully provided and working at top capacity. In the knowledge of the light of the near return of the Lord Jesus we must all become light-bearers to darkened hearts and homes. If we cannot carry the gospel to the distant corners of the earth, we must give sacrificially to make it possible for others to do so.

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim
Till each remotest nation
Has learnt Messiah's name.

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MISCELLANEOUS

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STUDENTS' PENTECOSTAL FELLOWSHIP. Annual convention. Theme: "The personal encounters of Pentecost." Speaker: John Lancaster. Testimonies and reports by students. At Kensington Temple, Kensington Park Road, London, W.11 (Notting Hill Gate). Saturday, October 31st at 3 and 6. Everyone welcome. C.2199

ITINERARIES

London Crusader Choir with Douglas B. Gray:
October 17, Dorking Halls; 25 Streatham; 31, Clapham (ordination service).

F. B. Phillips:
October 22, 23, Sowerby Bridge; 25, Huddersfield; 26, 27, Halifax; 28, 29, Bradford; 30, November 1, Leeds; 2, Dewsbury; 3, 4, Wrenthorpe; 5, Knottingley; 7, 8, Barnsley.

Joseph Smith:
October 17-19, Market Hill; 31—November 1, Kingston-on-Thames.

BIRTH

HOLES. On August 19th, to Elizabeth and John, members of Southampton Elim Pentecostal Church, Rebecca Ruth, a sister for Stewart, Lloyd and Jonathan.

ENGAGEMENT

REEVES—DORMAN. The engagement is announced between Gillian Margaret and Michael John, both of Winson Green Elim Pentecostal Church, on the occasion of the silver wedding of Mr. and Mrs. D. T. Reeves. C.2202

MARRIAGES

ALEY—GREEN. On September 5th, at Elim Pentecostal Church, Hadleigh, Maurice John Aley to Caroline Ruth Julie Green. Officiating minister: R. F. Stripp.

MARKLEW—WINSOR. On August 29th, at Elim Pentecostal Church, Tamworth, Patrick Marklew to Barbara Winsor. Officiating minister: S. C. Cain.

RICHARDS—SMITH. On August 15th, at Elim Pentecostal Church, Tamworth, Douglas Richards to Helena Smith. Officiating ministers: S. C. Cain and E. F. Cole.

SILVER WEDDING

REEVES—KNIGHT. On October 20th, 1945, at Graham Street Elim Pentecostal Church, Margaret Lilian Knight, to Dennis Thomas Reeves. Service conducted by the late Rev. John Dyke. C.2203

WITH CHRIST

SHEARS. On September 20th, Mrs. Ivy Shears, faithful and loyal member of Elim Pentecostal Church, Andover, passed into the presence of the Lord. Officiating minister at funeral: E. S. Challen.

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D.2187

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OCTOBER 17th to 29th

D.2201

LATE NEWS FLASH

Capacity crowd at opening of Gloucester crusade. Many decisions.

COMING EVENTS

BALLYSILLAN. October 17, 18. Elim Pentecostal Church, Crumlin Road. Campaign by team of Elim ministers. Saturday at 8. Sunday at 7. Supporting musical items. October 24-26. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Preachers: D. J. Ayling and P. E. Stormont.

BIRMINGHAM, Winson Green. October 31—November 12. Elim Pentecostal Church, New Handsworth Road. Crusade conducted by Aubrey Whittall. Sundays at 11 and 6.30. Saturdays at 7.30. Weeknights at 7.45.

BOLTON. October 18. Elim Pentecostal Church, Higher Bridge Street. Visit of D. W. Anthony. At 11 and 6.30.

BOURNEMOUTH, Winton. October 24-26. Elim Pentecostal Church, Hawthorn Road. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: G. W. Gilpin (Principal of Elim Bible College). Items by Wessex Gospel Choir on Saturday. Convener: G. N. Backhouse.

BRAINTREE. October 17-25. Eim Pentecostal Church, Manor Road. Evangelistic crusade conducted by L. E. Lambert and party.

CALDICOT, Mon. October 17. Elim Pentecostal Church, Longcroft Road. Preachers: David Morgan and Arthur Rees. At 3 and 6.

CAMBERWELL. October 21. Elim Pentecostal Church, Benhill Road. Women's Bright Hour twenty-first anniversary. At 2.45. Speaker: Miss G. M. Garton. Soloist: Mrs. R. B. Chapman.

CARLISLE. October 17-29. Elim Pentecostal Church, West Walls. Crusade conducted by George Canty. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30. Wednesday at 3.

CLACTON. October 31, November 1. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30 (tea between the services). Sunday at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: H. Burton-Haynes.

COLCHESTER. Elim Pentecostal Church, Stanwell Street. Services on Sundays at 10.45 and 6.30. Tuesdays at 7.30.

COULSDON. October 24—November 1. Elim Pentecostal Church, Chipstead Valley Road. Crusade conducted by Ron Williams. Sundays at 11 and 6.30. Weeknights at 7.30.

CRADLEY HEATH. October 18-31. Elim Pentecostal Church, Bearmore Road. Evangelistic campaign conducted by J. C. Smyth and party. Sundays at 6.30. Weeknights at 7.30.

EALING. October 17-20. Elim Pentecostal Church, Northfield Avenue. Fortieth anniversary services. Weeknights at 7.30. Sunday at 11, 3 and 6.30. Preacher: Ron Jones (President). Convener: A. S. F. Horne. October 21, at 7.30. Youth rally. Preacher: T. W. Walker.

EDINBURGH. October 18-20. Elim Pentecostal Church, Henderson Terrace. "One Step at a Time" crusade conducted by R. Kingstone and B. J. Hayes. Musical groups and soloists from Edinburgh and the Scottish Presbytery. Sunday at 11, 6.30 and 8. Weeknights at 7.30.

EXETER. October 24-27. Elim Pentecostal Church, Providence Chapel (opposite Central station). Autumn convention. Preacher: S. Beresford. Weeknights at 7.30. Sunday at 11 and 6.30.

FALMOUTH. October 17-25. Elim Pentecostal Church, Dracaena Avenue. Crusade conducted by D. A. Lambelle. Weeknights (except Fridays) at 7. Sundays at 6.30.

GLOUCESTER. From October 19. Elim Pentecostal Church, Park End Road. Crusade conducted by Alexander Tee continues. Soloists, groups and choirs. Sundays at 11 and 6.30. Weeknights (except Fridays) at 7.30. Wednesdays at 3.

GRIMSBY. October 25. Elim Pentecostal Church, Tunnard Street. Visit of J. T. Bradley. At 10.45 and 6.30.

HULL. October 17-19. Elim Pentecostal Church, City Temple, Hessle Road. Youth weekend. Preacher: D. S. Williams. Saturday: teach-in at 3, rally at 7. Sunday at 10.45 and 6.30. Monday: film rally at 7.30.

HULL. October 24—November 7. Elim Pentecostal Church, Mason Street. Evangelistic crusade conducted by J. Cave, followed by E. Lamb. Items by Paul Brecht Group and The Followers. Weeknights at 7.30 (except Fridays). Sundays at 6.30.

ILFORD. October 24, 25. Elim Pentecostal Church, Clements Road. East London Pentecostal rallies. Saturday at 3.30 and 6.30 (tea provided between services). Sunday at 11 and 6.30. Preacher: H. W. Greenway, supported by male section of London Crusader Choir.

KINGSTON-ON-THAMES. Elim Pentecostal Church, Thames Street. Fortieth anniversary services. October 24, 25: F. J. Slemming; October 28, 29: H. Burton-Haynes; October 31—November 1: J. Smith. Weeknights at 7.30. Sundays at 11 and 6.30.

LETCHWORTH. October 24—November 1. Elim Pentecostal Church, Norton Way North. Evangelistic and divine healing campaign conducted by John Cuthbert. Sundays at 6.30. Weeknights at 7.30.

NOTTINGHAM. October 17-25 (except Friday). Elim Pentecostal Church, St. Marks Street. Eight-day crusade conducted by John Woodhead. Saturday at 7. Sunday at 10.45 and 6.30. Monday to Thursday at 7.30.

PONTARDULAIS. "Beulah" Elim Pentecostal Church, Twyniago Road. October 18. Visit of Pastor John Cooper (Aberdare), a former minister of the church. At 11 and 6. October 21. Rev. Peter Trumper, of the Protestant Truth Society, At 7. October 24. Pastor Ivor Rosser. At 11 and 6.

ROWLEY REGIS. October 18. Elim Pentecostal Church, Cardale Street. Visit of David Dean. At 11 and 6.30.

SALISBURY. October 23-26. Elim Pentecostal Church, Milford Street. Annual convention. Speaker and soloist: W. Ll. Bell. Convener: G. L. W. Ladlow. Friday at 3 and 7.30, annual Sisterhood rally. Saturday at 7. Sunday at 11, 2.45 and 6.30. Monday at 7.30.

SOWERBY BRIDGE. October 17, 18. Elim Pentecostal Church, Willow Street. Crusade conducted by A. L. Hawkes. Soloist: Tom Mullen. One of the twenty-town crusades. Saturday at 7.30. Sunday at 11 and 6.30.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. October 22, 23. Youth coffee bar at 8. October 24-30. Billy Graham film at 8. October 31. North-east Presbytery rally at 7.

CARDIFF EVANGELISTIC CONFERENCE ON TAPE

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, October 19th — John 2:1-12

" and manifested forth His glory " (v. 11).

" The glory as of the only begotten of the Father " was manifested in the first miracle. The ineffable glory of the incarnate Word has been constantly manifested down the centuries and it will continue to be manifested until there are " new heavens and a new earth, wherein dwelleth righteousness " and a " New Jerusalem," the glorified Bride, the heavenly paradise, the all holy capital of the eternally triumphant and manifested kingdom of God. Nothing is beyond the transforming power of our wonderful Saviour. Christians are sinners who have been delivered from the authority of darkness and translated into the kingdom of the Son of the Father's love by His miraculous transforming power.

Tuesday, October 20th — John 2:13-25

" He knew what was in man " (v. 25).

Jesus did not commit Himself to shallow believers whose credulity had been stimulated by the miracles they had seen, but whose hearts were not committed to Him. There is a reciprocity of committal. Jesus knew all. He is the world's supreme Psychologist: " He knew what was in man." It follows that if modern psychology contradicts the teaching of Jesus, it is false. The penetrating revelations of the Master uncover the soul and compel us to to stand in the divine presence. When human perfidity commercialises the soul's sanctities, the discerning eye of the Master not only reveals, but opposes. " A scourge of small cords " is a mild way of expressing the blazing anger of " The wrath of the Lamb."

Wednesday, October 21st — John 3:1-15

" Ye must be born again " (v. 7).

How marvellous is the new birth! The procuring cause was Christ uplifted like the serpent in the wilderness (v. 14). The efficient cause is the sovereign action of the Holy Ghost, moving as invisibly, powerfully and freely as the wind (v. 8). The proximate cause is heart faith in Christ (v. 15). Without the new birth there is no perception of the kingdom of heaven (v. 3) nor entrance thereto (v. 5). We have to be born from above (v. 3 margin) to be lifted into God's kingdom. Born of the Spirit, we enter the spiritual realm where flesh has no standing (v. 6).

" Why do you preach so often on 'Ye must be born again?' " someone asked D. L. Moody. " Because, 'Ye must be born again,' " answered the evangelist.

Thursday, October 22nd — John 3:16-21

" He that believeth not is condemned already " (v. 18).

John 3:16 is the gospel in a nutshell, the revelation of the self-giving love of God. He did not spare His Dearest, but gave Him to deliver men from death, and to impart to them the life revealed in that love. Jesus came to save, not to condemn, and " he that believeth on Him is not condemned."

When we encounter Christ in His life and especially in His redemptive love, a blaze of divine light shines into our hearts. This light reveals our sin, but also our Saviour. Rejection of this light constitutes our condemnation, because it shows that we prefer darkness and sin rather than light and salvation.

Friday, October 23rd — John 3:22-36

" He that cometh from heaven is above all " (v. 31).

Jesus is the bridegroom come from above, from heaven. He is the One who is far above all. He is Witness of heavenly things that no other has ever seen or heard and yet He testifies to His earthly bride of them. He is Recipient of the Spirit without measure and bestows the blessing on His bride. He is the " Sent of God," declaring the words of God to us, the Object of the Father's love, and Inheritor of all things. All the Father's purposes are centred in Him. If we are " in Him " the bounty of God is ours: " He that believeth on the Son hath everlasting life." If we are not " in Christ," we are in the sphere of wrath. " He that believeth not the Son shall not see life; but the wrath of God abideth on him."

Saturday, October 24th — John 4:1-15

" He must needs go " (v. 4).

Why did He experience this imperative urge? What was the compelling need? Why did this wearying action take place? Well might we ask! We know so little of divine guidance, of wondrous compassion for way-out sinners, of that compulsive urge to save at any cost. He was tired and thirsty after His journey, yet, with infinite tact, He made His own need the point of His approach. He skilfully led this outcast woman to see her real need and graciously showed her how it could be met. Living water could quench the burning thirst of her nature. May the incomparable Winner of souls make us fishers of men and teach us the secret of winning needy souls for Him!

Sunday, October 25th — John 4:16-30

" I that speak unto Thee am He " (v. 26).

Our Lord gave amazing revelations to a Samaritan woman, an outcast and an adulteress. It is a shattering experience when our secret lives are uncovered and we know that we are known.

The necessity, universality, spirituality and reality of worship were revealed to this woman and Jesus plainly declared to her that He is the Christ. She proved that she had more perception than the chief priests and the scribes. There are many outcast sinners who have an amazing capacity for spiritual things and are waiting for the saving word. There are glorious blessings awaiting us as we speak to those to whom no one else will speak. Go and speak! The Lord is with you!

CHRISTMAS APPEAL FOR MISSIONARIES

Let us make a special effort this year. Joy and good will can be sent to our representatives in their isolation, separated from homes and friends for the cause of Christ. Demonstrate our regard for them by sending something special this Christmas-time. Missionaries and children will be thrilled by your gifts.

Please send your gift to **Rev. L. Wigglesworth, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

TESTIMONY OF P.C. JAMES B. WEBB

(*continued*)

into outright opposition, he makes them complacent. " Christian you are right, but I am o.k. the way I am " is their reason for not accepting Christ.

The reality of forgiveness of sin, the love, power and strength of the Lord Jesus Christ can be yours. Convict and policeman needed it. So do you!

PRESENTING DAGENHAM CRUSADERS

IN recent years the Crusaders at Dagenham have seen a real forward move, until the size of the youth group is the talking point in the district. On a Sunday night, over one-third of the congregation is made up of young people, often about fifty young people of Crusader age are present.

A fine youth choir in the modern style of gospel singing has been formed by Ken Oldfield Lodge, who in his inimitable way leads the singing while playing the Hammond organ. Ken uses his talents to arrange the music especially for the type of singing of the choir.

While Trefor Oldfield Hodge is the overall youth leader, the Crusader leaders are Mr. and Mrs. Norman Lay, of the Foursquares singing group.

Under the leadership of John and Marion Benee, the young people are conducting a door-to-door outreach, while "The Gap" coffee bar outreach is doing its great work in bringing in the young people to the church. There is no doubt that the Dagenham Crusaders are a fine group.

The "Main Theme" gospel beat group was formed about two and a half years ago with the aim of winning souls for Christ. With little equipment and much prayer Dave Macklin (vocalist and rhythm guitarist), Trefor Oldfield Hodge (vocalist and drummer), and Brenda Allen (bass guitarist), set to with a full diary of bookings. God has truly blessed them and they now have expensive equipment and transport, enabling them to take more progressive bookings. Last year they opened a coffee bar called "The Gap" and they have had many contacts and many conversions in the church through this effort.

Last year they had 104 bookings to Christian coffee bars and clubs all over England and still maintained their worship every Sunday at their own church and never missed a Crusader meeting. Trefor and Brenda are getting married in October, and they are praying that God will continue to work through their ministry. Both Brenda and Trefor, who is the son of the minister, were born-again as children, Brenda in Dagenham, Trefor in Clapham, under Sunny Blundell's ministry.

The work of the Sunday schools and children's efforts are well rewarded. Maureen Talbot was a product of child conversion. She immediately set herself to serve the Lord. Now her faithful witness over the years has seen her also lead many children to the Saviour. She leads the girls' Bible class and has founded and built up the Intermediate Crusader group in the church.

Her work as a secretary in the local technical college has put her in a good situation to witness for the Lord. Maureen is a very keen Crusader and whenever there is a youth conference Maureen will be there, such is her zeal for the Lord.

TESTIMONY OF P.C. JAMES B. WEBB

I THANK God for His wonderful love and care. My sisters and I were brought up to know the Christian way of life by wonderful Christian parents. I realised while attending Sunday school that I needed Christ as Saviour and made a decision, but I did not grow in the Christian life and was easily put off by the faults I could see in the lives of others. By the age of fifteen I was bored with church. I became a police cadet and was living away from home. I attended church on my weekend leaves just to please my parents. When I was seventeen I went to Ireland for a holiday to stay with a minister who was the friend of the family. There I met my future wife, and so I returned to Ireland many times.

On St. Patrick's Day, 1965, I was in Ireland and went to church to a youth meeting just to please everyone. I was now a police constable, and was drinking heavily, although neither my parents nor my Christian friends knew. The minister who spoke at this meeting was a converted convict, not a petty criminal, but a real good one, as we say in the job. I don't remember much about the service except that I was under deep conviction the whole time. I accepted Christ, and what a tremendous joy and happiness were mine.

Throughout my police service the Lord Jesus Christ has been my Protector and Guide. I have been shot at and been involved in fights and demonstrations. I have fallen through roofs, and been involved in a roof-top struggle with a naked man high on drugs. But the Lord has never failed me. The Devil these days is not so much leading people

(*continued on opposite page*)

Elim Missionary Society feature

THE E.W.M.A PRAYER FOR REVIVAL

by Gladys M. Gorton

MRS. WOMERSLEY, gracious and charming, with true Christian elegance, stood to address those assembled at the recent missionary conference in Capel. We heard of the present mighty move of the Holy Spirit in Congo. It all began with the leaders of the women's meeting approaching Mr. and Mrs. Womersley requesting a week of prayer for revival and asking permission to invite other women to attend from the surrounding district. Mr. and Mrs. Womersley readily consented. Scores of women came from miles around, all to pray, and pray they did!

In the pamphlet, "Is this revival?" written by Mr. Womersley, Field Superintendent of Congo Evangelistic Mission, Pastor Matthew testified: "We of Katompe wish to thank you for your prayers that have helped to bring revival to our area again, this time among the womenfolk. Some of our leading sisters accepted the loving invitation to attend the sisters' prayer convention for revival held in Kamina. They hope you will soon have another one. Our wives came back on fire for God afresh. Ever since then they have had special women's prayer meetings in different parts of the district besides all the regular prayer meetings. They have a new passion for souls, not only to pray for them, but also to preach to them. Having prayed through they are impelled to go out to witness. And they never come back empty. Other women are being saved in every meeting they hold. The whole place is ablaze for God, hallelujah!" The revival began with women burdened to pray. One church a week is opening in Congo.

While Mrs. Womersley was speaking, the Holy Spirit challenged me to introduce a united prayer effort among the women in Elim. This we did at the E.W.M.A. meeting the next afternoon, so now through the media of the EVANGEL we invite you to join us every midday at noon, to pray: "Lord, send revival to Britain and to our mission stations." If this is not possible, or if you forget, try to pray this simple prayer as many times as you can during the day and at night when you are not sleeping. It is also suggested that we fast for one day a month. This is not obligatory, but only as you are led by the Holy Spirit.

We are aware of the great need for revival in Britain and it can come through us women if we give ourselves to pray. Our missionaries, too, will be greatly inspired and encouraged with the thought that we are behind them in united, definite prayer for revival. Thomas Brooks gives this commentary on the phrase, "continuing instant in prayer" (Romans 12:12): "The Greek is a metaphor taken from hunting dogs that never give over the game until they have got their prey. A Christian must not only pray, but hold on in prayer, until he has obtained the heavenly prize."

Thought: "Prayer is the true thermometer of the spiritual life."—LANGE.

DR. BILLY GRAHAM

will address a

MINISTERS' MEETING

at the FRIENDS' MEETING HOUSE, EUSTON ROAD, LONDON, N.W.1

WEDNESDAY, NOVEMBER 25th, 1970

Dr. Graham will receive guests from 10 to 10.45 a.m. At 11 a.m. he will speak on some topical questions facing the Church

Due to limited accommodation, admission will be by **ticket only.** There is no charge for tickets, but any minister who has not already obtained one and who wishes to attend is asked to apply as soon as possible to

THE EVANGELICAL ALLIANCE
30 Bedford Place, London, W.C.1

Ministers coming from a distance who wish to avail themselves of the limited facilities for coffee are asked to indicate this when applying for tickets.

Arranged by the Evangelical Alliance in association with the Billy Graham Evangelical Association.

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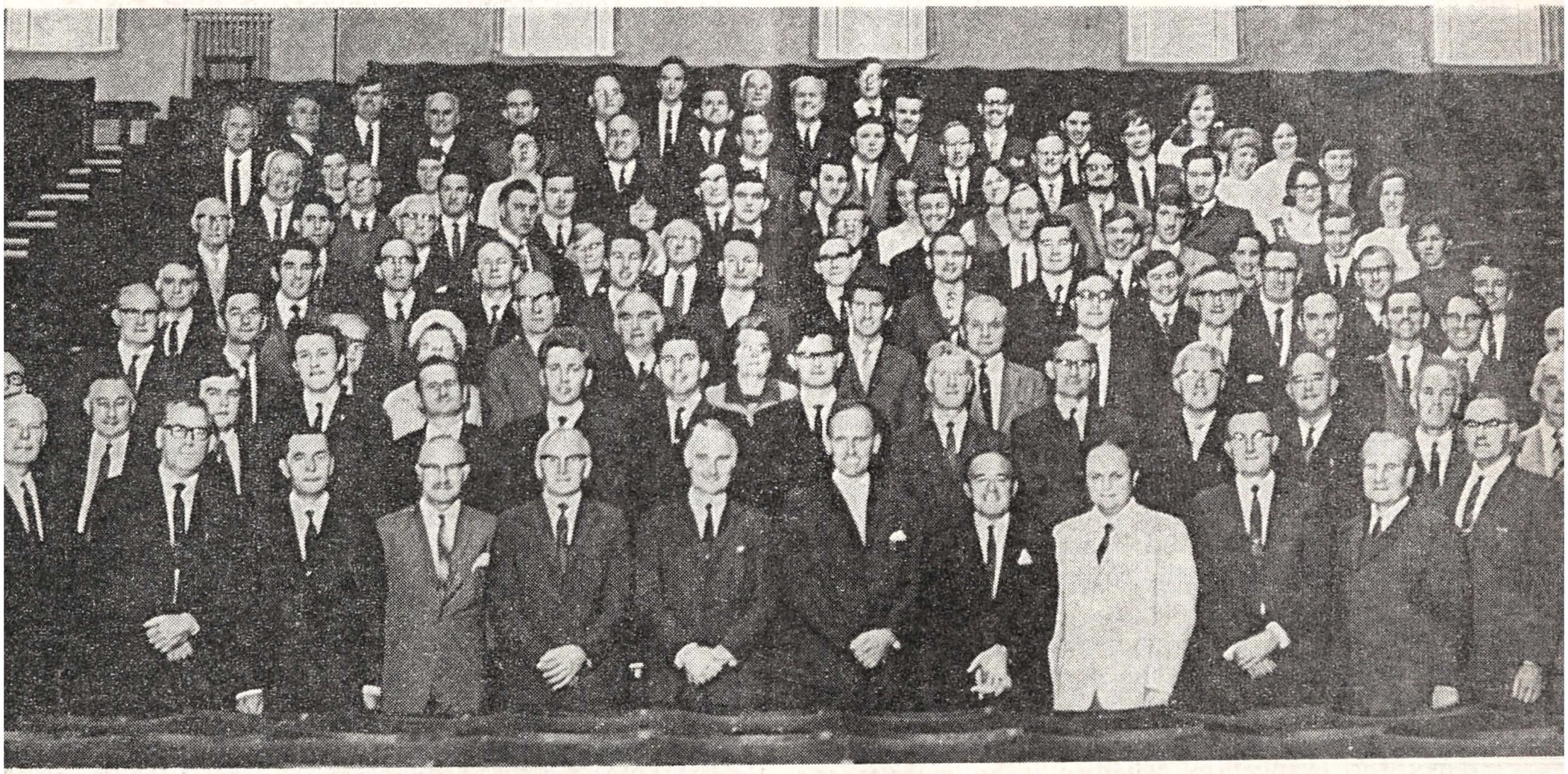
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CARDIFF EVANGELISTIC CONFERENCE

"EVANGELISM IS CONCERN FOR PEOPLE"

Report by John Lancaster



DURING a break between sessions George Canty and I strolled in Sophia Gardens, just opposite the City Temple, and, as we did so, he stooped and picked up a conker. It lay in his hand like a gleaming nugget of life, a potential tree, and as I looked at it I could not help reflecting on the contrast between the dull, green husk from which it had come and its own highly polished beauty. Somehow it seemed to me to be a symbol of our conference. I had approached this event with some hesitation, for too often these things turn out to be wordy exchanges that have little practical value. This one, however, was different. The case split open to reveal fresh potential.

Some 136 ministers and laymen, including the whole of the Executive Council and the Evangelistic Committee, gathered for the opening dinner at which the delegates were addressed by Dr. A. Aldis, a well-known heart specialist, who is a leader of

(continued overleaf)

evangelical fellowship in the city of Cardiff. "There is a need," he said, "not only to discuss methodology, but to know the power of the Holy Spirit."

One of the heartening things was the high proportion of younger ministers, probationers and students present and their obvious eagerness to get down to vital issues. It was a pity that there was not more time available for more concentrated discussion on some of the questions which were asked,



Panel of lecturers.

though many were grateful to the Evangelistic Committee in their willingness to alter the programme to allow extra time for this towards the end of the conference. Time was the constant enemy, even though the sessions began at 9 a.m. and did not finish until 5.30 p.m., but this itself indicated the great interest which had been aroused.

I was impressed by the tremendous urge to evangelise that still prevails among us. This was mirrored in the warm response given to Pastor P. S. Brewster's opening address. "The whole New Testament church was involved in evangelism," said Mr. Brewster, and, as he went on to enumerate some of the features of this evangelism, it was evident that he was touching a responsive chord. "This is the thing that unites us," observed Pastor G. Wesley Gilpin, and in characteristically forthright manner Pastor Archie Biddle urged us on: "We must get our people 'fired up' with evangelistic zeal and we must begin with ourselves." The discussions ranged over a wide field—perhaps too wide at times—but they revealed the great enthusiasm that prevails in our ranks for evangelism, whether it be pioneer crusades, church-based evangelism, outreach through presbyteries, work among students or through literature.

A second impression was made by the sense of urgency that ran through the conference. "Time is running out," was the burden of a challenging address given by Pastor Wynne Lewis at one of the evening rallies. The moral and spiritual decline of the nation had been graphically described in an earlier address by Pastor Ian MacPherson. He analysed it as "Liveliness without life, lust without love, cleverness without goodness," and went on to stress that only the gospel preached in the power of the Holy Spirit could adequately meet the despair of our age. Pastor H. W. Greenway reminded us

CA
EVANGELISTI

of the massive growth of evil in the world of mass communication. Godless humanism, communism, and a soulless commercialism were some of the powerful agencies spreading corrupting influences into the life of the nation through television, radio and literature. "There is an urgent need for the communication of truth," he said. Pastor Alexander Tee underlined the present-day difficulties of pioneer crusades, but he stressed the tremendous need for extending Pentecostal witness to vast areas of popu-



The Executive Council taken at the conference.

lation where there was no such testimony.

A new note was sounded in the thinking of the conference in relation to the motivation of evangelism. Too often evangelism has been thought of in terms of the expansion of a movement or the enlargement of a church, but here there was a strong emphasis on compassion. It was sounded most emphatically by Pastor George Canty, both in one of the evening rallies and in the course of a brilliant address on "Divine healing" on the Thursday morn-

ing. "Evangelism," he urged, "is not touting for souls or an intellectual conquest, but one man loving another." Again: "If I love souls I must love people." Mr. Canty stressed that passion for souls was not an abstract desire to gain converts but a genuine concern for actual people and pointed out that in the context of divine healing we must be motivated not merely by a desire for the supernatural, but by the constraint of the love of Christ.

DIFF CONFERENCE

The same note was echoed in an address by Pastor Clifford Rees (chairman of Assemblies of God Home Missions Council) on the theme of house-to-house evangelism. "We owe the gospel to the people," he said, and he went on to stress the importance of a right motive: "We are not merely inviting people to attend a church, but seeking to introduce them to Jesus Christ."

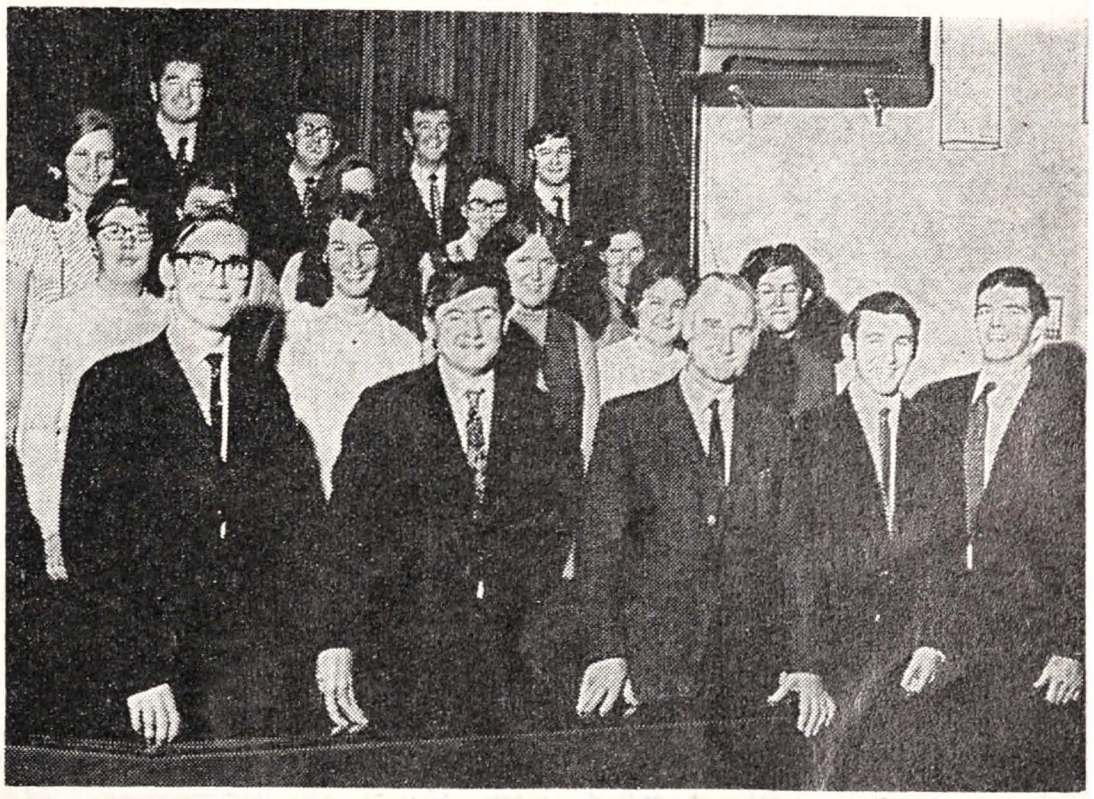
I came away challenged afresh by the urgent need of our day and also by the need to share the genuine compassion of Christ. I found myself praying that the love of God might be shed abroad in my heart by the Holy Ghost, for "Evangelism is a 'love business'; it began when God 'so loved the world'" (G. Canty). I came away with my confidence in the gospel strengthened; in the words of Ian MacPherson: "When a man is declaring the truth of God he knows he is impregnable!"

Our thanks go to the ministers and members of the City Temple, Cardiff, for their warm hospitality, to the Evangelistic Committee for organising the conference, and to the speakers who sought to guide our thinking. May God grant that the ideas and inspiration of this week may not merely be a glowing memory, but a living force. Conkers must be planted, otherwise they die!



R. Hunston and J. Dick, who were responsible for day-to-day arrangements.

A student's impression by William McCandless



The Principal and second-year students.

As an Elim Bible College student my one regret about the Cardiff Evangelistic Conference is that I have nearly a year to wait before I can put into practice many of the things learned. By the final session of the conference, I was so "fired up" (to borrow our Vice-President's pet phrase) that I simply wished I was already in the ministry with my own church to go back to with all the determination and enthusiasm that I had gained over the week.

One of the first things to impress me, apart from the splendid banquet provided by the Cardiff church, was the number of ministers present and their ages! Some with thirty years and more in the ministry were there still eager to learn how they might better present the message of the gospel to the contemporary generation and willing to impart something of their experience and knowledge to the younger delegates.

The range of subjects covered was also impressive. Nearly every aspect of evangelism was covered comprehensively and, in many instances, uniquely. Unity and agreement prevailed throughout in both the business sessions and public services and all were convinced that for the sake of our movement, our country, and our Lord, we must evangelise.

I left the conference having been helped both spiritually and practically and sharing with many not the hope but the confidence that there are greater days ahead for Elim as we accept the renewed challenge of the great commission.

(Further reports will follow)

From the President's pen

HIS TABLE



"WITH DESIRE"—these remarkable words came from the lips of the Saviour. This truly Hebrew expression means "with intense longing." What was the background and context of the Master's intense longing?

Luke 22:14-18 gives us the answer. Why not read those wonderful verses now?

Without doubt Jesus knew that the cross was at hand; its shadow rested heavily upon Him. It is, therefore, understandable that He had this great desire to observe the Passover with His men.

After the Jewish Passover feast, with which His disciples were very familiar, Jesus did things which must have startled them by their strangeness. He took bread and He broke it and He took wine and He drank it. This was a new feast, dedicated to Himself, for He followed up His strange actions with even stranger words: "This do in remembrance of Me." It was, and still is, so simple, and yet so wonderfully profound.

In some journeyings, which have taken me thousands of miles from home, the week's event I have missed most is that service of quiet, soul-stirring communion, the Lord's table. Yet, I suppose, it is possible for you and me to become so familiar with it all that it can lose much of its impact.

On Sunday morning thousands of Elim members will be meeting around the Lord's table. God willing I shall be among them and I trust you will too. The important question I would like us to ask is: "What impact should it make on us?"

MEMORY

"This do in remembrance of Me." As the observance of the Old Testament Passover takes devout Jews back to that great night of deliverance from Egypt and from death, so *His table* carries us back to the most vital moment in our lives, the moment when Jesus became real to us. "In remembrance of *Me,*" said the Saviour, not just His teaching, or birth, not even His death or resurrection, but "Me"!

Next time you take your place at His table do not just remember one aspect of His life but rather remember the totality of His life—all He did, all He was, all He still is! This must give birth to heartfelt praise.

SELF-EXAMINATION

I find it all too easy to indulge in *fellow*-examination and so difficult to carry out *self*-examination. The Corinthian Christians faced the same problem and Paul had to make the strong statement: "Let a man examine *himself.*" I do not believe that Paul meant this to be a little piece of pleasant advice; it was a definite command.

We must examine our present selves, not what we used to be. Our country is the home of countless numbers of spiritual "has-beens."

We must examine our heart selves, not just our surface selves.

There are times when my imagination takes flight and that upper room of yore gives me great scope. The praying, the singing, the Passover feast—what an atmosphere! Wonderful! Thrilling! And then it bursts like a thunderbolt: "One of you will betray Me." If anything cut across a communion service that did. There must have been a deadly hush in that room. The warm atmosphere of worship must have given place to the icy wind of fear.

I suppose the very natural thing for those men to say would have been: "I wonder who that can be?" But at this table, with the Lord of glory present, they said in turn, "Lord, is it I?" Somehow they saw the possibilities of their own hearts and were afraid of what they saw. How glad we should be of His table, where in His presence we can examine ourselves, and then draw from Him the power to give us victory. Hallelujah!

FELLOWSHIP

This is the place where we are all one. There is no difference. There will be differences on Monday morning. One man will be called to administer a great business concern. Another will make his way to the bench. Someone else will be following their studies in the sixth form. Another will carry out the daily tasks of home and family life. But as we take the bread and wine there is no difference: "What a fellowship, what a joy divine"! Though there will

be differences in many things on Monday morning, yet we will still be one body, *His* body!

FAITH

"Till He come"—thrilling truth. The glorious moment will open up before our eyes—*the triumph of the Christ*, who will see of the travail of His soul and be satisfied, *the triumph of the Church*, of which Jesus said "The gates of hell shall not prevail against it."

Jesus said at His table that He would not eat of it again until it be fulfilled in the kingdom of God, nor drink of the fruit of the vine until the kingdom of God come.

"Till He come," "Caught up together," "and so shall we ever be with the Lord"—this is the language of *faith*!

Go to communion next Sunday and let His table make its mighty impact upon you—and, by the way, *take the family*.

W. RONALD JONES.

CHURCH REPORTS

BELFAST (Ulster Temple) **Pastor: D. J. Ayling**

At our baptismal service every youth worker and teacher was thrilled to witness fifteen candidates following in the Lord's footsteps. Fourteen were teenagers from our own youth departments, and eight of these trusted the Saviour only six weeks ago. The fifteenth candidate was a Scottish gentleman who was converted recently in Ballymena.

The sowing of the seed and watering by prayer have been going on for a long time in our various departments and the results began to be seen at the annual camp at Rothesay. During the week which followed the camp about twelve young people answered the Spirit's call.

Two members of the church session had special cause for rejoicing, as they witnessed sons and daughters being baptised.

This was also a thanksgiving service for the successful tent crusade held at the Ormeau Embankment by Pastor David Ayling, a very fitting combination, since many of the young converts who were baptised had their active service by helping with the tent activities. Many friends and visitors joined our regular congregation to hear Pastor Ayling's anointed ministry.

A feature of our youth work is the "Open Manse." On the first Sunday of each month Pastor and Mrs. Ayling open their home after the evening service and provide supper for all the young people. These informal gatherings have strengthened the bond of understanding between the youth and the pastor.

A team of the young people won a United Kingdom Bible quiz competition at Westminster Central Hall recently.

CECIL BLACK.

BRIGHTON **Pastor: J. J. B. Hounsome**

We were able to have a float at the annual Brighton carnival. Our theme was the second coming and, with help from the students from the International Bible Training Institute, over 8,000 tracts were distributed en route. We ended with a very successful open-air witness in Preston Park, the culmination of the various floats, which numbered over 100. We were the only Christian witness.

J. J. B. HOUNSOME.

WIMBORNE **Pastor: I. E. F. Davis**

The revival and healing crusade was so blessed of God that it was extended by three nights. The campaign, the first at Wimborne for many years, was conducted by Pastor Ian Davis, assisted by David Saunders, and followed Mr. Davis's recent taking over of the pastorate at Wimborne in addition to that of nearby Parkstone where he has been for fifteen years.

The churches in the Bournemouth Presbytery supported the crusade by attendance, choir singing and much prayer. God's presence was marked by several instances of divine healing. A lady with chronic arthritis was loosed immediately and was able to walk and move her arms without pain. Another lady suffering from multiple sclerosis was subsequently able to walk without the aid of sticks. A visiting brother has testified to being healed of chronic colitis. This campaign has led to increased attendance at the services. To God be all the praise!

J. B. WELLSTEAD.

READING **Pastor: F. Shadlock**

Pastor F. Shadlock's second anniversary weekend began with a magnificent tea prepared by the ladies of the church. A beautiful bouquet was presented to Mrs. Shadlock as a token of love and esteem. The tea proved to be a fitting introduction to the spiritual feast which was to follow.

"Come brethren dear, that know the Lord" ran the opening line of one of the hymns at our first meeting, and the theme was continued by our guest speaker, Pastor W. J. Patterson, when he spoke on "Marks of progress in the Christian life."

The Lord's presence was manifest at the Sunday services. In the morning Pastor Patterson reminded us of the greatness of our amazing God, and in the evening of the all-sufficiency of the blood of Jesus Christ.

A notable feature of the weekend was the inspired singing of our guest trio from Birmingham, and the solo rendering of "The Holy City" was something not to be forgotten. The congregational singing was exceptionally hearty.

The past two years under Pastor Shadlock's ministry have seen both spiritual and financial blessing, and we look forward to the coming year with eager anticipation.

R. G. BARFOOT.

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EDITORIAL

WE would direct your attention to the requests on page 714. Since the Elim Divine Healing Prayer Partnership was commenced, many very moving and helpful contacts have been made. Our National Youth Director, who, of course, also serves in the evangelistic field, includes the supervision of the partnership in his ministry. With the help of Pastor Tee we propose to publish requests for prayer and notes of praise from time to time for your kind interest. We shall also include articles under the heading of prayer and praise mainly from the pen of Pastor F. H. Coleman, a resumption of the series he so usefully compiled previously.

We would welcome the inclusion of the requests in your prayer meetings and in your private devotions. Some churches have found it helpful to read the brief articles concerning prayer and praise in their prayer meetings, thus highlighting the needs expressed and forging a link of fellowship.

Singling out the subject of divine healing and, in particular, its place in the ministry of the Church, we underline two vital aspects mentioned in James 5: 14-16.

In the first place, the onus of calling for prayer in the context of the local church is upon the sufferer. This is abundantly clear from the words: "Is any sick *among you*?" speaking directly to the communion of the Body of Christ, "let *him* call for the elders of the church," placing the responsibility for asking for the elders to pray and anoint with oil upon the sick believer. Faith must be evidenced by such calls. Whether this means asking for visits to be made to the home or hospital, or whether the requests take place in meetings make no difference. The ones who have the need express, witness to, determined faith by carrying out the Scripture injunction and asking for prayer and anointing. Pastors are sometimes very preplexed because their congregations expect them somehow to know by instinct or some peculiar sixth sense when they are unwell. Relatives, friends, even doctors are told, but the minister has to find out in other ways. How much better if the Bible is obeyed and believers reveal their trust in God's power by asking for prayer.

The other thing is mentioned in verse 16: "Pray one for another, that ye may be healed." There is a fellowship of prayer additional to the ministry of the elders as outlined in verses 14, 15. Such wonderful unity in intercession comforts the needy. Every Christian has cause for praise for times when brothers and sisters in Christ have upheld them. When you can scarcely pray for yourself perhaps because of pain, it is warming, uplifting, to feel that others are seeking God for you.

We commend our prayer partnership to you. If you feel you are able to share as a regular prayer partner you may care to write to the address given on page 714. You may also wish to write if you are in need of healing, especially if you cannot for good reasons avail yourself of the prayer ministry of local elders.

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

MAN'S CHIEF END

"What does God require of me?"

(Micah 6:8)

by H. Burton-Haynes

PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

MAN'S chief end is to glorify God. This very briefly explains the true purpose of his existence. When this great purpose is realised life is revolutionised from centre to circumference, and one experiences a deep inward sense of poise, direction and fulfilment. The tragic thing is that man, generally speaking, is more or less indifferent to the claims of God, with the result that this transforming and ennobling purpose remains unfulfilled.

This indifference to God's claims is responsible for many of the troubles and sorrows that beset mankind. We need not cross the sea and investigate moral conditions abroad to see the consequences of ignoring God, for here in our land moral standards of personal conduct are much lower than in former years. The fibre of our national character has weakened and deterioration in every direction is the natural result.

If man's chief end is to glorify God we should ask "What does God require of me?" The answer is given in these words of Scripture: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

He wants us to do justly. The highest code of life is revealed in the Bible and exemplified in Jesus Christ. We cannot live up to that standard in our own strength. In response to our cry of inadequacy God will come to our aid and, through His enabling grace, help us to live well-pleasing in His sight.

God wants us to love mercy. Studdert Kennedy wrote this prescription of happiness: "God first, others second, yourself last—a long way last." When we have learned to enter into the feelings of others and tried to help them in practical ways, we have learned to love mercy.

God wants us to walk humbly, that humble walk with God from day to day that enables us to do good by living justly and showing mercy.

Have we stopped to consider what God requires of us?

LETTER TO THE EDITOR

Holyhead, Anglesey,
North Wales.

DEAR BROTHER WALKER,

It was good to read in a recent EVANGEL of the profitable witness that the Northampton church had at the Northampton Show. The Holyhead church has experienced similar blessings at the Anglesey Show in the past.

I have felt for a while now the real need of such witnessing and of the Lord's leading to enter open-air ministry in a full-time way. At the moment my wife and I are seeking the Lord for a complete mobile evangelistic vehicle which will be fully equipped for exhibition work and for all open-air activities and would be available as the Lord leads for all evangelistic efforts.

Many people today advocate that open-air witness is out, but I feel the opposite very strongly. Open-air witnessing is a tremendous means of proclaiming the good news of the Lord Jesus Christ. We have proved this in Anglesey. It is the need of the hour in these closing days of time to be out where the sinners are, seeking them, loving them, winning them for Christ.

Launch out into the deep and let the shore-lines go. "Go out into the highways and the by-ways" commands the Word of God. Well, what are we waiting for?

Yours in Christ Jesus,

RALPH BOLLAND.

BOOK REVIEW

God so loves, by George B. Duncan. Published by Henry E. Walter Ltd. Price 2/-.

God so loves. Is it really true? Can we believe it, or is it an idle tale? In millions of people I believe deep down, beneath all scepticism and prejudice, there is a wistful yearning for just such an assurance as is in this great gospel truth.

This well-known author and preacher writes in a lucid style of the meaning and implications of love. The illustrated and homely comments make it very readable. They are the substance of broadcast talks given over several years for the B.B.C.

This is a booklet to be given to those who cannot reconcile the happenings of today with a God of love and the demands that love makes.

It is not pity our hearts crave for; we long to know that God feels towards us in love. The author endeavours to explain how we may understand the full meaning of the love of God.

The booklet would have been better pocket-size and with the price affixed.

A. P. THOMAS.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.



"He passed by on the other side"

(Luke 10:31)

by George H. Wallace

PASTOR OF HALIFAX ELIM PENTECOSTAL CHURCH

THE road from Jerusalem to Jericho was notoriously dangerous. Jerusalem is 2,300 feet above sea level, the Dead Sea, near which Jericho stood, is 1,300 feet below sea level, so, in as little as twenty miles, this road dropped 3,600 feet. It was a very narrow road, full of sudden turnings which made it a happy hunting ground for highwaymen. Along this road one day journeyed a certain individual. There are three things to notice about him.

He was extremely foolish. People did not usually attempt this journey by themselves. They always tried to travel in convoys, seeking safety in numbers, especially if they carried valuables. In a sense this man had no one to blame but himself for his plight, for he must have known the danger of travel in this particular part of the country.

We view people in the world today and foolishness is their hall-mark in that they travel a lonely road without Christ. They find themselves in trouble because of the foolishness of their own living, yet should we pass these people by even though they are responsible for the plight in which they find themselves ?

He was exposed to danger when he started out on his journey, but look at verse 30—" stripped him of his raiment, and wounded him, and departed, leaving him half dead." He was left in a dying condition, indeed he would have died had someone not found him and helped him. Is not this the condition of the world today ? Should we pass such a world by and not raise a finger to help ?

He was exceptionally fortunate. Others had passed him by, but someone cared enough to stop not only to look, but to do something about his condition (verses 33, 34). Is this world fortunate in that we are alive and so full of compassion that we are willing to reach out a helping hand ?

Consider the two men who did not stop. They passed by on the other side. There were many things about their actions that were wrong.

INCONSISTENCY

Jericho, the second city of Judæa, was a city of the priests and Levites and hundreds of them lived there. The two here mentioned (verses 31, 32) were apparently returning from temple duties and one would have thought that they would have helped seeing who and what they were, yet of each of them it is said, " He passed by on the other side."

There is inconsistency in the Church today for, as far as the world and all its sorrows are concerned, we pass by on the other side. Let us ask ourselves some questions. Is there any inconsistency in us when we recall that Christ commanded us to go into all the world and preach the gospel to every creature (Mark 16:15) ?

A man once offered a lady a gospel tract and was severely reprimanded by her. With a withering glance she said sharply " Why don't you mind your own business ? " " That's exactly what I am doing, madam," he replied. " As a servant of the Lord my business is to get the gospel out to every creature."

When we stand before the Saviour
On that glad eternal shore
Heaven's glory will be brighter
If we've brought the man next door.

Is there any inconsistency when we think that Scripture has commanded that we should be filled with the Spirit (Ephesians 5:8) ? This is not left to our choice. It is not merely a privilege which we may or may not enjoy. It is God's command which no one can neglect without being disobedient to Him. Many are being passed by because Christians are not being continually filled with the Holy Ghost.

Is there any inconsistency when we consider that Christ taught us to lay up treasure in heaven, to seek to save people from hell, and to live in the light of the second coming ?

INDIFFERENCE

The priest and the Levite were indifferent to the teaching of the Word of God. The man to whom Jesus addressed the question, " What is written in the law ? How readest thou ? " quoted from Deuteronomy 6:3 ; Leviticus 18:19. Here is his answer: " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself " (Luke 10:27). The priest and the Levite must have known this and yet, in spite of the Word of God, they remained indifferent to

the situation as they found it. Is this so we us? By all rules we ought to care—we know we should.

They were indifferent to the tragedy before their very eyes. These two men could look down upon a man who was naked, wounded and dying, and yet be filled with indifference. It hardly seems possible and yet, not only did it happen, it is happening again today, for we can look at a battered and bleeding world and pass by on the other side.

Men are dying all around us.
Hark, then listen to their call.
Can we pass them by and never
Tell of Christ who gave His all?

They were indifferent to the thought that it might have been them lying bleeding and broken on the Jericho road. This was something they never stopped to consider. How fortunate we are that God has saved us. In thanking God for His salvation, spare a thought for those in their sin and let us not pass them by, but make an effort to reach them for Christ. "Ring the bell, conductor, I'm on" is the attitude of the world, but it should not be the attitude of the child of God.

INACTION

The priest and the Levite did not harm the man in any way, yet their inaction was criminal; they did nothing and thus left the man to die on the Jericho road. We are not responsible for the condition of men and women today, yet there is a very real sense in which we are our brother's keeper and if, like the two characters here, we do nothing people may perish eternally.

Wanted—men with hearts aglow
Whose zeal will never die!
Let the echo ring again—
Wanted—men of fire!

The inaction of the priest and Levite is magnified when the actions of the good Samaritan are considered. There are three things to notice.

He showed compassion (verse 33).

He gave comfort. He "went to him, and bound up his wounds, pouring in oil and wine" (verse 34). He did not remonstrate with the man about his foolishness, but acted to bring comfort to the bleeding wounds, "pouring in oil and wine." Oil typifies the Holy Spirit. If we are to bring comfort to people in need we must have the help of the Holy Spirit. Wine is figurative of the blood of Christ (Matthew 26:27, 28). Comfort became the portion of the wounded man when the wine was applied to cleanse his wounds. Real comfort can only be experienced by people when we get them to apply the blood.

He lavished care upon the traveller. He "set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (verses 34, 35).

God has raised us up as a movement to evangelise, but our work is not finished when we have found people for Christ any more than the good Samaritan's work was done when he poured in oil and wine. We must make sure that converts are well cared for and what better way than to introduce them to our fellowship and the fuller truths of Pentecost?

"And he passed by on the other side"—may this never be said of us as individuals or as a movement!

Pastor Charles Coe

AN APPRECIATION

DEAR BROTHER WALKER,

I have just received the happy news of the home-call of my old friend and colleague, Pastor Charlie Coe, of Canning Town.

The very mention of the name of this saint of God thrills my soul and the sure knowledge of his release from physical suffering over a long period to enjoy eternally the bliss of being present with the Lord rejoices my heart. What a character! What a trophy of grace!

I was privileged to be linked with brother Coe for nearly twenty years in Canning Town in almost continuous evangelistic work. We were very close, especially during the war years and just after. I recall how quietly and unobtrusively he went about his Master's business.

Like the Saviour he loved, he was a carpenter by trade and, though fully employed by Poplar Borough Council, he spent many hours visiting and encouraging his people during the hazardous days of the war.

He loved his God, he loved his church, he loved his people profoundly and never gave up. When his beloved church was wrecked by a German bomb (I was present with him and wept with him at the sight of devastation), he rallied his people together and by arranging meetings in various homes was able to keep the assembly together until, many months later, the church at Bethell Avenue was restored.

The full record and value of the devoted and sacrificial service of Charles Coe are known only in heaven, where I am sure he received a joyful entrance. Praise God for raising up such folk.

Gratefully yours,

FREDERICK SEEMAN.

DIVINE HEALING PRAYER PARTNERSHIP

YOUR prayers are requested for the following:

For salvation and complete deliverance (Belfast); husband with serious liver trouble (Plymouth); pain has gone, but still confined to room (Guildford); "disease must have been arrested or I would have died two years ago"—needs deliverance (Worcestershire); friend needs victory over alcoholism (Surrey); husband in spasmodic pain and in general weakness (Rugby); husband with catarrh and deafness, wife with leg trouble (Leicester); blood pressure and arthritic pain (Essex); pastor needs healing and writer has back and stomach trouble (London).

☆ ☆ ☆

Rejoice and be encouraged by this testimony:

Dear Mr. Tee,

I am pleased to tell you that my son is very well indeed. He went to the hospital last week and found his red blood count to be eighty-five per cent and his white blood count and platelet count were the highest they have ever been. In the last three months he had grown half an inch.

He has also started his second term at primary school.

Will you please remember him in prayer still that the reports from the hospital will continue to be good?

He used to go into hospital every ten weeks for blood transfusions owing to a rare form of anæmia. It is now a year last March since his last transfusion. He had had them for almost four years. You can imagine how we praise the Lord. We still have a very vivid memory of the day we were told there was no hope of him living very long, but God is still on the throne and answers prayer.

In His service,

(MRS.) J. B.

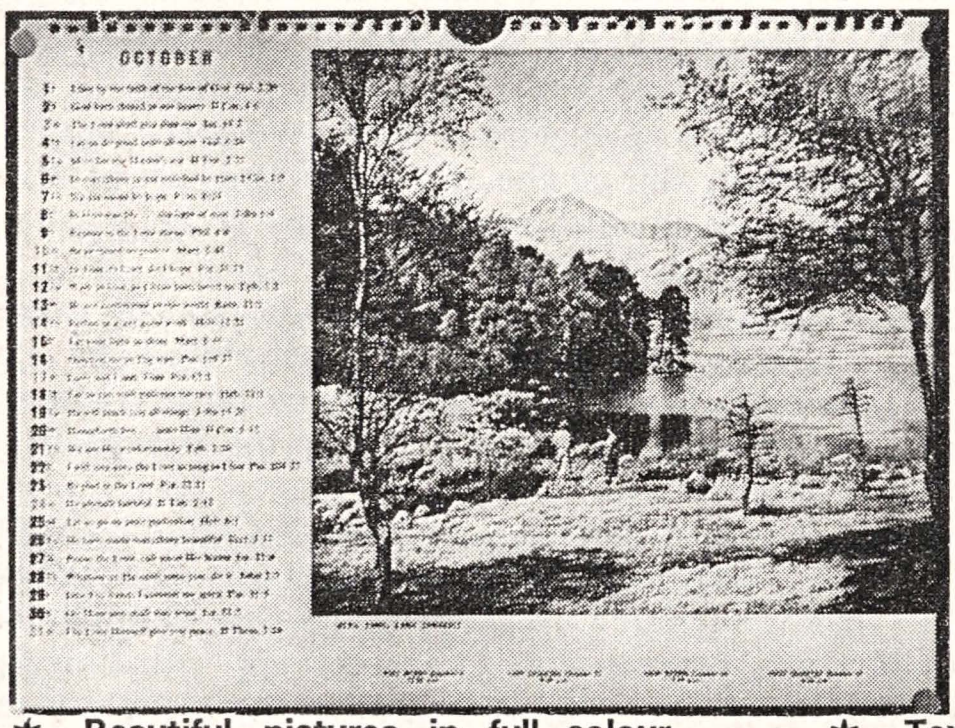
Correspondence to:

Elim Divine Healing Prayer Partnership,
P.O. Box 38,
Cheltenham, Glos.

CHRISTMAS APPEAL FOR MISSIONARIES

Let us make a special effort this year. Joy and good will can be sent to our representatives in their isolation, separated from homes and friends for the cause of Christ. Demonstrate our regard for them by sending something special this Christmas-time. Missionaries and children will be thrilled by your gifts.

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Margaret M. Ladlow's page

Farewell and welcome

I DO not like saying farewell. A farewell service is a heartbreaking ordeal for me. As I become older my attachments to people and places seem to become deeper and more lasting and it becomes increasingly difficult to pull up my roots. After only thirteen months in the beautiful land of Ghana it has been terribly difficult to tell our dear friends that we must bid them good-bye. When I broke the news to my little friend Isaac, who lives in the mission compound, he looked at me very sorrowfully and said, " Mrs. Ladlow, who will comfort me when you are gone?" It is a heart-warming experience to be needed, to belong to a community, to a church or to a fellowship. It is even more precious to know that one has been a source of comfort and help in a small way. How I have enjoyed doctoring sick babies, Sunday school children, women from the villages, men with cutlass wounds and boils, and folk with fever and other tropical ailments. Added to this service has been the privilege of encouraging and teaching the Christians and witnessing to the unsaved around us and of caring for the dear people who live in the Elim Bible School. We have found that a very close bond develops on the overseas field, embracing both our European Christian friends and our African fellow Christians. Denominational barriers count but little, and after a very short time I ceased to think of African Christians as coloured. They became intimate friends with no false barriers between us at all.

We received a most kindly welcome from Pastor L. Wigglesworth, Elim Missionary Society secretary, and a rapturous one from our son Andrew at London airport. How quiet, almost cathedral-like it seemed in the airport corridors and lounge after the noise and exuberance of Accra airport! How drab and sober everyone seemed to look. There were few smiles and no bright clothing such as we were accustomed to in Africa. Everyone appeared to be worried or preoccupied. After Ghana roads, the journey to Elim Bible College at Capel seemed unbelievably smooth and the welcome afforded us by Pastor and Mrs. G. W. Gilpin at the end of a long day made us feel we had really come home.

Farewell and welcome, Africa and England, black and white, the tropics and the temperate climate, the simple life and the affluent society, poverty and ignorance, comparative riches and education—all these have presented a vivid kaleidoscope of experience. God has been with us and His controlling hand has been on every situation. If I did not firmly believe this I should pack up the whole business of being a Christian.

My page may seem to be a ramble of thoughts this week, perhaps because of the upheaval in my life, but I must insist that the knowledge that God is over all and knows every detail of our lives and every changing circumstance has been a wonderful comfort to me. Some of my readers, too, may be facing unexpected changes at this moment. Take heart. Do not be dismayed. All will be well. We need take only one step at a time and walk by faith and not by sight. I conclude with the words of a woman of faith who gave encouragement to God's servant and anointed king. " The life of my Lord shall be bound in the bundle of the living in the care of the Lord your God " (1 Samuel 25:29, R.S.V.).

Through every moment of the day,
Whate'er may meet thee on life's way,
This thought shall be thy strength and stay :
He cares.

When shadows veil the fairest scene,
And pleasures fade that might have been,
On the unchanging Saviour lean :
He cares.

He marks thy steps, He goes before,
From this time forth for evermore ;
Then from thy heart let praise outpour ;
He cares.

F. BUCKLEY.

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ORDINATION SERVICE

Saturday, October 31st

AT

Elim Pentecostal Church

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at 7

Preacher: E. F. COLE

Chairman: The President

Musical items by the London Crusader Choir (Director: Douglas B. Gray)

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ITINERARIES

The President:
October 27, 28, Newquay; 29, 30, Exeter; November 1-8, Plymouth.

London Crusader Choir with Douglas B. Gray:
October 25, Streatham; 31, Clapham (ordination service); November 1, Maidenhead and Binfield; 7 Romford; 8, Brixton prison and Alperton; 15, Broadmoor hospital; 19, Stratford; 28, Barking; 29, Braintree.

F. B. Phillips:
October 25, Huddersfield; 26, 27, Halifax; 28, 29, Bradford; 30, November 1, Leeds; 2, Dewsbury; 3, 4, Wrenthorpe; 5, Knottingley; 7, 8, Barnsley.

Joseph Smith:
October 31—November 1, Kingston-on-Thames.

BIRTH

MILLER. On September 26th, to Brian and Pamela, of Knottingley Elim Pentecostal Church, God's gift of a son, Paul Richard.

DEDICATION

POLDEN. On September 6th, Debra Helen, infant daughter of Norman (Crusader secretary) and Beryl, was dedicated to the Lord at Springbourne Elim Pentecostal Church, Bournemouth. Officiating minister: J. Osman. C.2209

MARRIAGES

BOURNE—MITCHELL. On September 19th, at Elim Pentecostal Church, Springbourne, Bournemouth, Roger Martin Bourne to Kathleen Janet Mitchell. Officiating minister: J. Osman.

NOURSE—ANDERSON. On October 3rd, at East Ham Elim Pentecostal Church, Clifford John Nourse to Margaret Jean Anderson. Officiating minister: H. L. Dawson.

WITH CHRIST

BIRKENSHAW. On September 22nd, Arthur Birkenshaw, member of Elim Pentecostal Church, Clapham, for forty-eight years, deacon for many years and secretary for the past fourteen years, was called home. Officiating ministers at funeral: W. J. Maybin and I. R. Moore.

BRIDGER. On October 1st, Harry Bridger, aged 83, esteemed and loyal member of Elim Pentecostal Church, Springbourne, Bournemouth, entered into rest. Officiating minister at funeral: J. Osman.

COE. On September 23rd, Pastor Charles Coe, aged 72, for many years minister of Canning Town and elder of East Ham Elim Pentecostal Churches, passed into the presence of the Lord. Officiating minister at funeral: H. L. Dawson.

GRUMMETT. On September 29th, Annie Eliza Grummett, aged 91 years, founder member of Elim Pentecostal Church, East Ham, aunt of Pastor P. S. Brewster, passed into the presence of her Lord. Officiating ministers at funeral: H. L. Dawson and S. F. H. Abel.

NELSON. On September 17th, Florence Nelson, aged 83, dear friend and member of Elim Pentecostal Church, Knottingley, now in the presence of the Lord. Officiating minister at funeral: E. Garner.

RALLS. On September 27th, Eva Rose Ralls, aged 81 years, member of Elim Pentecostal Church, Winton. Officiating minister at funeral: G. N. Backhouse.

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in the

Elim Pentecostal Church, Nutbeam Road

OCTOBER 24th to NOVEMBER 4th

D.2211

COMING EVENTS

BALLYMENA. November 7, 8. Elim Pentecostal Church, Castle Street. Farewell services of Pastor and Mrs. A. J. K. Magee. Saturday at 7.30 (tea provided). Sunday at 11 and 6.30.

BALLYSILLAN. October 24-26. Elim Pentecostal Church, Crumlin Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8. Preachers: D. J. Ayling and P. E. Stormont.

BIRMINGHAM, Winson Green. October 31—November 12. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Aubrey Whittall. Sundays at 11 and 6.30. Saturdays at 7.30. Weeknights at 7.45.

BOURNEMOUTH, Winton. October 24-26. Elim Pentecostal Church, Hawthorn Road. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: G. W. Gilpin (Principal of Elim Bible College). Items by Wessex Gospel Choir on Saturday. Convener: G. N. Backhouse.

BRAINTREE. October 24, 25. Elim Pentecostal Church, Manor Road. Evangelistic crusade conducted by L. E. Lambert and party.

BRIGHTON, Preston Park. October 24. Elim Pentecostal Church, Balfour Road. Children's rally conducted by Uncle Ian, Uncle John and Aunty Joyce. At 3. Monthly rally. Preacher: I. R. Hall. Items from Ryde. At 7.

CARLISLE. October 24-29. Elim Pentecostal Church, West Walls. Crusade conducted by George Canty. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30. Wednesday at 3.

CLACTON. October 31, November 1. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30 (tea between the services). Sunday at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: H. Burton-Haynes. November 1-5. Evangelistic mission led by W. M. E. Plowright. Sunday at 6.30. Weeknights at 7.30. Two youth specials. Monday and Tuesday at 6.

COULSDON. October 24—November 1. Elim Pentecostal Church, Chipstead Valley Road. Crusade conducted by Ron Williams. Sundays at 11 and 6.30. Weeknights at 7.30.

CRADLEY HEATH. October 24-31. Elim Pentecostal Church, Bearmore Road. Evangelistic campaign conducted by J. C. Smyth and party. Sundays at 6.30. Weeknights at 7.30.

EXETER. October 24-27. Elim Pentecostal Church, Providence Chapel (opposite Central station). Autumn convention. Preacher: S. Beresford. Weeknights at 7.30. Sunday at 11 and 6.30.

FALMOUTH. October 24, 25. Elim Pentecostal Church, Dracaena Avenue. Crusade conducted by D. A. Lambelle. Weeknights (except Fridays) at 7. Sundays at 6.30.

GLOUCESTER. From October 24. Elim Pentecostal Church, Park End Road. Crusade conducted by Alexander Tee continues. Soloists, groups and choirs. Sundays at 11 and 6.30. Weeknights (except Fridays) at 7.30. Wednesdays at 3.

GRIMSBY. October 25-30. Elim Pentecostal Church, Tunnard Street. Visit of J. T. Bradley. Sunday at 10.45 and 6.30. Weeknights at 7.30.

HULL. October 24—November 7. Elim Pentecostal Church, Mason Street. Evangelistic crusade conducted by J. Cave, followed by E. Lamb. Items by Paul Brecht Group and The Followers. Weeknights: children's crusade at 6, crusade meetings at 7.30 (except Fridays). Sundays at 11, 6.30 and 8.15.

ILFORD. October 24, 25. Elim Pentecostal Church, Clements Road. East London Pentecostal rallies. Saturday at 3.30 and 6.30 (tea provided between services). Sunday at 11 and 6.30. Preacher: H. W. Greenway, supported by male section of London Crusader Choir on Saturday.

KINGSTON-ON-THAMES. Elim Pentecostal Church, Thames Street. Fortieth anniversary services. October 24, 25: F. J. Slemming; October 28, 29: H. Burton-Haynes; October 31, November 1: J. Smith. Weeknights at 7.30. Sundays at 11 and 6.30.

LEICESTER. October 30—November 2. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend evangelistic crusade conducted by S. D. Huntly. November 6-8. Weekend evangelistic crusade conducted by J. C. Smyth. Weeknights at 7.30. Sundays at 10.45 and 6.30.

LETCHWORTH. October 24—November 1. Elim Pentecostal Church, Norton Way North. Evangelistic and divine healing campaign conducted by John Cuthbert. Sundays at 6.30. Weeknights at 7.30.

LLANELLI. October 24-26. Elim Pentecostal Church, Island Place. Annual convention. Saturday and Monday at 7. Sunday at 6. Preacher: A. T. Harries. Supporting musical items.

NOTTINGHAM. October 24, 25. Elim Pentecostal Church, St. Marks Street. Crusade conducted by John Woodhead. Saturday at 7. Sunday at 10.45 and 6.30.

PLYMOUTH. November 1-8. Elim Pentecostal Church, Notte Street. Revival and divine healing crusade conducted by the President, W. R. Jones. Sundays at 6.30. Weeknights at 7.30.

PONTARDULAIS. October 24. "Beulah" Elim Pentecostal Church, Twyniago Road. Pastor Ivor Rosser. At 11 and 6.

PORTADOWN. October 24. Elim Pentecostal Church, Clonavon Avenue. Official opening of new church extension. Preacher: W. J. Martin. At 3.30.

SALISBURY. October 24-26. Elim Pentecostal Church, Milford Street. Annual convention. Speaker and soloist: W. Ll. Bell. Convener: G. L. W. Ladlow. Friday at 3 and 7.30, annual Sisterhood rally. Saturday at 7. Sunday at 11, 2.45 and 6.30. Monday at 7.30.

STRATFORD-ON-AVON. Elim Pentecostal Church, Grove Road. Sundays at 11 and 6.30. Mid-week rallies on Wednesdays at 7.45.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. October 24-30. Billy Graham film at 8. October 31. North-east Presbytery rally at 7.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, October 25th — John 4:16-30

" I that speak unto thee am He " (v. 26).

He revealed the woman to herself—sinful, immoral, spiritually thirsty—but how graciously He did it! He revealed Himself to the woman: a Jew (v. 9), a Prophet (v. 19), the Messiah (v. 26).

He revealed the way of true worship. It was not humanly devised will-worship without knowledge (v. 22), mere typical, sacerdotal, sensual, local, outward worship, though, up to then, divinely authorised (v. 21), but universal, spiritual and true or real worship—the substance instead of the shadow.

Dear Lord, show me myself, reveal Thyself to me, and teach me how to worship the Father in spirit and in truth.

Monday, October 26th — John 4:31-42

" I sent you to reap " (v. 38).

Soul-winning is the sweetest occupation in which we can be engaged. Our Lord's profound satisfaction was doing His Father's will. That will is essentially redemptive. Jesus had won a soul from sin and opened the way for a glorious spiritual harvest. The disciples, too, could share in this labour of soul-winning and know present fulfilment and a glorious, eternal reward.

" Lift up your eyes, and look on the fields; for they are white already to harvest." Eat of this Bread of heaven. Labour for this eternal reward. Drink of this untainted joy.

Tuesday, October 27th — John 4:43-54

" Except ye see signs and wonders, ye will not believe " (v. 48).

We demand miracles in order to compel faith. We see the dying boy, we hear about the healing Christ, and we demand His personal presence, some token, some visible, tangible evidence, something we can see and upon which we can pin our faith. Jesus said, " Go thy way; thy son liveth " (v. 50). He challenged the nobleman to act upon His naked promise. He was saying " I am the Truth. Look to me. Trust Me. Believe Me. Never mind the condition of the boy, how you feel, what you see; act upon My word." Smith Wigglesworth used to say " Faith is an act." For what are you looking?

Wednesday, October 28th — John 5:1-18

" Wilt thou be made whole?" (v. 6).

What a question this was! Thirty-eight years an invalid, repeated efforts to secure healing, constant frustration and then " Wilt thou be made whole?" Some people have an inner reluctance; they are not sure that they want to be healed. Sometimes it is not even a conscious reluctance. Health means resumed responsibility, forfeited sympathy, no more living on another's charity. Are you sure you want to be made whole? " Rise, take up thy bed and walk." " With the word of a king there is power." "And immediately the man was made whole." Does the King speak to you?

Thursday, October 29th — John 5:19-29

" The Son can do nothing of Himself " (v. 19).

This verse reveals the secret of life. It demands a life of absolute dependence and trust: " The Son can do nothing of Himself "; a life of perfect perception, communion, revelation: " But what He seeth the Father do "; a life of glorious union and perfect co-operation: " For what things soever he doeth, these also doeth the Son likewise." But it is a life of infinite, eternal possibility: " For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these that ye may marvel " (v. 20). The basis is: myself nothing, Christ everything. He knew direct union; we know it only in Christ the mediator.

Friday, October 30th — John 5:30-47

" And the Father Himself . . . hath borne witness of Me " (v. 37).

The Father and Son are the one in essence but distinct in persons. In the incarnation Christ expressed an eternal fact in human conditions. The perfect union of the God-man with the Father is expressed in the perfect co-operation of the working of the Father and the Son. The works of the Son are the works of the Father.

John Baptist bore witness to Christ. The Father bore witness to Christ at His baptism, on the mount of transfiguration and when the Greeks wanted to see Him (John 12-21). The Scriptures bear witness to Christ. But the works that the Father does in perfect co-operation with the Son, these supremely bear witness to Him. He is the word made flesh. He is the " sent " of the Father.

Saturday, October 31st — John 6:1-15

" That ye might have life " (v. 40).

The Jews to whom He spoke in 5:39-47 did search the Scriptures. The word can be translated either in the imperative, i.e. " search," telling them what to do, or in the indicative, i.e. " you search," indicating what they actually did They searched the Scriptures intensely, yet knowing the letter they missed the meaning, the purpose, the significance: " They are they which testify of Me." Christ is the message of the Bible, but the Bible was not given in order to fill our minds with ideas about Him, but to testify of a living Saviour in order that we might come to Him for life. The action of those who wanted to make Him king by force contrasted strangely with the divine purpose.

YOUTH PAGE (*continued*)

tanis and problem children from the G.L.C. An exciting number of Crusaders have been baptised in the Holy Spirit, one camp reports twenty-seven. Others, whose spiritual life was dying, returned home on fire for God. From Llanmadoc in West Wales away up to Aberdeen in Scotland it is the same story in every case—" Hard work, but worth it all! "

Here is one personal story. In January of this year a problem teenager, under the care of a county council, got saved. At the Isle of Wight Elim camp she received the baptism. She has become a Sunday school teacher and recently she took four friends to a rally in our Luton church and all of them were saved!

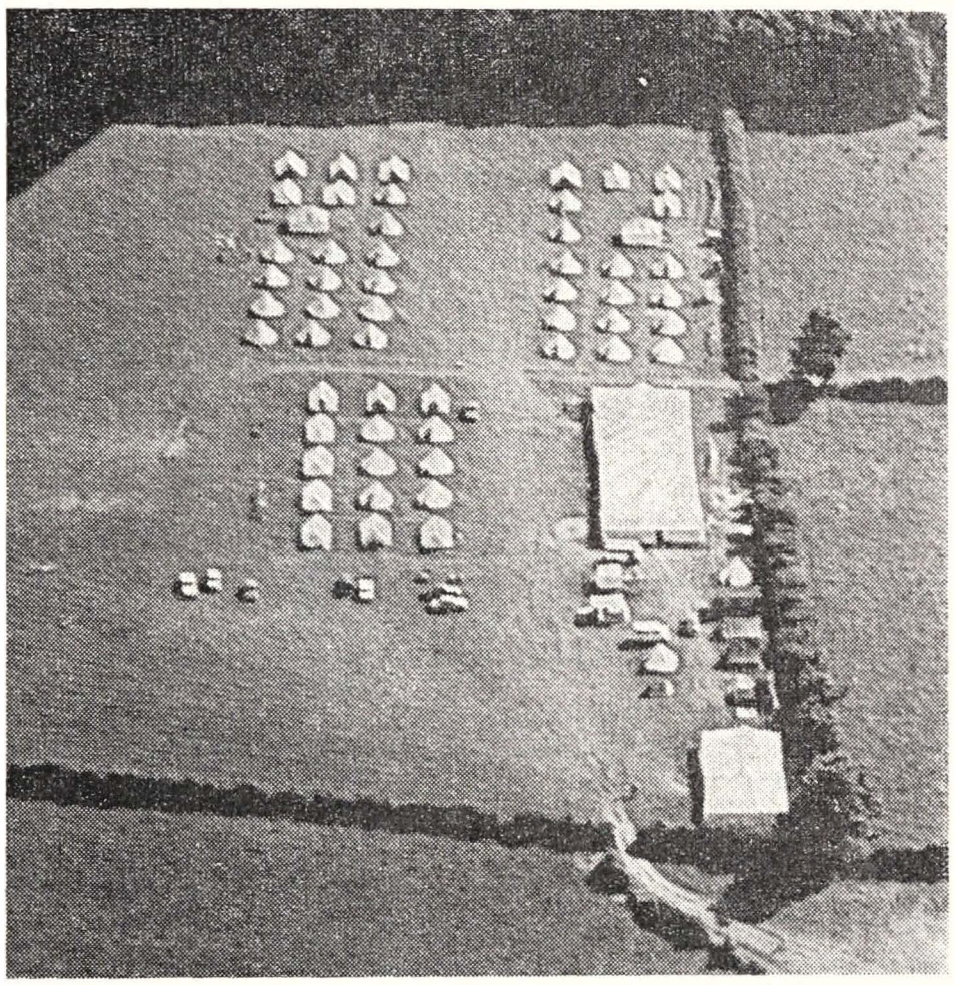
During my visit to another of the camps I was impressed by the high spiritual atmosphere which prevailed. The sense of God's presence as the challenge to consecration was given was very moving. The noisy Tilley lamps and the flitting of moths were scarcely noticed by those who were seeking God.

Make no mistake about it, Elim camps are doing a great job for our movement.

THE IMPORTANCE OF ELIM'S YOUTH CAMPS

by Alexander Tee
NATIONAL YOUTH DIRECTOR

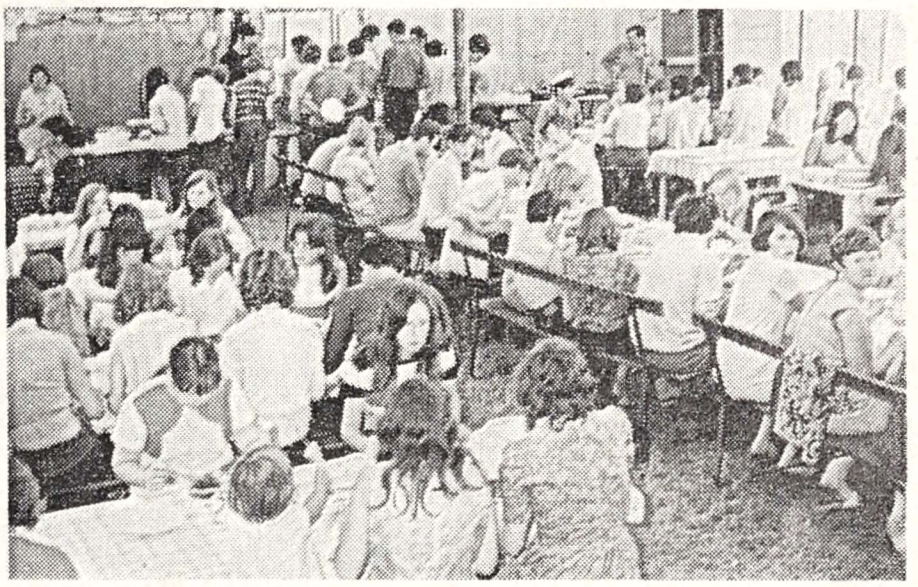
SIX a.m. is scarcely the time to get up when you are on holiday, but then the workers at Elim's youth camps are not holiday-making. These gallant folk deserve the highest commendation. Some are up every morning before six and before they lie down on hard palliasses at night they are really tired out. We take off our hats to those who have helped in any way to make our camps such a huge success this year. Special mention must be made of the work which has been done for about seven-



Elim Youth Camp, Isle of Wight, from the air.

teen years by Mr. and Mrs. L. W. Rammell at our largest camp. We compliment them most sincerely.

The arrangements for one year's camp commence soon after the previous year's camp is over. Think of the colossal task of handling all the bookings (and the cancellations!). What about all the ordering of the food? When visiting one camp I was amazed to learn that $1\frac{1}{4}$ tons of potatoes, 1,200 loaves and one hundredweight of jam were among the quantities consumed! There are always many headaches for the organisers in the cookhouse, but the food was not only of a high standard, there was also plenty of it. To see the happy faces of these campers coming up with their plates for seconds was great.



Feeding 250 campers—a big job!

This year a separate camp was run for children and it was a huge success. Over 170 of these youngsters enjoyed a happy holiday. To witness them being brought under splendid ministry was a great thrill. Members of the youth committee love visiting our camps and they certainly did so this year.

Rain did not dampen the joy of the competitions, though it created problems particularly when accompanied by strong winds during the night.

SPIRITUAL RESULTS

It is impossible to assess accurately the good that is done by these camps, but it is certainly tremendous. This year again many have received Christ as Saviour. At one camp alone there were over fifty decisions for Christ, among them Pakis-

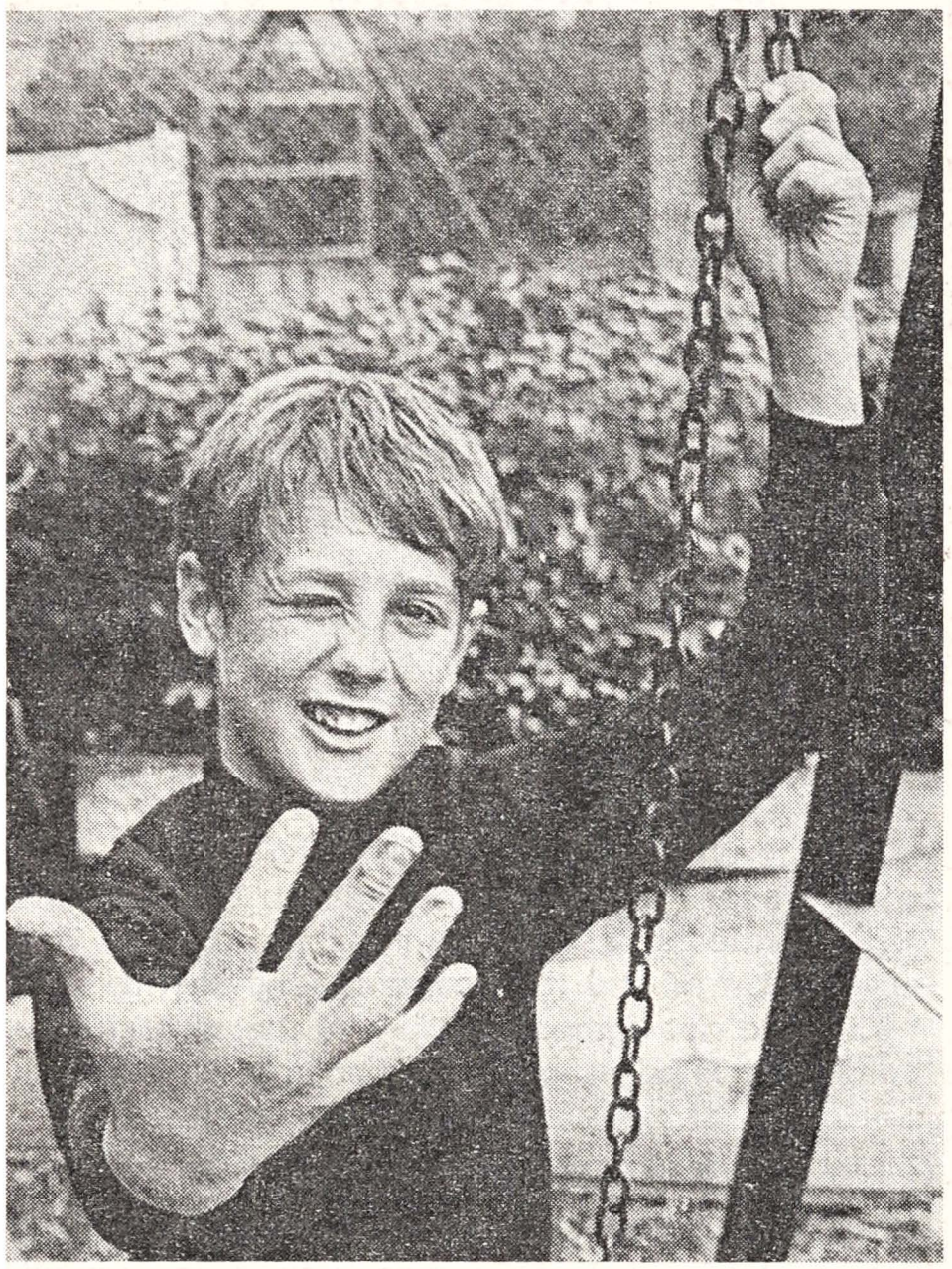
(*continued on opposite page*)



Bible study at camp.

BARNSLEY CRUSADE

Report by A. Cecil Jarvis



The brief eight-day crusade in the Barnsley church by Pastor Alexander Tee resulted in a packed building. God richly blessed the forthright, Bible-based messages and night by night there were decisions. In all sixteen signed decision cards and a number were restored to the Lord. One convert immediately intimated her desire to be included in the forthcoming baptismal service. The healing power of Christ was evident too. The evening press gave a lengthy write-up on a lad whose hand was healed. The singing ministry of William Hunter and others was also richly blessed.

Following is the local press report:

A Barnsley schoolboy who damaged his hand in a fall seven weeks ago claims a miracle cure after attending a healing service.

Curly-haired Jimmy Cureton, aged thirteen, pictured showing his hand with the damaged third finger, stayed on for the service at the Elim Pentecostal Church, Barnsley, after attending a Sunshine Corner meeting.

"People were going out to the front for the pastor to lay hands on them, but I just sat in the congregation," said Jimmy.

"I heard the pastor say 'claim your healing' and suddenly everything felt different in the church. I tried closing my right hand, which I had not been able to do since the accident, and for the first time in seven weeks I was able to do it and there was no pain."

Jimmy's mother, Mrs. Marjorie Cureton, who was also at the service, said: "I don't think Jimmy really believed before last night. He has been going to the church since he was seven, but he has always been a bit sceptical about things like this."

Mrs. Cureton said that another woman at the service who went to the front of the church for the laying on of hands was virtually a cripple when she entered, but walked normally afterwards.

Jimmy also had a septic throat before he went to the service, but the next morning it had cleared completely.

Sheffield Evening Star.

BOOK REVIEW

Scripture Union Bible study books: **Genesis, Exodus,** by D. F. Payne, B.A., M.A.; **St. Matthew,** by F. F. Bruce, D.D. Price 5/- each.

THESE two "mini-sized" Bible study books contain expository notes on major truths explained simply, thus making easy reading. I can recommend them as helpful tools to have nearby when studying the Bible.

The following headings give an insight into the quality and content of these books: "Man's place in the world," "Man's environment," "The problems of society," "The problems of prosperity," "The end of an era," "Death and its sequel," "How would you present and defend the New Testament teaching on marriage and divorce in the contemporary permissive society?"

Another interesting feature is expressed under the word "thought," for example, "Peter walked on the water as long as Jesus filled his thoughts," "The best proof that a man has not sinned against the Holy Spirit is the fear that he has."

You will discover further helpful nuggets of Scripture as you study these books.

ROBERT GRIFFITHS.

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THE ELIM EVANGEL

Vol. LI No. 44 October 31st, 1970 9d

The chairman's address at the opening of the ninth Pentecostal World Conference at Dallas, Texas, U.S.A.

THE SPREADING FLAME OF PENTECOST

by Percy S. Brewster



OUR title for this ninth Pentecostal World Conference is "The spreading flame of Pentecost." Some have called it "Spreading the flame of Pentecost." They are both correct, for Pentecost is a flame and it is spreading. It is the task of 20,000,000 Pentecostal people to spread this message around the world.

Pentecostal evangelism does not necessarily need congenial atmosphere or perfect conditions in order to spread and grow. In early Church days and since it has spread even when everything has been against it. This flame is spreading in some of the most unlikely places. Pentecostal people are in every corner of the world, rejoicing in the grace of God and speaking with other tongues as the Spirit gives utterance. Governors, business men, working men, ministers from the historic churches, multitudes of young people, men and women from all ranks of life and of all colours and languages are rejoicing in the rediscovery of Pentecostal truth, doctrine and experience. On receiving the gift of the Holy Spirit they immediately become soul-winners.

Inquiries are coming in from all quarters, especially from the students who are researching into the doctrine of the baptism with the Holy Spirit. Conferences and seminars composed of all denominations are debating and talking about this truth.

The Holy Spirit has leaped over all boundaries, denominational, national and cultural, and even through tightly constructed constitutions of movement, and today in fulfilment of the Word of God is falling "upon all flesh."

There will have to be some wise statesmanship among the present leaders of the Pentecostal World Fellowship. We love our movements and some of us have served them for a lifetime, but we owe it to the other members of the body of Christ and to the peoples of the world to fulfil our great debt and

(continued overleaf)

lead them into the deeper truth of Pentecostal evangelism. Pentecostal people are rediscovering truths that have been lost, hidden, minimised for years.

DEMONSTRATION

When Paul preached in Athens he did not major on the blood, the cross and the Spirit but on the might and wisdom of God. He failed and there was no successful church produced at Athens. Paul knew a great deal about this fire of Pentecost, and the rich anointing of the Holy Spirit. To the Corinthians he spoke of the power and the demonstration of God. In his early days just after his conversion and baptism with the Spirit he uttered tremendous, inspired words: "When it pleased God . . . to reveal His Son in me . . . I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia [the desert]." When this great pioneer went to Athens he was conscious of where he was going and of the background of learning and human wisdom there was in that city. He reasoned within himself, quite naturally, "I will approach them on their own ground of wisdom and philosophy. I will communicate and get through to them on the higher strata of human learning, intellect and deep thought." Thus he spoke of the greatness of God as far above all other gods. He led them along the line of reasoning and logic, but nothing happened and there were little results. No live, successful church was in Athens as the result of his visit. There was something missing, a coldness and a disinterest as they had heard it all before. Later, in the stillness of Paul's heart, God must have spoken to him, for when he went to Corinth he changed his whole tactics. He spoke to their hearts and minds of the blood of the cross and the power of the Holy Spirit. Precious souls were swept into the kingdom as the cross was presented by the energy of the Holy Spirit. Later, when writing to Corinth, he said "And I, brethren, when I came to you, came not with excellency of speech or of wisdom . . . but in demonstration of the Spirit and of power."

EVANGELISM

Some are asking "What is the secret of the great soul-winning energy of the Pentecostal people, their great missionary outreach and their generosity and devotion to Jesus Christ?" The answer is evangelism in the power of the Holy Ghost—the blood of Christ and the Holy Spirit linked together.

Many preach the gospel of forgiveness of sin through the cross of Christ, but minimise the Holy Spirit. On the other hand, we now have many who are preaching this newly found teaching of Pentecost and the speaking in tongues. *It is when the blood of Christ and the Holy Ghost are linked together that you have a power that nothing can stop.* The writer to the Hebrews tells us that Christ offered His own blood through the power of the eternal Spirit (Hebrews 9:14).

In all evangelism we must present the blood of our Lord Jesus Christ in the energy and power of the Holy Spirit. No matter how the trends of our generation change this must never change. Jesus Christ was the greatest evangelist who ever lived and He taught strongly concerning His own blood and the Holy Spirit. All preaching must be in the power of the Spirit. It is not oratory, or travelogue stories, or the strength of personality, but the anointing of the Spirit of God. This produces fruit that will remain. Some are evangelising on humanism. Others preach a social gospel. Others preach on the cross only, without giving full place to the Spirit. Others stress the tongues of Pentecost, without enough emphasis on the blood. Placed and preached together, the blood of Christ and the Holy Spirit are a great force.

UNITY

In the doctrine of holiness and sanctification we see the work of the blood of Christ and of the Holy Spirit. We are sanctified by the blood of Christ (Hebrews 13:12) and by the Holy Spirit (1 Peter 1:2). The whole Trinity is involved in our sanctification, for we are also "sanctified by God the Father" (Jude verse 1).

Jesus Christ was the King of truth and the Spirit of truth and therefore God can only permanently bless truth. Jesus never told a lie, exaggerated, gave too much colour or dressing up, but was the interpretation of God His Father. He was the translator of God, "full of grace and truth." God has only promised to bless truth. An Old Testament principle was that the anointing always followed the sprinkling of the blood. Power and glory follow the blood. The blood and the Holy Spirit bear witness to God and truth (1 John 5:8).

The blood of Christ and the Holy Spirit form the basic power and qualities in divine healing (Isaiah 53:5; Romans 8:11).

They are united in the transaction of the new birth. Jesus spoke of being born again of the Spirit of God. Paul the apostle declared that we have forgiveness of sins through His blood (John 3:5-8; Colossians 1:14).

They are vitally linked together in the resurrection of the dead. Christ was brought back from the dead by the blood. His resurrection was by the power of the Holy Spirit (Hebrews 13:20; Romans 1:4).

The blood and the Holy Spirit co-operate in our position of being justified. Paul says that we are justified by the blood of Christ (Romans 5:9) and then in 1 Corinthians 6:11 he says that we are justified by the Holy Spirit—the perfect harmony of the blood and the Holy Spirit!

The blood of Christ and the Holy Spirit work

together in our relationship with God. The blood is the seal of redemption and deliverance and the Spirit is the seal of sonship (Ephesians 1:13 ; 4:30). The blood was not only shed, it was also applied. The Spirit operates through truth and the blood operates through faith.

IMPORTANCE

The blood of Christ is mentioned over 400 times in the Scripture. Someone once said that if you cut the Bible it would bleed. In Pentecostal circles we use the term "the blood of Christ" a great deal. Our preaching, hymns, prayers and conversation are coloured by this language. I think we share good company, for the early Church, the apostles and Jesus Himself spoke a great deal about the blood. He shocked His hearers one day when He said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:53), To eat flesh and drink blood was anathema to the Jewish people. "From that time many of His disciples went back, and walked no more with Him" (John 6:66).

We speak of the blood of Christ protecting, guiding, covering, cleansing, empowering. I plead the blood of Christ in my prayers every day of my life. Some theologians may question this and some cultured people may frown upon it, but I am sure that God understands my language.

These terms are not from heathen practice, custom or tradition, but from the types, practices and symbols of the Old Testament. God Himself taught the value and the meaning of the blood. By divine revelation and preparation God was establishing that one day His Son would come into the world, shed His blood and die for the sins of the world. God arranged for the slaying of the first animal and the spilling of the blood. God taught that the high priest could only come into His presence offering blood for himself and the people. There was no acceptance without blood. The priests were set apart by blood. The ear, the foot and the hand were touched by blood, representing hearing, walking and working. The early leaders, the prophets, Paul, Peter, and then John in the Revelation, all spoke of the blood. It is not chance but God-inspired emphasis. Bible doctrine records three aspects of the blood: sacrificial, for the blood of Christ atones for sins; cleansing, for it removes all sense of guilt by purging the conscience; as a covenant, for it sealed the work of Christ, who declared on the cross "It is finished" (John 19:30).

POWERFUL

Over 5,000 years ago God unfolded that life was in the blood (Leviticus 17:11). Because of this the blood of Christ made atonement for the sins of mankind. God always relates blood to life (Genesis 9:4). This is surely why the writer to the Hebrews says "Without shedding of blood is no remission"



(Hebrews 9:22). The teaching of humanism and all forms of religion without the blood and the cross are of no effect and will not bring mankind relief of conscience and peace of mind and heart. This is why the language and terminology of the Bible are so meaningful: "washed us from our sins in His own blood" (Revelation 1:5), "made them white in the blood of the Lamb" (Revelation 7:14), "purchased with His own blood" (Acts 20:28).

The blood is powerful because it opened the way into God's presence. There was a time when the holiness of God and the sin of mankind made it impossible for us to approach God. When Christ died one of the miracles that happened was that the veil of the temple was torn from the top to the bottom as though by an unseen finger, leaving the presence of God exposed to all. Because of the blood you can come to God at any time and anywhere.

The blood is powerful, for it brought resurrection. The value of the shed blood and the might of the Spirit of God opened the grave for Christ after His death (Romans 8:11 ; Hebrews 13:20). When the trumpet sounds and Jesus returns the second time the power of the blood and the might of the Holy Spirit will open all Christian graves and translate the living saints.

The powerful blood is sprinkled on our consciences and purges us from dead works. All past, present and future sins are dealt with; even the marks of sin are taken away. This powerful blood communicates truth. It is called "the blood of the everlasting covenant" (Hebrews 13:20). It perpetuates service, for we are purged by blood to serve the living God; it quickens in the spirits of believers the fact that God is the living God. The reason why Pentecostal men and women around the world serve God

(continued on back page)

Church reports

DERBY **Pastor: B. G. Edwards**

For more than six months the Elim Church in Curzon Street has been undergoing a complete external and internal renovation as, night after night and every Saturday, a willing band of church members led by the minister, Rev. Brian Edwards, have plied with trowel, saw and paint-brush to give the old building a grand "new look."

Roofing and external repair work have been carried out by a firm of builders, and professional help was sought in the choice of the attractive modern colour schemes.

Apart from this, many hours of toil have been spent high on the scaffolding, both inside and outside, and already favourable comments have been received from visitors and passers-by on the appearance and workmanship of the decor.

Considerable interest has been shown in the distinctive design of the new pulpit and side pillars. These are connected by a bronzed wrought-iron screen backed with marine blue velvet to blend with the fitted carpets and contrasting decor.

At present, work is going ahead on the staircases and modern lounge, where visitors may gather for refreshments and a chat after the services, and on the "Cinderella" room, a popular rendezvous of Derby's teenagers.

The cost of all these projects has been met mainly through the freewill offerings of the congregation, and certain members have bought individual furnishing items. *Derby Evening Telegraph.*

The church members are grateful for financial help from our Headquarters.

Packed gatherings attended the church over the weekend when P. S. Brewster, founder evangelist of the church, conducted the eleventh anniversary services. A feature of our series of "Sunday specials" was the return visit of Wynne Lewis, Derby's former minister. K. BUNTING.

MOTHERWELL **Pastor: F. W. Jones**

A very good Sisterhood weekend commenced with a fine programme of praise by the Wishaw Baptist Church women's choir presenting the theme "The old, old story." Mrs. Lilian Cartwright took the epilogue. This service was enriched by the unexpected arrival of Pastor and Mrs. G. L. W. Ladlow.

The Sunday services, taken by Pastor Ladlow and Mrs. Cartwright, were truly under God's anointing. Pastor Ladlow encouraged our hearts concerning the work in Ghana and Mrs. Cartwright's faithful testimony was very moving. One soul found the Saviour. The church choir rendered two fine pieces.

The climax was the united rally. Mrs. Myra Anderson sang two lovely solos and our own timbrel band played beautifully. Mrs. Ladlow, dressed in Ghanaian garments, spoke with deep emotion of the needs and love of the Ghanaian people. The lesson was read by Mrs. Handley. As Mrs. Cartwright brought her closing message one could feel His power.

Mr. H. Clark presided at the organ and Mrs. McKellop at the piano. Mrs. F. W. Jones chaired this weekend's meetings in a very gracious manner.

JESSIE KIRKLAND.

BLEAN **Pastor: R. Mathews**

September 12th was a very special day for Kent for it marked the opening of a new Elim Pentecostal Church in the village of Blean, near Canterbury. Under the leadership of Pastor Robert Mathews, the church, once Methodist, has been renovated and repaired.

A congregation of 120 gathered for the opening ceremony conducted by A. P. Johnston, formerly minister at Rochester, now at Thornton Heath, and Howard Wallace, former superintendent of the Pentecostal Holiness Church. Southern Independent Television filmed the memorable occasion. Singing items were rendered by the Chalk Singers and the Andrew Singers.

The evening service will long be remembered by those present for the anointed ministry which led to spontaneous prayer during which many people responded to a call to rededication.

We believe that the Lord has many things in store for the people of Blean and that Pastor Mathews will see the hand of God at work and his own labours richly rewarded.

God set His seal upon this work in the following week's Sunday evening service when four souls made decisions for Christ. HELEN INWOOD.

GOSPORT **Pastor: R. T. McDonald**

The Lord blessed our missionary weekend as Pastor and Mrs. A. V. Gorton ministered. Mrs. G. Gorton outlined the work of the E.W.M.A. and, after Pastor Gorton had preached the Word, all present enjoyed the missionary pageant, which gave a full picture of Elim's missionary outreach.

This meeting was attended by all the churches in the presbytery. The Vice-President committed us to God in prayer.

On the Sunday evening the gospel was faithfully ministered by Mrs. G. Gorton and four young people surrendered their lives to Christ. At the conclusion of this meeting Mrs. Gorton spoke to the sisters of the church and the result was that another branch of E.W.M.A. was launched with the pastor's wife, Mrs. E. McDonald, as president, Mrs. N. K. Hall as secretary, and Miss Isobel McKenzie as treasurer.

IN PRAISE OF PRAISE

" Praise ye the Lord " (Psalm 148 : 1)

By H. BURTON-HAYNES
PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

IF the sweeping stretches of earth and sky were capable of speech, if the vast reaches of unpeopled space could break the silence, if the flashing, dancing beams of sunshine and the silvery light of the moon were able to express in words the joy and peace they illustrate, if the azure heavens, scintillating with myriads of starry diamonds, veiled by morning mist, or marked by fleecy clouds, could burst forth into singing, if mother earth, adorned in her wintry mantle of snowy ermine, or clothed in her summery dress of flowing green, could voice her gaiety, an anthem of praise would ascend and greet the ear of the Creator!

The psalmist reflecting upon the greatness of God exhorts his contemporaries by exclaiming: " Oh, that men would praise the Lord for His goodness." God has made us for Himself, for His eternal pleasure, and He listens for the " voice of rejoicing and salvation is in the tabernacles of the righteous." We have been endowed with the gift of intelligent speech and we can commune with our Maker. Shall we not employ our tongues in magnifying His glorious name ?

Praise should be spontaneous and unbroken. It should not be regulated merely by feeling, but inspired continually by the conception of the intrinsic worth of Jesus Christ. Such an attitude of heart and mind will have a revolutionary effect upon life. Defeat will be turned into victory. Paul and Silas, incarcerated in the foul dungeon at Philippi, were facing circumstances sufficiently rigorous to render them too depressed to sing songs of praise. But these troubadours of the cross lifted up their voices in thanksgiving!

Christianity bids us make heaven out of the distressing things of life. The man or woman whose faith reposes in the Lord Jesus Christ can face life with a song that no power, infernal or earthly, need ever silence. It is a foregleam of the day when every knee shall bow to Christ and every tongue confess that He is Lord. *Then in a perfect world a perfect people will sing a perfect song.*

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments for the quarter ending July 1970.

	£	s.	d.
Beeston	21	0	0
Blackburn	7	17	0
Blackpool (Jubilee Temple)	3	7	0
Bolton	4	4	0
Bolton	5	0	0
Braintree	5	3	3
Brecon	6	8	8
Brighton (Preston Park)	7	3	6
Caerphilly	5	0	0
Carshalton	3	0	0
Delancey	75	0	0
Derby	20	0	0
Dowlais	5	6	6
Dunmow	2	2	3
Eastbourne ...	10	0	0
Eastleigh	1	0	0
Edinburgh	2	3	0
Greenock	5	0	0
Hereford	4	13	0
Huddersfield ...	5	0	0
Hull (Mason Street)	1	16	6
Ilford	3	0	0
Ingatestone	1	0	0
Kidderminster ...	32	0	0
Kingstanding ...	6	1	7
Langley	9	14	4
Leyton	3	18	6
Lincoln		10	0
Long Eaton ...	2	12	6
Loughborough ...	3	5	1
Mansfield	12	5	0
Merriott	2	0	0
Oxford	2	0	0
Palmers Green ...	5	0	0
Rayleigh	6	5	0
Reading	2	0	0
Rochester	4	0	0
Romford	9	12	0
Selly Oak (Streetley)	3	12	3
Southampton ...	1	5	0
Sudbury	10	0	0
Swindon	12	3	6
Tythe Barn ...	8	10	0
Woolwich	3	7	1
York (Acomb) ...	15	0	0
York (Swinegate)	9	10	0

Thank you, young people, in the name of the Lord.

L. Wigglesworth, E.M.S. secretary.

After eight o'clock

by George Canty

Dear Master, have You ever preached,
And strained Your pow'rs and reached
To capture an elusive thought,
And with a score more fought,
All to blend, hearts to bend, and send,
With all that you could spend
Of emotion scarce restrained,
And to Your wit's full end
Spilled hard-won Scripture-treasures fast,
To homeward wend at last,
Without a word of thanks being said?
Or hint that while You bled
Your heart of wine, they knew and fed
Their hearts with truth, not ears
That wearied of Your voice? Have fears
You troubled, that, in Your zeal
To enrich more their spirits, You
Forgot that your appeal
Should end by the clock not too late—
A little before eight?
Even though these truths which You give
Part cost the life You live?

Dear Master, have You? Once have You?

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

TWO items from South Africa arrest attention. The government there has now classified the 8,000 Chinese inhabitants of the country as white. We have always felt that it is difficult fully to understand the position if one has not visited the country. We sometimes wonder what the situation in Great Britain will be in a few years' time. Visiting Birmingham recently it was easy to see that the veritable invasion, or so it appeared, of many Commonwealth citizens has radically changed both the appearance and the outlook of the city. In one area it was plain to see that white people were in the minority and this must be the case in other parts of the city and in other towns. This is not to argue rights and wrongs, but simply to state facts. How will Great Britain deal with all the conflicts that will arise when the proportion of non-white members of our population increases, as it inevitably will?

On the other hand, to what lengths out-and-out apartheid drives the South African authorities! The mind boggles at the thought of a Chinese citizen being non-white one day, with all the restrictions petty and otherwise, suddenly finding himself to be a privileged white the next day. It is truly tragic and farcical at once. Can rules, regulations, restrictions, ever succeed in holding together a community if there is not the good will and co-operation of those concerned?

The other news item from the land of the Springbok is that the government is to allow television there; at least negotiations are in an advanced state and the introduction of the little box seems very near. The worry is, apparently, that the Afrikaans language will be the minority one on television and the ruling party is anxious lest American and perhaps British material swamp the programme schedules. When we think of some of the low-grade output of our own television networks we can well sympathise!

There is an important point here. It would seem to an outsider that the introduction of new ideas and conceptions, which, in all fairness, news commentaries and documentary features will certainly throw up, are feared. The very thought of a way of life other than one dominated by racial segregation seems to be abhorrent in South Africa irrespective of whether another conception of multi-racial life is right or wrong.

We comfort ourselves that God's love is for the whosoever, wherever. The outpouring of the Holy Spirit is upon all flesh. The Church of Jesus Christ knows no barriers of God's making.

Rather than condemn South Africa outright it would be better to pray earnestly for all her citizens and for her government. The disruption of that country would be to the detriment of everybody who lives there. Prayer for ourselves that our attitudes, outlooks and decisions will be divinely guided, especially regarding our dealings with those of other communities who have come among us, would not go amiss either.

A MUSCLE-MAN'S DOWNFALL

by George H. Wallace

PASTOR OF HALIFAX ELIM PENTECOSTAL CHURCH

"And he wist not that the Lord was departed from him" (Judges 16:20).

IN the realm of sport a person cannot become careless in training if success would be achieved, for success or failure comes not in the moment of competition alone, but in the amount of training done. Such was the case with Samson spiritually in that he allowed himself to be weakened by not attending to the things that were vital, viz., the Word and will of God. Samson was destined from birth to be a leader and deliverer for Israel and, while he succeeded to some extent, the full impact of his life was never felt because he was careless in his walk with God.

CARELESSNESS

He did not deliberately set out to lose the presence of God, indeed he was not aware that God had deserted him. He did not believe that such a thing could happen to him, but it did, and the blame must rest squarely on his own shoulders. He must have known that the Philistines were after him and that Delilah was only a tool in their hands to accomplish his downfall.

Samson valued the power of God, but he was careless in his associations, his actions and his assumptions. He assumed that no matter what he did God would not forsake him.

There are many today in the same predicament. Without intending it, they have lost the conscious presence and power of God.

LOSS

He was aware of his loss when he needed help most. The situation was definitely due to his own fault, but when he needed God most he could not find Him. He went out and shook himself as at other times, but all the shaking was of no avail, for the Lord had departed from him and he faced the enemy as weak as water.

If ever there was a time when we needed God it is now, for the enemy is on the rampage, but could it be that we have been shaking ourselves only to discover that we have lost what we used to possess--the power and presence of almighty God?

HUMILIATION

He suffered at the hands of the enemy because of the loss of his God-given power: "But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (verse 21).

He lost his *strength* (v. 19) and could no longer do the things he used to do (14:5-9; 16:3, 9, 12, 14). Because of neglect, Samson came to a place where his former exploits could not be repeated, as the Lord had departed from him. It is an even greater tragedy for a movement or an individual when they feel their weakened state and know that it is the result of their own indifference.

He lost his *sight*. "But the Philistines took him and put out his eyes" (v. 21) and look at v. 26: "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Samson missed his strength, but he was also at a great loss without his sight and this hindered him from doing all he wanted to do.

There is a sense in which the Church is being hindered because of her lack of vision. While Samson did not regain his vision, we may receive spiritual vision and we need this before we can be of real value to God.

He lost his *status*: "and he did grind in the prison house" (v. 21). The Philistines were afraid of Samson when he had his sight and strength, but now that he had lost these he had become a laughing-stock. He should have been striking terror into every Philistine heart, but instead they mocked him in his blindness.

The story ends on a note of triumph and victory, for Samson regained, if not his sight, his strength and status. He regained these because of three things and you will find them all in verse 28: penitence, prayer and purpose. For too long this great man had lain in the Philistine jail without any purpose in life, but now in true penitence he prayed to God. His prayer was answered so bountifully that his former glory was dimmed by what was accomplished through him afterwards.

We long to see God moving and the enemy defeated, so let us live with a real purpose in view, penitently praying that we may be used as never before.

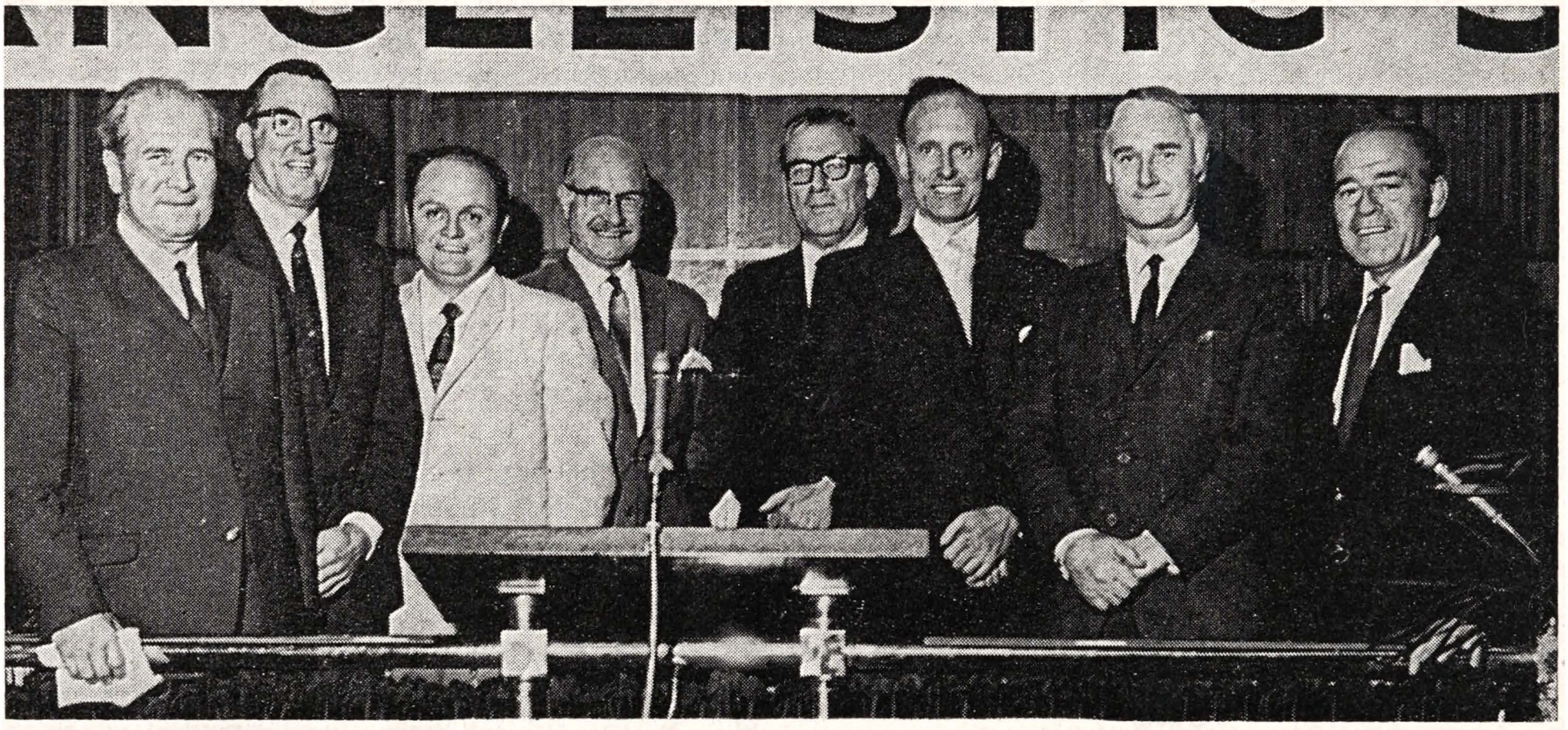
CARDIFF EVANGELISTIC CONFERENCE

Report by G. WESLEY GILPIN

IN the concluding conference sessions and evening meeting the high tone of previous days continued. On Thursday afternoon Wynne Lewis discoursed expertly on Christian counselling, giving special attention to some of the follies of modern evangelism and offering practical help in inquiry room ministry and pastoral care. The importance of people as such was set out. Ministers were warned against trying their hands at amateur psychiatry and psychology, but at the same time advised along useful lines in matters of interviewing with attention to creative listening and creative questioning. "The real Church is the answer to the problems of society," said Mr. Lewis. Laurie Lambert followed with a well-thought-out talk on evangelism and the opening and establishing of new Elim Pentecostal churches.

The business sessions concluded with an expressed resolution on the part of the delegates to devote thought and energy to expansion. Many expressions of appreciation from young and old indicated that the conference was well worth while, and great credit is due to the brethren who brought thought and experience to the preparation of the various addresses.

Alexander Tee and the President ministered with liberty and enthusiasm in the evening service. The whole was geared to lead the conference delegates and others to practical dedication to the task of soul-winning and advancement of the cause of the kingdom. Songs by W. Ll. Bell and W. Plowright were much appreciated. The week of special study and ministry on evangelism concluded fitly with an expression by the congregation of good wishes to Rev. and Mrs. P. S. Brewster on their departure for the Pentecostal World Conference in Dallas, U.S.A.



The Evangelistic Committee photographed at the conference.

Report by IAN DAVIS

MINISTER OF ELIM PENTECOSTAL CHURCHES, PARKSTONE AND WIMBORNE

WORDS—humorous, entertaining, weighty, inspiring, blessed words—fell from the lips of the various speakers like a mighty Niagara. I wonder how far they would reach were they placed end to end. Your guess is as good as mine, but I think we would be very surprised by the distance. But more important, how far will they reach in practical terms? Unless they are translated into action in our churches they will all have been wasted, for words, no matter how weighty, inspired and loaded with truth, may either be worthless or valuable—*action* makes the difference.

I confess I felt disappointed at the beginning, for while we appeared to be dealing with various interesting aspects of evangelism it seemed to me

as if we were trying to erect a building by putting the roof on first, but neglecting the foundation. Here we were discussing the most important mission of the Church in the world and I found myself asking myself the question: "Of what is the Church comprised? Is it comprised of evangelists, pastors and a few specially gifted folk?" If so, this great task which the Lord has set His Church will never be done. The Church is comprised of every member, therefore the work of evangelism rests upon the shoulders of every Christian. This is the foundation of evangelism upon which every other aspect of evangelism is built.

The all-important over-riding message which this conference brought home afresh to us was that Jesus Christ is coming back soon. We must be ready. We must be up and doing to gather in the harvest while it is day and there is little time left. I could not help thinking that unless we can get every church member to catch this vision afresh all our talking and planning in whatever aspect of evangelism we put into operation will be in vain.

But soon my disappointment vanished, as our beloved vice-president, A. A. Biddle, got to the heart of the matter by saying that we need to get every pastor and every church member "fired up" in the work of evangelism and soul-winning. Soon this catch-phrase was taken up by other speakers and "fired up" many became, as the great need of suffering humanity was brought home to us.

The Spirit of God moved upon us. We returned to our churches with a fresh desire to do more for God and, by God's help, to get our members "fired up" to this all-important task.

PASTOR CHARLES COE

A tribute by H. L. DAWSON

PASTOR OF ELIM PENTECOSTAL CHURCH, EAST HAM

2 Samuel 3:38

WHAT greater tribute can one pay to Pastor Charles Coe than that which David gave to Abner before all Israel: "Know ye not that there is a prince and a great man fallen this day in Israel?" Our brother possessed many qualities. He had a quiver full of rich Christian virtues, the value of which can only be measured in eternity. He was an example of Christian grace to all who knew him.

It has been my joy to enter into a close bond of Christian friendship with Charlie Coe these past eighteen months. We have read the Scriptures together, discussed great themes of truth together, prayed together, worked together for souls. Often my part has been merely to follow up the work and witness of our brother. As I visited him in hospital he would be concerned that I should speak to other patients to whom he had been witnessing. I will never forget the joy of our brother when souls yielded to Christ. In his two years in St. Andrew's Hospital he saw a number of men converted. He was especially thrilled when one patient with the name of George Jeffreys surrendered!

Our brother was a man with a big heart. He was never concerned about himself, but he was deeply concerned about others. He took an interest in all the affairs of the church. Never a week went by without inquiries about the meetings, the children's activities, sick friends. He would often mention individuals by name. Charlie Coe cared for people. In his years as pastor at Canning Town and Rye Park he was a true shepherd of the flock, a keen visitor of his people. After his retirement he did not cease to interest himself in the sick and infirm. He walked miles around East Ham visiting sick folk. He was a man loved by all, because he did not spare himself.

Brother Coe was a man of prayer and he was not ashamed to lift his voice in prayer as he lay in his hospital bed. Only eternity will reveal the value of his two years in hospital. He used those two years well in witnessing and prayer. The patients admired him and often come to ask him to pray for them. The staff knew him as a man of prayer and one confessed: "We never heard a man pray like Mr. Coe." He has left a mark on many a life. Even in days of pain and suffering he managed to smile. Only the day before he passed into the presence of the King he smiled at me as we read the eighth chapter of Matthew and talked about verse 27. Charlie Coe loved the Lord and his faith never faltered right to the end.

He was a man of infinite patience. He never lost the sweet contentment which characterised his life. Never once did he complain about his pain. He had a great deal to try his patience, but his Christianity never lost its glow.

I think Mr. Coe found his greatest joy in the knowledge that two of his grandsons are now in the ministry. He would share with me his letters from David and Maureen Butcher and would tell me of the way Roger was being used in the ministry. How thrilled he was when Roger was inducted into his own pastorate at Witham Assembly of God. I believe he felt that David and Roger were filling a gap caused by his own incapacity.

Mr. Coe has gone to his reward. He is at rest from his labours, suffering and pain. He has fought a good fight. He has finished the course. He is with his Lord and Saviour, whom he loved. But we shall meet again by and by at the last trump.

FROM T. H. STEVENSON



REVIEWING the biography of Mr. Harold Wilson, *The Making of a Prime Minister,* Geoffrey Sinclair suggests the title should have been *The Unmaking of a Prime Minister*. Referring to Mr. Wilson he states: "Whose optimism is probably his greatest strength and certainly his greatest weakness." This may be true, as it is not uncommon among lesser beings and could as easily be applied to many who have filled the same office. We remember Mr Chamberlain's "Peace in our time" and Mr. Macmillan's "We've never had it so good."

Confidence is considered to be an essential element in leadership, including Christian leadership, but no weakness is as glaring as self-confidence. God's Word has warning and instruction as to the wrong and the true nature of confidence. Who can improve upon Psalm 118:8,9: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes"? Trust, that is confidence directed towards God, has no equal.

☆ ☆ ☆

Commenting upon another new book, *The I.R.A.*, by Tim Pat Coogan, the reviewer in *The New Statesmen* states: "Had it not been for the solid Protestant bloc in the north-east, Ireland would long ago have settled down and become a prosperous small country, like, say, Denmark." How simple a solution many find for Ireland's problems: "the solid Protestant bloc," yet how strange it is that during Eire's fifty years as a republic the Protestant population there has decreased from twenty-five per cent to approximately four per cent, while in Northern Ireland the Roman Catholic section does not diminish or drift over the open border to Eire. If Northern Ireland, with a third of its people Roman Catholics, can be described as a "solid Protestant bloc," how else can Eire, with ninety-six per cent Catholics, be described other than as a massive Catholic bloc—and dominated by Rome rather than Dublin? That the Vatican has a final say in vital matters is well demonstrated by the news that the Pope has at last confirmed that Irish Catholic students may now accept entrance to the Protestant-influenced Trinity College, Dublin, without requiring consent from the Irish Roman Catholic bishops.

BOOK REVIEWS

Let's look at Lourdes and Fatima, too! Published by Protestant Truth Society. Price 4/-.

This is a Protestant assessment of the Roman Catholic holy places at Lourdes and the shrine of Our Lady of Fatima (Portugal). It compares the practices and beliefs of the Roman Catholic Church with the truths of Scripture.

It will be of use to those who are interested in the blasphemous practices of Rome and who are in contact with Roman Catholic superstition.

The book's clear denunciation of these particular Romish errors should be read by every ecumenical-thinking Protestant. It certainly contends for the faith. It is unfortunate that, while considerable emphasis is placed on the visit of the Wycliffe preachers to Lourdes and Fatima in the summer of 1967 and on present-day practices, some of the photographs are obviously antiquated.

This concise work deals with the particular practices at Lourdes and Fatima, but it is not of wide appeal other than to those particularly interested in the subject. RAMON HUNSTON.

☆ ☆ ☆

Story Time Four. Published by Scripture Union. Price 6/-.

Knowledge of the Word of God is of supreme importance and cannot be received too early. Bible stories told to children in a simple, straightforward manner impress truths indelibly on the young mind. They should be carefully told. Parents who have diligently taught their children in this way have generally seen their wholesome influence through the years. Some do not find it easy to bring profound truths down to understandable language for the smaller children and a well-written story book helps to meet this need. *Story Time Four,* which covers fifteen Bible stories told in simple language, is easy to read and to receive. While the pictures are unfortunately only in black and white they do help. The author has included enough of the everyday to make it relevant and captivating, portraying the Lord Jesus as the One who is always present and able. This is the true picture of Him, and shows that He is the answer to life generally and in all its aspects. Six shillings is a reasonable price, and would be money well spent. I. R. MOORE.

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Margaret M. Ladlow's page

A SELLER OF PURPLE

ON our arrival in Britain we spent a day shopping in the West End of London and were surprised and pleased to see that tie-dyed garments, shirts and blouses are in fashion, surprised because we did not realise that in Ghana fashions were keeping up with British trends, and pleased because we had brought some of this beautiful cloth back with us. Before leaving Ghana we visited a neighbour's home and there in their gaily-painted house we talked with two dear Christian ladies who are experts in dyeing and selling cloth. They purchase white cotton material in twelve-yard lengths, wash it to remove any dressing, and fold and tie it ready for immersion in the dye. After that process is finished the cloth is dried and ironed and finally folded ready for sale. I wished to purchase a length of cloth, but I was completely bewildered when confronted with sixty rainbow-hued cloths from which to choose. They were a joy to behold, each one more gorgeous than the previous one, their colour combinations contrasting or blending with the unerring taste of a people who live among the rich hues of a tropical landscape.

Leaving the home of Agnes, our friend, who, early the following morning, was taking her sixty cloths to sell in a distant market, I thought instinctively of her Biblical counterpart, Lydia, the seller of purple. Her home town of Thyatira was noted for its dyeing industry and she left there and settled in Philippi to earn her living by selling purple dyes and dyed goods.

Nowadays we have excellent synthetic dyes, but in Bible times the colours were obtained from various kinds of shell-fish found on the shores of the Mediterranean. Some yielded purple and violet shades and others crimsons and reds. In fact in ancient times, the term " purple " included all hues between pale violet and deep crimson. I think I would have been drawn to Lydia, a busy, capable market woman, a keen trader, down to earth and yet one who frequented the river-side prayer retreat. I imagine her to be a cheery, generous-hearted, hospitable woman. Her name is Roman in origin, so it is probable that she was a Gentile proselyte who worshipped Jehovah God. She received the fuller revelation of the Lord Jesus from Paul without hesitation. She was baptised immediately and, in the fullness of joy in her new-found faith, she could not do enough to show her love for and appreciation of the messengers of salvation.

Acts 16:15 is particularly significant, for not only



Farewell group at Nkwrakan, Ghana. Left to right: Mrs. Ladlow, Mrs. Addo, G. L. W. Ladlow, J. Addo, Mrs. Mills, Mrs. Tenobi, D. L. Mills and Mrs. Scott (Mrs. Mills's mother).

did Lydia beseech Paul and Silas to stay in her home, but Luke tells us that she " constrained " them and the word actually used in the original Greek is that she pressed them beyond measure. Such was her eager hospitality!

The delightful sequence to the conversion of Lydia was not only her kind offer of hospitality to Paul and Silas, but her continued love and care for God's servants. It was one thing to entertain two unknown itinerant preachers for a few days, but to receive them again after a city-wide disturbance in which they were the central figures was a grave responsibility. The two men were apprehended in the market place and brought before the magistrates. There was a near riot, and they were committed to prison and probably branded as jailbirds by the gossips of the town. I believe that rumour and speculation about the strangers would be rife, yet, such was Lydia's steadfast devotion, that, on being released from prison, Paul and Silas unhesitatingly made for her home.

There have been countless Lydias down the centuries, women who have extended hospitality and help to God's servants. Such noble women have willingly identified themselves with the cause of Christ despite threats of danger, disgrace and persecution. Some have suffered greatly. At great personal sacrifice they have given food, funds and protection to despised evangelists whom they have sought to succour.

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MISCELLANEOUS

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ITINERARIES

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October 31, Clapham (ordination service); November 1, Maidenhead and Binfield; 7, Romford; 8, Brixton prison and Alperton; 15, Broadmoor hospital; 19, Stratford; 28, Barking; 29, Braintree.

F. B. Phillips:
November 1, Leeds; 2, Dewsbury; 3, 4, Wrenthorpe; 5, Knottingley; 7, 8, Barnsley.

Joseph Smith:
October 31, November 1, Kingston-on-Thames; 14-19, Yeovil; 21-26, Reading; December 5-10, Aldershot.

BIRTH

GREENFIELD. On August 28th, to Margaret (née Hallam) and Alan Greenfield (Sheffield Crusaders) God's precious gift of a son, Andrew Hallam.

MARRIAGES

AGNEW—TYSON. On October 14th, at Elim Pentecostal Church, Whitehaven, Desmond Agnew to Norma Tyson, both Elim Crusaders. Officiating minister: K. J. Cave.

BRYAN—PAVITT. On October 3rd, at Elim Pentecostal Church, Clapham, London, Philip Michael Bryan to Jennifer Pavitt. Officiating minister: F. F. Frost (uncle of bridegroom).

KIRKLAND—JOHNSTON. On October 10th, at Elim Pentecostal Church, Motherwell, David Kirkland to Grace Johnston, both Elim Crusaders. Officiating minister: F. W. Jones.

NEWTON—WILLIAMS. On September 19th, at Elim Pentecostal Church, Graham Street, Birmingham, Rodney Newton to Jennifer Williams, S.R.N. Officiating minister: E. F. Cole.

WITH CHRIST

BIGGS. On September 22nd, Mrs. Biggs, beloved founder-member of Graham Street Elim Pentecostal Church. Officiating minister: C. T. Davies.

McPHERSON. On October 8th, in hospital at Glasgow, after much suffering, Duncan McPherson, dearly beloved husband of Barbara Freer. At home with the Saviour he loved and served.

CHRISTMAS APPEAL FOR MISSIONARIES

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COMING EVENTS

BALLYMENA. November 7, 8. Elim Pentecostal Church, Castle Street. Farewell services of Pastor and Mrs. A. J. K. Magee. Saturday at 7.30 (tea provided). Sunday at 11 and 6.30. November 14, 15. Welcome services for Pastor and Mrs. A. D. Sandford. Saturday at 7.30 (tea provided). Sunday at 11.30 and 6.30.

BIRMINGHAM, Winson Green. October 31—November 12. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Aubrey Whittall. Sundays at 11 and 6.30. Saturdays at 7.30. Weeknights at 7.45.

BRIDGEND. October 31—November 8. Elim Pentecostal Church, Park Street. Crusade conducted by J. Osman, assisted by J. Bristow. Sunday at 6.30. Weeknights at 7.30.

BRISTOL. November 14. Elim Pentecostal Church, the City Temple, Jamaica Street. Presbytery Sunday school rallies at 3.30 and 5.45. Preacher: A. A. Biddle.

CLACTON. October 31, November 1. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30 (tea between the services). Sunday at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: H. Burton-Haynes. November 1-5. Evangelistic mission led by W. M. E. Plowright. Sunday at 6.30. Weeknights at 7.30. Two youth specials. Monday and Tuesday at 6.

COULSDON. October 31, November 1. Elim Pentecostal Church, Chipstead Valley Road. Crusade conducted by Ron Williams. Saturday at 7.30, Sunday at 11 and 6.30.

GLOUCESTER. October 31, November 1. Elim Pentecostal Church, Park End Road. Final weekend of crusade conducted by Alexander Tee. Saturday at 7.30. Sunday at 11 and 6.30.

HIGH WYCOMBE. November 15. Lane End village hall. Late night special: Billy Graham film, "Souls in conflict." Music by The Circulation (Clapham) at 8.15.

HULL. October 31—November 7. Elim Pentecostal Church, Mason Street. Evangelistic crusade conducted by J. Cave, followed by E. Lamb. Items by Paul Brecht Group and The Followers. Weeknights: children's crusade at 6, crusade meetings at 7.30 (except Fridays). Sunday at 11, 6.30 and 8.15.

KENSINGTON. November 7-12. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, London, W.11. Theme: "Power for the hour." Preacher: T. W. Walker. United London Crusader rally. Saturday at 7. Bible teaching convention. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

KINGSTON-ON-THAMES. Elim Pentecostal Church, Thames Street. Fortieth anniversary services. October 31, November 1: J. Smith. Saturday at 7.30. Sunday at 11 and 6.30.

LEICESTER. October 31—November 2. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend evangelistic crusade conducted by S. D. Huntly. November 6-8. Weekend evangelistic crusade conducted by J. C. Smyth. Weeknights at 7.30. Sunday at 10.45 and 6.30.

LETCHWORTH. October 31, November 1. Elim Pentecostal Church, Norton Way North. Evangelistic and divine healing campaign conducted by J. M. Cuthbert. Saturday at 7.30. Sunday at 6.30.

LIVERPOOL. November 13-26. Elim Pentecostal Church, Jubilee Drive, Kensington. Crusade conducted by A. P. Johnston. Sundays at 11 and 6.30. Weeknights at 7.45.

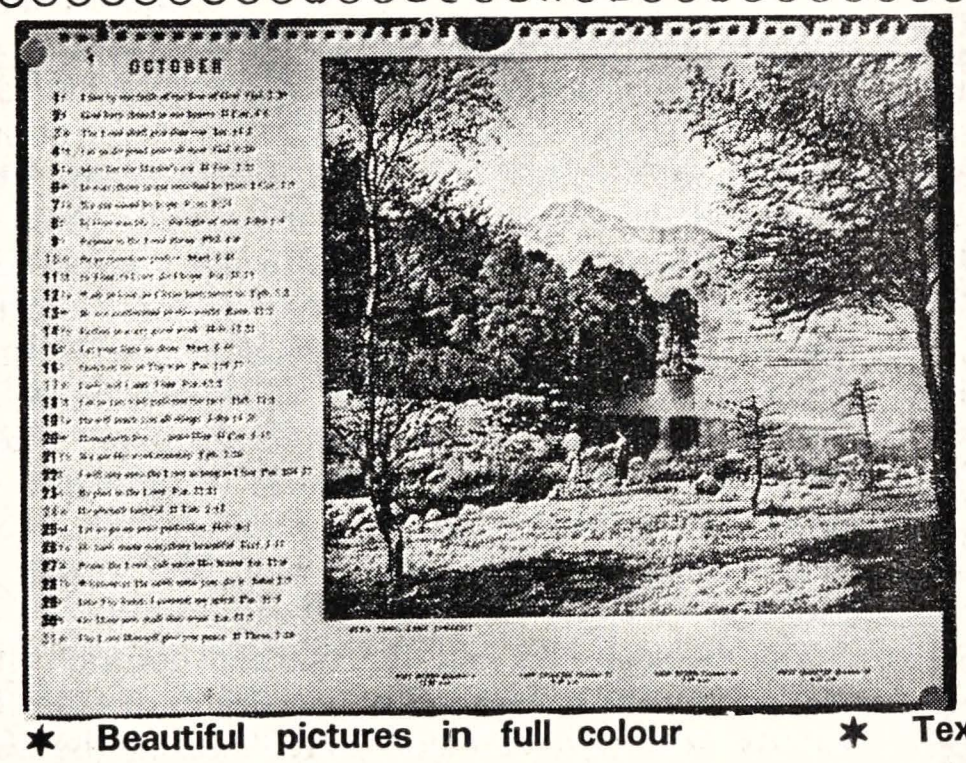
NUNEATON. October 31—November 10. Elim Pentecostal Church, Queens Road. Crusade conducted by B. G. Edwards. Weeknights (except Friday) at 7.30. Sundays at 6.

PETERBOROUGH. November 14. British Legion hall, Brook Street. Revival service conducted by J. M. Cuthbert supported by choir and singing groups from Northampton. At 7.

PLYMOUTH. November 1-8. Elim Pentecostal Church, Notte Street. Revival and divine healing crusade conducted by the President, W. R. Jones. Sundays at 6.30. Weeknights at 7.30.

ROWLEY REGIS. November 14-16. Elim Pentecostal Church, Cardale Street. Visit of George N. Backhouse. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

TEESSIDE, Grangetown. Elim Pentecostal Church, Grangetown Mission, Lee Road. November 3 and 6. Youth coffee bar at 8. November 15-22. Fact and Faith film week. At 7.45.



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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, November 1st — John 6:16-24

" Immediately the ship was at the land " (v. 21).

Jesus never promised us immunity from tempest and storm. Darkness, a howling gale, mountainous waves, a little boat making no headway—are these the results of obedience to the Lord's command ? Never fear ! The Master on the mountain is interceding for us and watching over us. He will soon appear, coming for our deliverance, walking on the water, the Lord of all storm and tempest. With Christ aboard our frail barque, somehow the storm is over and we are in our desired haven. Troubled and tempest-tossed one, fear not. The Lord is watching over you and will shortly appear for your deliverance.

Monday, November 2nd — John 6:25-40

" Seeking for Jesus " (v. 24).

How thrilling—crowds " seeking for Jesus " ! Hold fast there. Stop worshipping numbers and, for a change, seek reality. These seekers had been enchanted by the miraculous (v. 2) and had been gratified by divine provision of material bread—gratis (v. 14). Not even miracles, but easy bread was their motive in seeking for Jesus (v. 26). This was a King after their own heart (v. 15), the Prophet for whom they were looking (vv. 30, 31).

Christ came not to gratify selfish, materialistic desire, but to save us from our sin. He reigns from a cross and in the hearts of crucified men who feed on the Bread of life and drink of the river of God (v. 35).

Tuesday, November 3rd — John 6:41-59

" The bread of God " (v. 33).

Taught of the Father we come to the Son and by heart faith we feed upon Christ, the Bread of life. Calvary, the place where He gave His flesh for the life of the world, is very heaven to us. We eat the flesh and drink the blood of Christ crucified, the One who died, but lives. By faith we partake of the benefits of His death and the glory of His life. We dwell in Him and He in us. He lived in dependence on the Father and constantly drew His life from Him and we live by Christ moment by moment. Finally, we shall be raised by Him to partake for ever of that glorified flesh of our glorified Redeemer.

Wednesday, November 4th — John 6:60-71

" Many of the disciples went back " (v. 66).

Spiritual truths cannot be understood by the carnal mind. To talk of eating Christ's flesh and drinking His blood is utterly incomprehensible to those whose concept is in space and time, the seen and the tangible. They turn away in disgust from other-worldly, spiritual truth. " From that time many of His disciples went back "—down to earth, practical actions that would fill their stomachs were what they wanted. There was no compulsion. " Will ye also go away ? " said Jesus to the twelve. We can go away if we desire, but, among earth's leaders, past or present, " To whom can we go ? "

Thursday, November 5th — John 7:1-13

" The Jews sought to kill Him " (v. 1).

We cannot encounter the living Christ without being disturbed. " The Jews sought to kill Him." " Neither did His brethren believe in Him." " There was much murmuring among the people concerning Him." " He is a good man." " Nay; but He deceiveth the people." " No man spake openly of Him for fear of the Jews." He challenges authority, disturbs complacency, provokes discussion, demands an answer to the question, " Who am I ? " Supremely, He challenges our courage to confess Him openly.

You cannot escape Him. What do **you** say of Him ?

Friday, November 6th — John 7:14-24

" If any man will " (v. 17).

Knowledge of God comes, not by intellectual apprehension, but by moral obedience: " If any man will do His will, he shall know." You are longing to know God better. You yearn to prove His presence and power in your life. You earnestly desire that He should manifest Himself to you. You rack your brains in an endeavour to understand doctrine. You stir yourself emotionally in an endeavour to persuade Him to bless you. Stop, relax, listen !

What does He say ? Do not argue, reason, pray, think, but obey, **obey.**

Saturday, November 7th — John 7:25-36

" Rivers of living water " (v. 38).

The Dead Sea turns all its rivers into itself. Densely salty, without any purifying, outward flow, all life ends in its waters.

There are professing Christians who would turn even " the river of God " into a supply for their personal gratification. They are " Dead Sea " Christians !

Pentecostal blessing demands outflow as well as inflow. " Out of his belly shall flow rivers of living water." Jesus said, " Come unto Me, and drink "—the constant inflow which produces the blessed outflow.

" We drink and drink and drink again, **and yet we still are dry.**"

BOOK REVIEW

Ride Out The Storm, by Meg Braga. Published by Scripture Union. Price 6/-.

This is the story of a Christian girl, the daughter of Christian parents, who, through unexpected circumstances, found herself sharing life with a non-Christian family in Hong Kong. She found the relationship incompatible and the subsequent tension imposed a strain on her faith.

Meg Braga obviously writes from personal knowledge of Hong Kong. I found her description of " Typhoon Wendy " the most gripping part of the book and the scene inside the stone-built clinic very moving. Here, characters came to life and one could identify with the doctor in her gallant efforts to cope with so much fear and human misery. In this chapter of the book Hanna is shown in a new, better light than in the earlier chapters, where I found her to be rather unnatural. I think the sympathy of many teenagers, for whom the book is obviously written, would be with the rebels, Rik and Rae!

The book brings out the marked contrast in living conditions in the two sections of the community—the rich and poor. Here again, the author is obviously writing with feeling out of personal experience and this gives the book certain informative value.

MARGUERITE GILPIN.

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ELIM YOUTH MOVEMENT MANUAL

UNDERSTANDING THE TEENAGER (2)

by Wynne Lewis

UNDERSTAND THEIR ENERGIES AND EMOTIONS

DURING teenage accelerated growth takes place which is both puzzling and disturbing. However well prepared by knowledge, teenagers attach great importance to puberal growth and try to adopt new attitudes towards themselves. The changes produced, affecting so many aspects of their lives, bring increased preoccupation with their bodies which only subsides with maturity. New forces within them seek outlets for expression. These volcanic forces are the most important in their lives.

They are puzzled by conflicting advice. Permissive prophets declare that repression or suppression is injurious mentally, while moralists declare that unlawful expression is bad for the soul. We must explain from many angles the benefits and advantages of using this energy in the right places, times and directions. To dogmatise is insufficient; we must also show them what they can do with this abounding energy. Youth leaders must dedicate themselves to the tough task of helping the teens to keep up with themselves amid life-involving changes, to cope realistically with feelings and tensions internally and externally. Leaders must be sympathetic and understanding as youth grapple with growing emotions and awakening sex desires. They scarcely know how to handle life and require help.

UNDERSTAND THEIR TRENDS AND TASTES

The change in status from childhood to teenage opens up a new, mysterious, exciting world, to be explored with excitement to enjoy and experiences to discover. There are experiments with appearances. New styles are seen, appreciated and worn by people all over the country. Adults change from flappers to Dior and back in less than fifty years. The teen span is seven years, an adult's is anything from forty to eighty years. Adults with time to expend may change their styles more slowly. If their lives were as short as the teen period they might change styles just as frequently.

Children, who never learned during pre-teen years to accept the changes in status which maturing entails, are confused about the new rôle, while teenagers who are allowed to adjust properly to the problems of their appearance, to find out by trial and error what will make them look as they want to look, will be better able to handle the illogical inconsistencies presented by society in matters of what is appropriate for them.

Some psychologists think that teenagers are justifiably rebelling against the artificial pressures put on them by society. Others think that they are victims of heavy pressures which have prevented their developing into healthy, confident adults. They are not bold, but timid, not creative, but conventional, not individualists, but sheep-like. The strange clothes and long hair adopted by some are part of a uniform imposed by pressure groups, mostly commercial. Millions of pounds are spent annually in flattering, persuading and bullying the young to spend their money on different clothes, different records, different everything. A third group of experts sees nothing very startling about jazzy teenage dressers. To them they are merely the equivalent of the medieval apprentices, the eighteenth-century bravados, Dickens's cocky young clerks, the corner boys of the 1930s, the spivs of the forties, and the teddy boys of the fifties.

Whatever the motive behind teenage styles, youth workers must accept these flamboyant characters as they are and not make them feel conspicuous or different.

UNDERSTAND THEIR FEARS AND FRUSTRATIONS

Idealism generates impatience and intolerance. It conceives ends, but fails to create means. Teenage is the golden era of idealism. Adult inconsistencies and hypocrisy (to their way of thinking) have brought about a system which is inadequate, irrelevant and a failure, promising a future which is insecure. Idealism ends all wars, corrects every wrong, cures every ill. Teenagers feel that they can change the world and yet they are miserably conscious that they cannot change their own lives. Global goals are sharply defined and logical, but personal ends are vague and indeterminate. They can mend the world, but cannot face their own problems. They dream to avoid the pain and depression of self-analysis. They march behind some cause to cover up impotence and immobility on the home front. They demonstrate and protest to avoid the nausea of frustration. Life has projected and promoted them to this teenage position totally unprepared, a problem that seems impossible to solve.

The teenage girl sits in front of the mirror comb-

(continued overleaf)

THE SPREADING FLAME (*continued*)

and have such a dedication is because of an indwelling urge kept alive by the blood of Christ. This powerful blood never ceases to operate. It instils the spirit of boldness. Let us come boldly, none daring to make us afraid (Hebrews 10:19).

PRECIOUS

The term "precious blood" was used by Peter. Paul by nature was a debater. Peter by nature was impulsive and emotional. This phrase left his lips: "Redeemed . . . with the precious blood of Christ" (1 Peter 1:18, 19). This shows how the blood of Christ was revered by the apostles. The precious blood was valuable: it was the key to God's presence, heaven, and the resurrection of the dead; it was God's Son's blood, pure, undefiled, without spot or blemish. There is no sin it cannot cleanse, no twisted life it cannot straighten, no door it cannot open, no situation common to man from which it cannot deliver.

PREVAILING

This Pentecostal blood prevails (Hebrews 9:14). Christ offered His blood to God through the strength and energy of the Holy Spirit. You will never quite exhaust this verse. You can dig into it and mine it for years and still find truth and exhilaration. It was Pentecostal blood and Jesus was the originator of Pentecost.

PERPETUAL

The power of the blood of Christ is perpetual. The shedding of the blood of Christ was no afterthought or auxiliary. Christ was slain from before the foundation of the world. The promise of this blood is continued, perpetual cleansing (1 John 1:7). Even as Moses sprinkled the book and the people with blood, so everything in our lives must have the hallmark of the blood upon it. Christ has purchased the Church with His own blood. The blood of Christ opens the way for everything. If the blood of Christ was shed and offered to God in the power of the Spirit, then these two become inseparably linked together and thus it becomes Pentecostal evangelism. The Spirit and the blood must go together. The Spirit communicates the message of the blood and the life of Jesus Christ.

The spreading flame of Pentecost was weakened by lack of emphasis, but it has spread again by re-emphasis—by ordinary men and women. I do not demote leaders, or education, but truth declares that this Pentecostal message has spread through the agency of the Spirit operating through ordinary men. In Pentecost there is warmth, dignity and yet freedom, passion in Pentecostal zeal.

What is the destiny of the Pentecostal people and their message? Where are they going and what is to be their future purpose? I believe that their message will be the forerunner and voice to usher in the second advent of Jesus Christ. Out of the flame of Pentecostal revival will come the voice of God: "Behold, the Bridegroom cometh" (Matthew 25:6). We must remember that God has inseparably bound the blood of Christ and the Spirit together and there must be a purpose, plan and teaching in this. The eternal Spirit and the everlasting covenant are not negative terms. They have no beginning, no ending, no increase, no decrease and no decay. The Spirit and the blood have life in themselves and are independent of time. This is why we have the terms "eternal life," "eternal joy," "eternal redemption." These experiences never decay, never grow old or stale; they are independent of outside sources.

The outpouring of the blood of Christ was quickly followed by the outpouring of the Holy Spirit. Sin had been atoned for and then the Spirit came to indwell men and women. The Spirit manifests His full power among men through the blood. The outpouring of the blood made it possible for the outpouring of the Spirit. Only through the blood can the Spirit come, and only through the Spirit can the blood become operable.

The Spirit and the blood are inseparable!

YOUTH PAGE (*continued*)

ing and recombing her hair, not to admire her appearance and beauty, for she is more concerned with the shape of her nose, the condition of her skin. The boy is concerned over his puppy fat, and his lack of beard. These fears are difficult to overcome and gender anti-social patterns of behaviour.

Talking about fears and inadequacies helps to bring them down to more manageable dimensions, enables the young to face them more easily and turns away resentments. Many are openly embarrassed over their shortcomings and imperfections. They are subject to taunting and much of their energy is consumed in activities designed to overcome their shortcomings. If they have not changed by the age of sixteen or seventeen they are acutely worried, resulting often in inferiority complexes, initially causing regression, but ultimately aggression. The norm is not measurable. Bushes, trees, flowers, do not start flowering at the same time even though planted at the same time in the same place, climate, fertiliser and soil.

Do not wait until teenagers are sick or at wits' end corner before dealing with their problems. Pay particular attention prior to exams and results, ever viewing the over-anxious parent in the background, pushing to the limits to keep up family traditions. Be alert as they move out into the world of work with its limitations and frustrations. Monotonous routine is highly volatile, building up pressures and tensions that need adequate outlets.

Wise youth leaders will always be on hand in time of need.

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THE ELIM EVANGEL

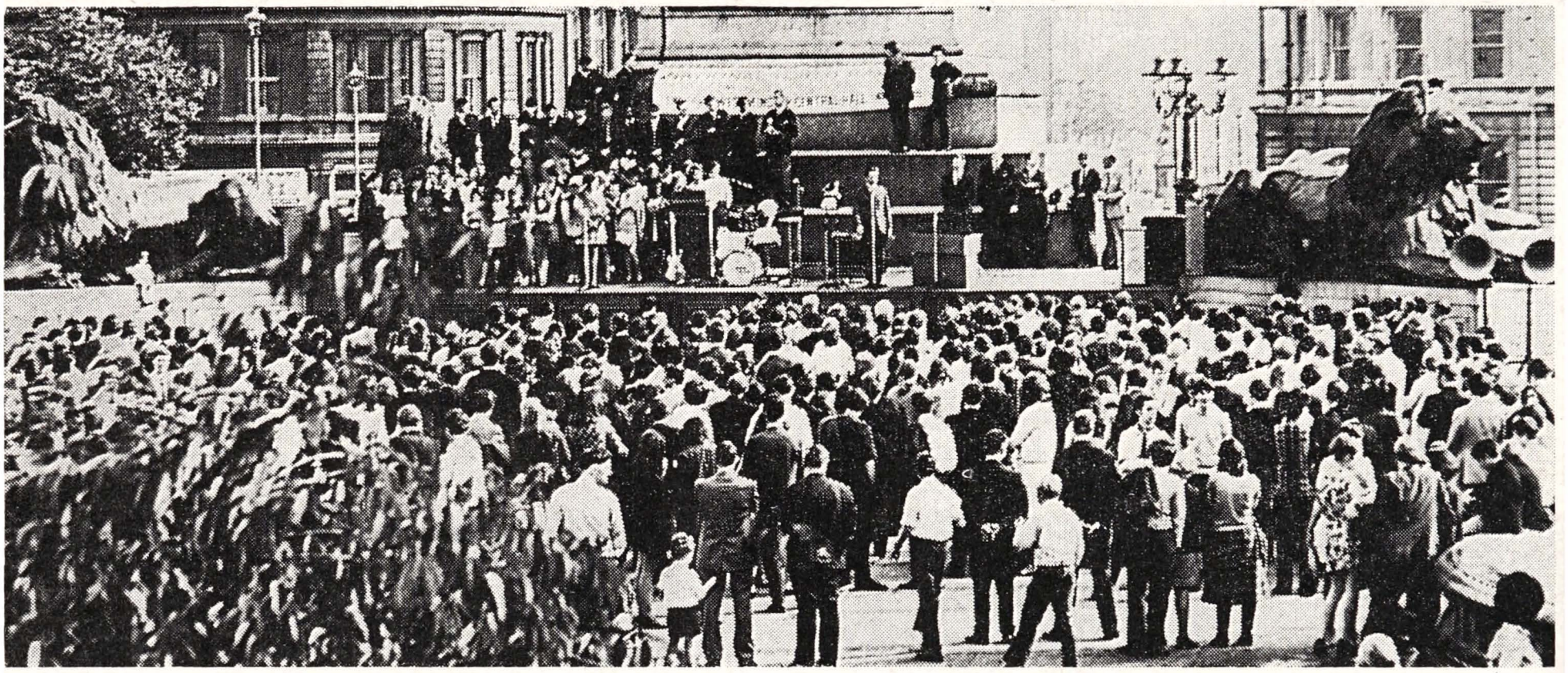
Vol. LI No. 45 November 7th, 1970 9d



E PLATFORM PARTY AT THE NATIONAL YOUTH RALLY IN WESTMINSTER CENTRAL HALL

THE 1970 NATIONAL YOUTH RALLY

by A. A. BIDDLE, VICE-PRESIDENT



The open-air rally in Trafalgar Square.

THIS was a great rally with a good atmosphere, hearty singing and great preaching. At 6.25 p.m. the Westminster Central Hall was almost full and I would say that sixty per cent of the congregation were Crusaders. It was good to see and hear the choir of nearly 200 Crusaders sing four pieces under the skilful hand of D. B. Gray. Our Youth Director, A. Tee, led the meeting with much enthusiasm. Nine young "ransomed men," turned out in neat dark trousers and white shirts, sang "Believe on the Lord Jesus Christ." Two testimonies, one from a policeman and the other from an ex-drug addict, were great. They came from different backgrounds and through varied paths of doubt and sin to discover that Christ was the answer.

The idea of Crusaders and a sponsored walk to raise cash for the missionaries was brought before us when a Clapham Crusader presented a cheque for £85 to Mr. Tee for work in Rhodesia. The course for the Clapham Crusaders was from London to Brighton. We heard of another walk by the Selly Oak Crusaders which was sponsored to the sum of £250. I feel sure we have not heard the last of this great idea. Thank you, Alan Caple and your Crusaders, for the items rendered. It is always good to hear from you and I am sure that the message of



The Portsmouth junior choir.



Bristol quartet singing in Trafalgar Square.

the piece, "Miracles," inspired us to expect them to happen more and more. The Bible was read by Andrew Lancaster, who although not large in size did a big job.

The junior choir from Portsmouth, led by Mr. V. Foot, was very much appreciated. They sang four pieces accompanied by two sets of drums, piano and tambourines. The applause which followed every piece made it clear that they were a big hit.

It was good to see a row of guitarists strumming away enthusiastically down at the front. Mark you, it would have been even better if there had been four or five rows!

Our President, W. Ronald Jones, preached a powerful message with great anointing and over forty people raised their hands for salvation. Mr. Tee has had forty-six decision cards returned—an excellent result. What is more, many people also stood in solemn dedication of themselves to the Lord's service. The Secretary-General, J. T. Bradley, closed in prayer and so ended a great meeting with some 2,300 people in attendance.

By the way, next year's rally is on October 2nd (D.V.). Plan to be there.

Church reports

BURTON UPON TRENT **Pastor: R. Morrell**

Rev. Brian Garrard is running a week-long crusade in Burton.

The crusade started last night in the Elim Pentecostal Church in Moor Street, Burton, where Rev. Ronald Morrell has been for the past four years.

"Last night's service was an enormous success," said Mr. Garrard today. "The church was just on full, and for a Monday night that is very good indeed.

"We are trying to build up the church here in Burton, and although it is difficult to judge after only one night we think the crusade is getting off to a good start," Mr. Garrard commented.

Steadily growing congregations have been the marked feature of the crusade.

Wednesday evening saw only ten empty seats in the entire church as enthusiastic people flocked in. The evangelist said today: "We anticipate more than capacity crowds over the weekend, and arrangements are in hand for an overflow meeting in the church's minor hall."

Tonight's service is specially slanted towards youth with a visit from the gospel singing group "The Faithfinders." The resident minister said: "We believe that Jesus Christ supplies the answer to the need of young people today, and that to be an active Christian in 1970 is a challenging and exciting experience."

Tomorrow sees the climax of the crusade week, with a special musical programme from the Blackheath Pentecostal Male Voice Choir.

Burton Daily Mail.

CHIPPENHAM **Pastor: K. Phillips**

Of "Campaign '70" we can but say "This was the Lord's doing and it was marvellous in our eyes." Only God could have given us the very best site in the town for the tent, and at a negligible cost.

We knew that something good was in store because the Devil was, as always, trying hard to defeat us. Two days before the campaign was due to begin the evangelist, Terry Jacobs, was ill with gastric 'flu and sent word to say that he would be unable to attend the opening night at least. Some of our workers could not be available for the awesome job of putting up the tent for the first meeting, but God overruled in all these difficulties and other helpers stepped in so that the tent was erected, despite bad weather, which held the work up a good deal. On the opening night our President, W. R. Jones, conducted the meeting and Pastor John Woodhead preached. At this meeting our organ was making very peculiar noises and had to be quickly replaced by a piano! The service, however, proved to be a great foretaste of things to follow.

Meanwhile Terry Jacobs had been wonderfully restored by God and was able to be with us on the second night, God setting His seal on his ministry when a number of folk were counselled, including one of our own lads. Throughout the ten days much blessing was received and souls were saved. Two of our other youngsters in particular brought much joy to their parents by making household salvation complete, the third brother having come to the Lord on a Sunday evening before the campaign started. A teenage girl, brought along by one of our Crusaders, responded to the appeal the first night she came, and now is found at the Sunday morning and Thursday evening meetings.

We are still seeing people being drawn into our

Sunday services. They have come to hear about us through "Campaign '70." Yes, God has indeed brought us through trials to triumph and given us trophies of His wonderful grace! K. PHILLIPS.

STRATFORD-ON-AVON **Pastor: G. J. Feasey**

The first of the new Stratford-on-Avon revival rallies was preceded by a large open-air witness in the centre of town. Hundreds of leaflets and tracts were distributed and the town heard the gospel very clearly. Over sixty-five people packed themselves into the Elim Pentecostal Church, Grove Road, and the Lord met with us in a mighty way.

The service was conducted by the members and friends of Pastor Feasey's home church, Islington, London. Pastor F. H. Coleman ministered the word of God. His message on the second coming brought great blessing and challenged all hearts. We were thrilled as the church rang with the singing of the closing hymn, "Crown Him, Lord of all."

Sunday saw the church decked out with a great quantity of fruit and flowers, faithfully brought and arranged by the members of the church. Mr. J. Burston, the secretary, gave the word in the communion service. The evening service saw the church full once again. We were pleased to welcome Pastor J. T. Bradley and his wife. Pastor Feasey ministered the word of God.

We thank God for His goodness, not only for providing a wonderful harvest, but also for His blessing and the moving of His Spirit in Stratford.

LANE END **Pastor: E. T. Carter**

"Be thankful unto Him . . . For the Lord is good." We express thanks to God that twice in the space of four weeks our church has been packed. On the occasion of our second baptismal service this year, eighty were in attendance. Four candidates were baptised, including a married couple, a young lady and a young married man for whom water baptism was no new experience, as he had been baptised into the Mormon church some time ago. His testimony was quite outstanding.

Our harvest service was one with a difference, special guests being the Foursquares who travelled from Becontree to present the gospel in song, Hawaiian style. The church display was backed by a massive painting of the star-studded solar system. Our theme for the evening was "Thanks a million."

E. T. CARTER.

RYDE **Pastor: I. R. Hall**

Ryde Elim Pentecostal Church's most successful Sunshine Corner campaign in recent years was conducted by John and Joyce Gregory, of Portsmouth. Averaging sixty each night, the children were enthralled by Uncle John's brilliant charcoal sketches illustrating Auntie Joyce's stories.

As many of them had previously attended Junior Crusaders, the children eagerly took part in the competitions, quizzes and choruses. The children also received attendance prizes, and before leaving seventy-eight of them were given a bag of chips



each, kindly prepared by the ladies of the church.

Resulting from this campaign the Sunday school has been almost doubled, the Elim all-age Christian education system has been commenced, and Junior Crusaders began their winter programme with sixty-six present on the Tuesday after. SHEILA C. HALL.

Book review

Love Not the World, by Watchman Nee. Published by Victory Press. Price 6/-.

This book, as is pointed out in the preface, based on addresses given in Shanghai during the early period of the Sino-Japanese war and influenced somewhat by the pressures of those days, is a splendid treatise on the Christian's attitude to the world and his service to God in it. It clearly shows how Satan's world system has penetrated every aspect of human life and government with devastating and disastrous consequences and emphasises that Christians must guard against becoming enmeshed in its pursuits and sinful pleasures.

In order fully to comprehend and grasp firmly the deep, inspiring truths, this book should be given more than a casual reading; it must be studied prayerfully. It emphasises that the New Testament's challenge not to be conformed to this world must be accepted and that God's principles and standards for Christian living in relation to the world must be strictly adhered to under all circumstances.

Allowing for possible reservations regarding the interpretation of some Scriptures, readers will find it very thought-provoking, stimulating and challenging. We heartily recommend this book.

SAMUEL GORMAN.

STILL ONLY ONE PENNY!

YOUNG FOLK

Elim's monthly paper for boys and girls

PUZZLES : COMPETITIONS : SERIAL : CARTOONS

Write E.Y.M., P.O. BOX 38, CHELTENHAM

D.2185

college column

THE VALUE OF RESIDENTIAL TRAINING

By ELIZABETH S. WELLS

CORRIDORS to scrub, all ninety feet of them—just one of many practical tasks to be done around college, but symbolic, I feel, of the college as a whole. Bible college is like a corridor, howbeit a very meaningful one, from the comparative security of church life to the responsibility of a pastorate, the mission field, or some other form of Christian service.

On entering college a whole new world of Biblical studies opens up and, day by day, without distraction, there is opportunity to follow a constant line of thought and become thoroughly immersed in the Scriptures and allied subjects. Books are good to a degree, but better is information communicated via a lecturer. Thrilled with his subject, bringing to life even the most difficult topic, the keenness is infectious. Even the very act of taking notes aids memory and learning processes. There is also opportunity to take part in ministry and to use the gifts God has given, perhaps even to discover gifts that have lain dormant and unrecognised. In all ways, potential for the Lord is increased and horizons are pushed back.

Close contact with those of differing theological viewpoint, though all are evangelical and Pentecostal, challenges teaching and opinions taken for granted, perhaps, for years. We are driven to search the Scriptures for a firm, sound basis of faith. Exposure to the buffets of community life smooths and shapes the rough edges. Under God's good hand we become stronger, more useful for His service. We learn to live in good fellowship with those of different, sometimes conflicting, personalities. Those who have never been away from home before gain qualities of independence and adaptability that will stand them in good stead in full-time work.

Most important is "spiritual props away" as we learn to lean increasingly on the Lord. We begin to pray with a more direct sense of responsibility regarding the Lord's call and with great yearning for those to whom we go with the words of eternal life.

Have you heard God's "Who will go for Us?" and answered "Here am I, send me!"? Bible college will be of vital and lasting benefit to you and to your ministry to the eternal glory of God.

PRAYER AND PRAISE

DON'T FORGET TO PRAY

(Colossians 4:3)

By F. H. COLEMAN

WE do not mean to forget, but we do. We promise to pray for missionaries going overseas, but, alas, we so often fail when there comes the urge to pray for somebody, something. Do it at once if you possibly can. A day later or an hour later may be too late.

I have never forgotten the story told me by an early Pentecostal missionary to Africa. He was laid low again and again with blackwater fever. Another attack made him steadily grow weaker. It seemed that his short career as a missionary was about to end. Then a most unexpected thing happened; a surge of new life went through his body, the weakness went and so did the fever. He jumped to his feet and walked to his fellow missionary, who just stared at him in astonishment. God had healed.

This remarkable experience was noted down in the missionary's diary. Some years later, back in England, he testified to his wonderful healing. A woman in the meeting heard it and later compared her diary with the missionary's. The story behind the healing came to light.

This woman was actually cleaning her bedroom when she felt she must pray. Dropping down on her knees, she had a vision of a sick man lying on a camp bed. The Spirit of God came upon her and she prayed earnestly for the man whom she saw in the vision; he suddenly jumped up, healed by the power of God.

Thank God that she did not forget to pray, for the man she prayed for was used of God to bring thousands to Christ in the Congo and the mission he helped to found is now enjoying a mighty revival, so much so that appeals are being made to other Pentecostal societies to spare workers to care for the hundreds of churches that are springing up.

Friend, don't forget to pray. Please remember the prayer requests listed on page 750.

CHRISTMAS APPEAL FOR MISSIONARIES

Let us make a special effort this year. Joy and good will can be sent to our representatives in their isolation, separated from homes and friends for the cause of Christ. Demonstrate our regard for them by sending something special this Christmas-time. Missionaries and children will be thrilled by your gifts.

Please send your gift to **Rev. L. Wigglesworth, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

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EVANGEL

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EDITORIAL

COMPARISONS can wonderfully illuminate the glory of our salvation and nowhere is this more clearly seen than in the epistle to the Romans and in chapter 5 in particular.

It is becoming increasingly our habit to bemoan the present situation, and not without reason. It is perfectly fair that we proclaim that the signs of the times, as prophesied in 2 Timothy 3 and elsewhere, are obviously coming to pass in increasing measure. Almost every evangelistic sermon nowadays points the finger at our generation and indicates that it is well qualified to be at least among the most wicked generations that ever were, partly because of the vastly increased world population compared with other times of evil.

Yet how often we exhort our congregations to smile, especially as they sing—a face-fracturing contortion if ever there was one! Our intention is good, however, even if our physiological demands are unattainable!

How can we reconcile these apparent opposites? *The Christian must be a realist.* While the optimist wears rose-coloured spectacles and the pessimist dons blinkers, the Christian faces things as they really are, but he confronts every issue with the glorious difference that Christ can make to every personality, each situation, all communities, without exception. By all means let us face the facts of today, but let us also rejoice in what Christ can do.

Which returns us to our comparisons. The one which has thrilled us again and again is in Romans 5:17. The foundation illustration is kingship. We must think of this in terms of absolute monarchies, not of constitutional heads of state who sign and seal laws made by others in their names. Here is complete authority, total autocracy.

The comparison is made between death's reign with all its implications and victory for the believer in his own life. What a contrast! Imagine, indeed read of, all the results of the fall. Many are set out in the chapter. Then contemplate with joy the glorious truth of individual Christians knowing joy, peace, victory, reigning in life. It is just marvellous.

When we think along these lines, the tendency is for us to imagine some obviously triumphant servant of God, someone who evidences happiness and seems successful in turning every occasion to use and blessing. But we must see that the promise is for every believer. This potential is an open door to each of us who knows Christ—and we can all come to such a knowledge, for salvation is free. We can open our hearts and receive it.

"Much more they which receive abundance of grace and of the gift of righteousness shall *reign in life* by one, Jesus Christ" (Romans 5:17).

Practically speaking . . .

How to deal with difficulties

by IAN R. HALL

PASTOR OF RYDE ELIM PENTECOSTAL CHURCH

THE busy crowd suddenly stopped, horrified to see a woman high upon a ledge about to jump. Within minutes, police, ambulance, fire brigade and clergy were at the scene, each man trying in his own way to talk her to safety. Desperate in her anguish, the distraught woman finally rejected all offers of aid and took that last irrevocable step. Tragically nobody had discovered what had driven her to that dreadful end, what difficulties had overwhelmed her battered soul. Somewhere along the way that poor woman had forgotten, if she had ever known, how to deal with difficulties.

One of the certainties of this life is that eventually everybody meets difficult situations. "Man is born unto trouble, as the sparks fly upward" (Job 5:7). Unfortunately many problems are of our own making, though many more are not.

PURPOSE

The first fundamental lesson to learn in handling difficulties is that God allows them for a purpose. Harmonise with God's purpose and that problem is almost dissolved if not solved. The great Roman, Horace, wisely remarked: "Difficulties elicit talents that in more fortunate circumstances would lie dormant." The hammer that breaks glass forges iron. Both the potter with his clay and the parent with his child must resort to "slapping it into shape" if the result is to be good! Paul exhorted young Timothy to "endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:3). God intends our difficulties to enrich, not to rob us; to develop, not to cripple us.

PERSPECTIVE

It is easy to get things out of perspective by ignoring an eternity of blessing and concentrating on a moment of trial. Too often we think with our emotions instead of with our minds. When we calmly analyse the difficult situation facing us we are in a better position to see it in all its relationships. A business man burst into his pastor's vestry with: "I'm finished! I've lost everything." "I'm sorry to hear that," said the minister. "Let us see just what you have lost. How is your wife?" "Fine," answered the puzzled man. "How about your children? Any of them in trouble or sick? Is your health good? Has your home burned down?" By the time the pastor had finished compiling a long list of things that had not been lost the man's business problem was in better perspective. "Be still, and know that I am God" the Lord exhorts us (Psalm 46:10). When we quieten our troubled hearts before God and begin counting our blessings those problems are seen against the background of God's grace.

PURSUIT

Some difficulties can be solved quite simply, but many have to be attacked like a crossword puzzle. Every square filled in correctly leads to the next word. By solving the easier parts first the more difficult portions are reduced to more manageable proportions. When a large old horse-chestnut tree in a friend's garden was blown down in a gale recently and blocked the road, its size posed a tremendous problem until the workmen got busy. First the small branches, then larger ones, then the boughs were lopped off, leaving the trunk stark and bare and quite easily moved away. We are too often deterred from attempting any solution by the size of our problems. Paul's triumphant theme was "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Every difficult situation can be broken down when we begin to do the things that can be done. Then "having done all . . . stand" (Ephesians 6:13). God specialises in impossibilities and will always come to the rescue when we launch out instead of lamenting our difficulties. When we have done all we can we can leave it to God to do the rest.

Eventually we all face difficult situations. Christ promised us as much: "You will find trouble in the world—but never lose heart, I have conquered the world!" (John 16:33, Phillips).

Thank God for every trial,
Though each may bring much sorrow.
Of grace 'tis no denial,
As He'll reveal tomorrow.
However dark the path may be,
God cares—remember Calvary!

PENTECOSTA

by Ramon Hunsto

MODERN society, with its changing attitudes, lax moral standards and constant searching for reality, shows a lack of integrity. Expediency is the keynote of much modern planning; not necessarily what is right, but what is expedient becomes a prime consideration. Jesus Christ was motivated by divine principles of truth. His life was so crystal clear that He could challenge His antagonists with the words, "Which of you convinceth Me of sin?" A call for expediency finally convinced the authorities that Christ must die.

Pentecostal integrity and continuing uprightness are demanded now in a reassessment of the motivation of our personal lives and our church activities. The world is beginning to look hard at the Pentecostal churches, especially as God is outpouring His Spirit upon the historic denominations.

PRIVILEGE

The privilege of living in this generation must be recognised. It is a time of godless standards, yet it is also the generation of God's outpouring of His Spirit. Across the world millions of Christians now know the experience of speaking with tongues and the ministry of spiritual gifts. This tremendous expansion of the modern Pentecostal church is the twentieth-century religious phenomenon, perhaps unparalleled since Bible days for its world-wide impact.

Against this background of world-wide growth the responsibility of this generation lies. Throughout Church history there has been spiritual declension after each move of God in the third and fourth generations. Even in the Early Church this was so. We have historical record that by A.D. 100 there was, in some areas, a set liturgy—a far cry from the Pentecostal fervour of the Acts of the Apostles.

Paul recognised this danger and, in his final epistle prior to his death, he wrote to Timothy of the unfeigned faith that was in his grandmother, Lois, in his mother, Eunice, and in Timothy, too (2 Timothy 1:5). To Timothy, the third generation believer, Paul continued: "Stir up the gift"; "hold fast"; "keep"; "study"; "continue"; "watch." These and similar exhortations stress the importance of spiritual integrity.

I do not believe that history must always repeat itself, but we are now in the third generation of Pentecostal church believers and we must heed the lessons of God's truth. If the Lord tarries, the generation after us must receive from us the pure truth of Bible experience. This present generation is the custodian of Pentecostal integrity for the future.

INTEGRITY IN EXPERIENCE

Of paramount importance is the Pentecostal church's belief in the integrity of the Scriptures. We must never detract in any way, by belief, conduct or practice, from the total and absolute authority of the Bible as the revealed truth of God. It is God's revelation for all time and stands supreme. In the midst of much liberal theology we must hold totally to the doctrine of the inspiration of the Bible. It is the only criterion of doctrine, personal conduct and Church practice.

God has total integrity. No promise that He has given has ever been broken. No declaration that He has made has ever proved to be false or misleading. One of God's great promises is that of the outpouring of His Spirit upon all flesh. In this generation, men of Europe, America and the Orient experience the baptism of the Spirit, speaking with other tongues as the Spirit gives utterance, and the attendant manifestations of divine power. The present-day outpouring is a proof of God's integrity.

Twentieth-century believers must meet the challenge of the modern lack of sacred values by being empowered by the God-given enduement of the Holy Spirit. It is the will of God that every believer should receive the baptism of the Spirit. It was never more necessary than now in this critical generation that we receive the gift of the Holy Ghost, not merely as a thrilling experience, but as God intended, as power for evangelistic enterprise. We must pass on to those coming after us not just the light of doctrine but the flame of vital, personal experience.

A temptation that befalls preachers and church organisations is that of adapting the message to suit particular situations. This is not new. It came to Paul and to the Early Church, but they fearlessly proclaimed truth. We must never tone down the declaration of the whole counsel of God or minimise the particular aspects of divine truth by which it is especially known—the baptism of the Spirit for every believer and the enrichment and expansion of the local church by spiritual gifts. The spreading flame of Pentecost must ever be our emblem and public image.

INTEGRITY IN PERSONAL LIVING

The Holy Ghost is described by many titles which suggest His attributes, but none more full of vivid truth than "the Spirit of holiness." God's Spirit cannot tolerate sin, uncleanness, dishonesty or anything shady. He is the *Holy* Spirit.

To maintain the integrity of the Pentecostal

NTEGRITY



TEMPLE, CARDIFF

church's testimony believers must seek to live pure, holy lives. In the New Testament those who sought to deceive were severely dealt with by God, for example Ananias and Sapphira. God was not prepared to allow the emerging testimony of the Church to lose its impact. The effect that we have on the world around us derives not only from the statement of our beliefs, but also from the power of Spirit-filled lives reflecting something of the holiness of God.

This generation lives in the age of mass media communication and advertising, yet the impact of the Early Church when these were not available was such that they were said to have " turned the world upside down." How could these men with no influence and little education, men from a subservient race of people in an obscure corner of the Roman empire, transform the world? They lived and walked in the Spirit. Wherever they went they witnessed by the power of the Spirit and they lived Spirit-filled, holy lives. The greatest advertisement that any local church can possess is its members living such lives. The Pentecostal church whose testimony is not clear-cut from the world does not display the true biblical Christianity.

Pentecostal integrity involves the growth and development of true Christian character. The personal qualities that are said to be marks of the true Christian are the fruit of the Spirit and are as vital to a full-orbed Pentecostal experience as the miraculous gifts of the Spirit.

The New Testament often speaks of maturity, development and growth in the Christian life. It is incumbent upon every Pentecostal believer that he seeks a continually deepening spiritual life. If we are to hand on to a subsequent generation anything of spiritual value, it must have roots in our own personal life and experience.

INTEGRITY OF PENTECOSTAL PRACTICE

The practice of Pentecostal Christian living is every-believer evangelism. The Holy Spirit was first outpoured on the disciples after the plain declaration of Christ: " Ye shall receive power . . . and ye shall be My witnesses " (Acts 1:8). The Early Church was born in the fires of evangelism and grew tremendously through the soul-winning enterprise of Spirit-filled men and women. " They went everywhere preaching the word." Their vision of evangelistic enterprise by every means possible was the norm of Early Church life.

During the third and fourth generations following moves of God's Spirit, spiritual declension coupled with a modified, lessening vision of outreach may be noted. The Pentecostal church of today is warned by the facts of the past. We must never exchange the vision of evangelistic outreach for the comfortable consolidation of our spiritual, material assets. " Go and tell " is ever the commission of Christ to His Church.

Of the modern Pentecostal church, Hendrikus Berkhof has said " The Pentecostal church is God's judgment on a church which lost its inner growth and outward extension."

Pentecostal church life must always recognise the Bible as the only rule of faith and practice. This includes the use of spiritual gifts, the conduct of the believer's life and the loyalty of the corporate body of the local church to their minister and to each other. In these days of artificiality and gimmicks in the world around us there is no substitute for the reality of Spirit-filled men living Bible-based lives and expressing the light of God's truth in the radiancy of Holy Ghost anointing.

Let us hold fast the profession of our faith!

Book review

Jonathan Mark in the Kitchen. Published by Scripture Union. Stories by Jacqueline Sibley, illustrations by Walter Riech. Price 6/-.

Young children are always asking to do something to help mummy, especially when it is baking time. This story is very well illustrated with bright descriptive drawings.

Baking is great fun and the story not only interests children in the art of baking, but also in where the ingredients come from.

Jonathan Mark learns that all good things come from a loving, heavenly Father and that to give thanks for good food is the right and natural thing to do.

This is a very happy way of introducing small children to ordinary everyday things while bringing into focus important spiritual truths.

WINIFRED TEE.

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HITHERTO — HENCEFORTH

by CYRIL T. JONES

IN May 1935 a large tent was put up in the centre of Llanelli. This was to be the scene of many miracles of grace. Night after night men and women, both old and young, met to listen to the Word of God preached by a young man of God, P. S. Brewster. At every meeting men and women accepted Christ as Saviour. Miracles of healing and the graciousness of God through His Holy Spirit were seen.

I was an ardent member of the Church of Wales. I looked aghast at these people who had the audacity to come to a town steeped in religion, where great men of God had preached the Word. This young revivalist and his team coming to tell us that we were lost and without Christ—who were they to tell us religious people this ?

One night I went to the tent and sat in one of the back rows with a very critical, sceptical mind. The meeting over, I went out determined not to go there again. But the Holy Spirit had begun a work and it was hard to keep away. After three weeks of attending the services night after night, the great transaction was done.

In September 1935 two churches were opened in the town. I took up membership and was baptised in water along with many others. We thank God for the exhortation from Pastor Brewster on the night of the baptismal service. Over the years God has wonderfully used him. Elim has much to thank God for in the work Pastor Brewster has done in Wales, in Britain and in many other parts of the world. God has blessed this man because of his sincerity, humility, and devotion. He and his loving, willing wife have sacrificed much.

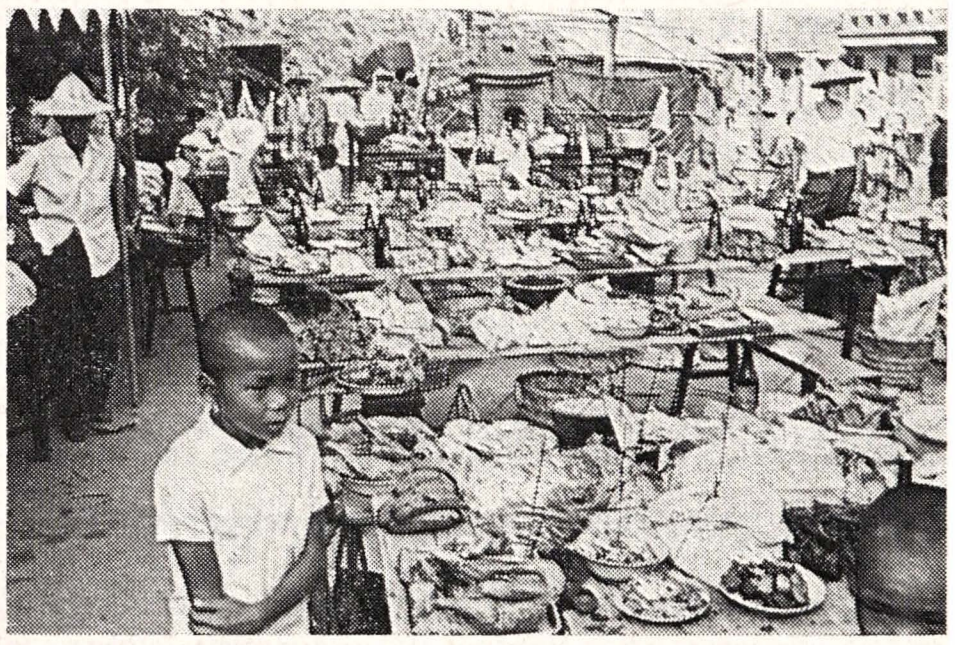
It is now well over thirty years since I had the privilege of coming into contact with the Elim movement and I have never regretted it. We look back and see what God has done in our movement and our heart's cry is that the Lord will do again what He did in the past. Some of the great stalwarts have gone to their reward. Others, because of age, have gone to the back rows once again. Others, because of ill-health, have got to take things quietly. There is a need for dedicated men and women in our day and generation to take over from these great men of God. We thank God for the young men in the work who are willing and ready to do what God wants them to do.

We have seen changes over the years, but God has not changed. His Word says: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). This promise is to us in these days. If we have strayed, if we are not today where we were years ago, if we have grown cold and indifferent, let us humble ourselves and pray and God will heal us. When we stand still and look back we get nowhere, but when we go forward, reminding ourselves of what God has done, we press on to the mark of the high calling of our God.

My prayer, as I look back to the evangelistic conference in Cardiff, is that God will call many more to evangelise this land of ours. In the crusades arranged in the various towns may many come to know Christ as Saviour. What better place than Cardiff to hold the evangelistic conference, the city where Pastor Brewster has ministered so faithfully for over thirty years ? What better time than when this man of God has been honoured by the Pentecostal world body to be the chairman of the world conference in Dallas, Texas ? What better time than this, when Britain is badly in need of revival ?

May this conference be the means of bringing great blessing. We thank God for what He has done. We see the present and bless God for a measure of blessing. We look forward and thank God in anticipation of seeing a great evangelistic effort and thousands being saved, healed and filled with the Spirit. Let us work, pray, give as never before. Let us lay hold of God and, from this conference, go and seek the lost.

TAIWAN SCENE



Food offerings to the gods and for deceased relatives in Taiwan (Formosa) in the area where Kevin Brotton ministers.



Margaret M. Ladlow's page

TESTIMONY TIME

I AM very happy to be able to record a testimony of God's healing power. More so particularly because it concerns my very dear personal friend, Mrs. Janet Chapman, the wife of the Field Superintendent of the Elim Pentecostal Churches. You may recall that, together with her husband, she visited Ghana during the month of August and stayed with us at the Elim Pentecostal Church headquarters at Koforidua. Together with Rev. J. C. Smyth we went through a very tight schedule, absolutely non-stop, until at 3 a.m. on August 14th our visitors boarded a plane to Johannesburg. On arrival in South Africa the delegation faced a long drive to Nelspruit in the Transvaal. Naturally they were very tired on reaching their destination and the Elim missionaries there noticed how worn out and ill Mrs. Chapman appeared to be. The cause, however, was not just excessive tiredness, but increasing pain in both her ears. One of our lady missionaries at Nelspruit took Mrs. Chapman to consult a doctor and he immediately diagnosed mastoiditis, resulting from a virus picked up in Ghana. She was given a course of penicillin and instructed that on no account must she consider continuing with her travels.

Mr. Chapman had to motor to Phalaborwa, leaving his wife behind suffering constant pain. A further visit was made to the doctor; more penicillin was prescribed and an ultimatum was given that, if by the weekend the inflammation had not subsided, an operation would be imperative on Monday morning. During the weekend the swelling and tenderness of the mastoid bones increased and already the glands in the neck were infected and painful. A very anxious Mr. Chapman returned to Nelspruit to be with his wife. At 2 a.m. the day after her husband's return the pain was intense and her condition was getting steadily worse. She could not sleep and in this moment of crisis she did what so many needy folk have done. Claiming the Scriptural authority of Mark 16:18, she asked her husband to lay hands on her and pray for her. In her own words she said, "Will you pray and lay your hands on my ears?"

This done, she fell into a peaceful sleep and, praise God, on awaking, all pain was gone, so much so that our sister was quite prepared to travel with her husband to Tzaneen. It was decided that a final visit must be paid to the doctor to obtain conclusive proof of a complete healing. A thorough examination was made and the doctor confirmed that all was well and no operation was now necessary. Mrs. Chapman was overjoyed and thanked him for his care and asked if he had a moment to spare. She then proceeded to tell how God had so wonderfully healed her in answer to prayer. Leaving the surgery, to which she had been accompanied by Miss Anne Stephenson, they went to the home of our veteran missionaries, Pastor and Mrs. H. C. Phillips, for lunch and then the party left for Tzaneen, and the very next day made the long trip to Penhalonga in Rhodesia.

I have endeavoured to give you a simple account of this story as told me by Mrs. Chapman. Being a "canny Scot" and also my friend for thirty years I know that her testimony was given with deep sincerity and absolute truthfulness. "I give all the praise to Him for the way things turned out" was how she ended the conversation, and we rejoiced together at the goodness and faithfulness of our God.

As an afterthought I may add that the bill for medical attention came to £10 just for the drugs alone, as no charge for the consultation was made by the kindly doctor. This surely indicates how serious was her condition and serves to emphasise how wonderfully God stepped into the situation and healed His trusting child.

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BIRTH

TAYLOR. On October 9th, to Joan and Michael, Paul Andrew, a brother for Nigel.

MARRIAGES

BULLIVANT—TAYLOR. On October 17th, at Elim Pentecostal Church, Selly Oak, Keith Bullivant to Linda Taylor (both Elim Crusaders). Officiating minister: F. Shadlock.

HAVARD—BROOMHALL. On September 26th, at Elim Pentecostal Church, Cheltenham, Paul Maurice Havard to Judith Mary Broomhall. Officiating ministers: T. J. Broomhall and A. D. Sandford.

OLDFIELD-HODGE—ALLEN. On October 10th, at Elim Pentecostal Church, Dagenham, Trefor Oldfield-Hodge, son of Rev. and Mrs. Frederick Hodge, to Brenda Marion Allen, daughter of Mr. and Mrs. E. Allen, of Goodmayes (both Elim Crusaders). Officiating minister: F. A. Hodge.

WITH CHRIST

DORNAN. On September 10th, Mrs. Elizabeth Dornan, aged member of Ballymena Elim Pentecostal Church. Officiating ministers at funeral: A. J. K. Magee, A. Wilson and G. N. Backhouse.

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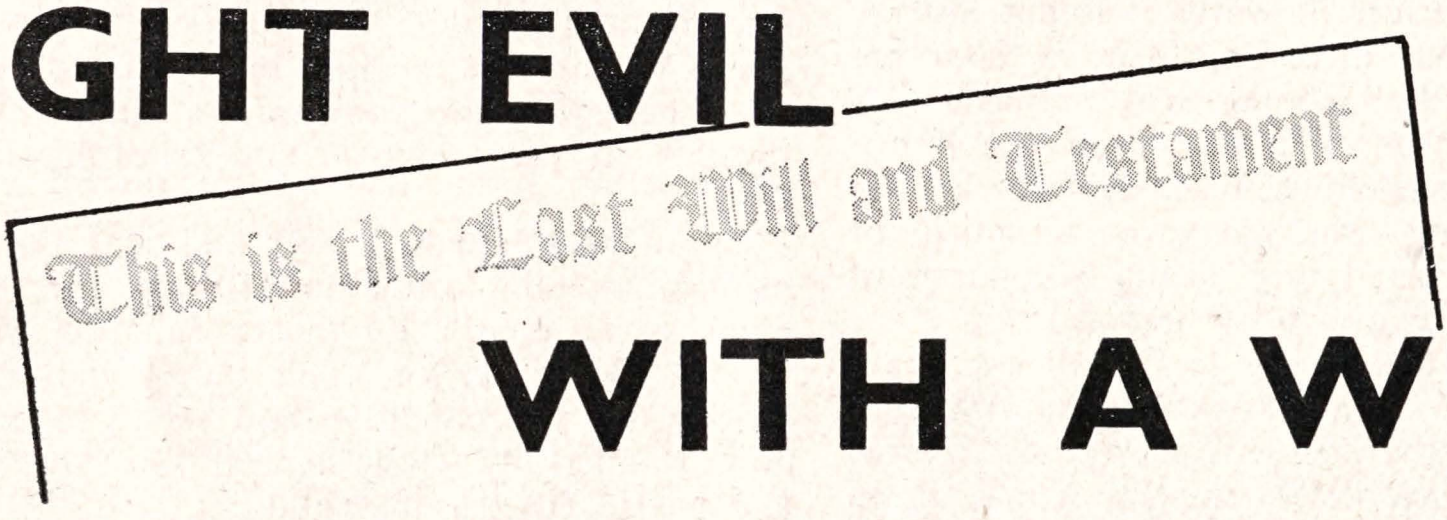
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1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives 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?

COMING EVENTS

BALLYMENA. November 7, 8. Elim Pentecostal Church, Castle Street. Farewell services of Pastor and Mrs. A. J. K. Magee. Saturday at 7.30 (tea provided). Sunday at 11 and 6.30. November 14, 15. Welcome services for Pastor and Mrs. A. D. Sandford. Saturday at 7.30 (tea provided). Sunday at 11.30 and 6.30.

BIRMINGHAM, Winson Green. November 7-12. Elim Pentecostal Church, Handsworth New Road. Crusade conducted by Aubrey Whittall. Sunday at 11 and 6.30. Saturday at 7.30. Weeknights at 7.45.

BRECON. November 21-24. Elim Pentecostal Church, Brynmawr Terrace. Annual convention. Preacher: R. C. Stacey. Weeknights at 7.30. Sunday at 11 and 6.30.

BRIDGEND. November 7, 8. Elim Pentecostal Church, Park Street. Crusade conducted by J. Osman, assisted by J. Bristow. Saturday at 7.30. Sunday at 6.30.

BRISTOL. November 14. Elim Pentecostal Church, The City Temple, Jamaica Street. Presbytery Sunday school rallies at 3.30 and 5.45. Preacher: A. A. Biddle.

CHELTENHAM. November 8th. Elim Pentecostal Church, St. Georges Road. Farewell services of Pastor and Mrs. A. D. Sandford at 11 and 6.30. November 13. Induction service of Pastor and Mrs. A. J. K. Magee by the President at 7.30.

HEREFORD. November 15-22. Elim Pentecostal Church, Clive Street. Special youth meetings. Preacher: Tony Stone. Sundays at 6.30. Weeknights (except Friday) at 7.30.

HIGH WYCOMBE. November 15. Lane End village hall. Late night special: Billy Graham film, " Souls in conflict." Music by The Circulation (Clapham) at 8.15.

LEICESTER. November 6-8. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend evangelistic crusade conducted by J. C. Smyth. Saturday at 7.30. Sunday at 10.45 and 6.30.

LIVERPOOL. November 13-26. Elim Pentecostal Church, Jubilee Drive, Kensington. Crusade conducted by A. P. Johnston. Sundays at 11 and 6.30. Weeknights at 7.45.

MACCLESFIELD. November 14, 15. Elim Pentecostal Church, Mill Lane. Anniversary services. Preacher: T. J. Broomhall. Musical items. Saturday, anniversary tea at 5.30; evening service at 7. Sunday at 11 and 6.30.

NUNEATON. November 7-10. Elim Pentecostal Church, Queens Road. Crusade conducted by B. G. Edwards. Weeknights at 7.30. Sunday at 6.

PETERBOROUGH. November 14. British Legion hall, Brook Street. Revival service conducted by J. M. Cuthbert supported by choir and singing groups from Northampton. At 7.

PLYMOUTH. November 7, 8. Elim Pentecostal Church, Notte Street. Revival and divine healing crusade conducted by the President, W. R. Jones. Saturday at 7.30. Sunday at 6.30.

ROWLEY REGIS. November 14-16. Elim Pentecostal Church, Cardale Street. Visit of George N. Backhouse. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

TEESSIDE, Grangetown. November 15-22. Elim Pentecostal Church, Grangetown Mission, Lee Road. Fact and Faith film week. At 7.45.

ITINERARIES

The President :
November 7, 8, Plymouth.

London Crusader Choir with Douglas B. Gray:
November 7, Romford; 8, Brixton prison and Alperton; 15, Broadmoor hospital; 19, Stratford; 28, Barking; 29, Braintree.

F. B. Phillips:
November 7, 8, Barnsley.

Joseph Smith:
November 14-19, Yeovil; 21-26, Reading; December 5-10, Aldershot.

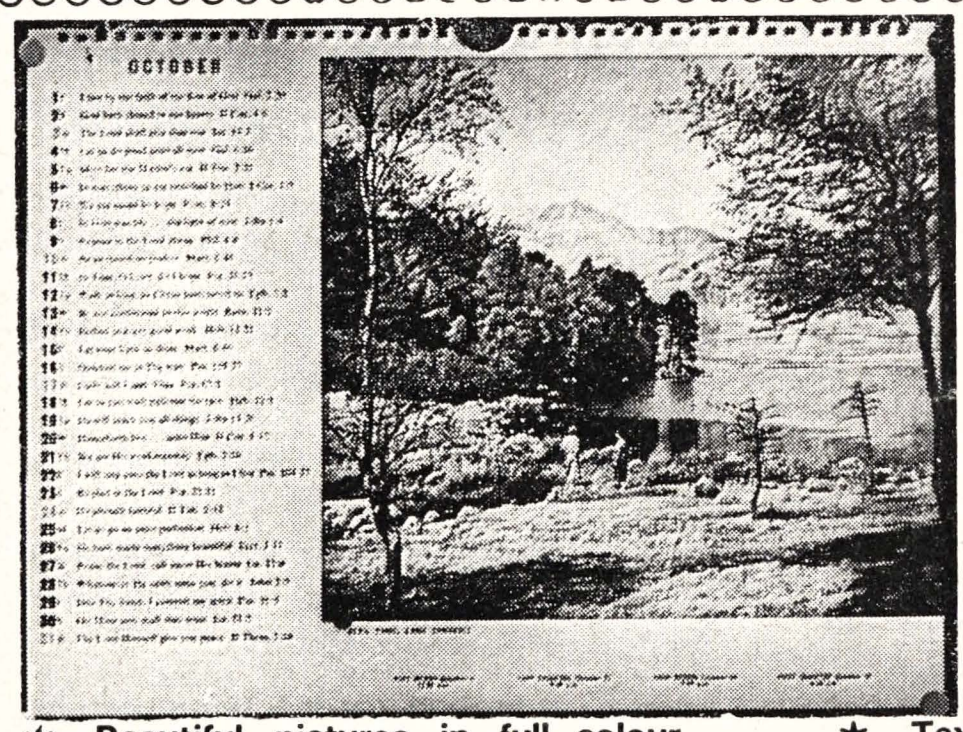
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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, November 8th — John 7:37-53

" Shall Christ come out of Galilee?" (v. 41).

That Christ should be born in Bethlehem was generally known (v. 42). How could Jesus of Nazareth in Galilee of the Gentiles be the Christ? Blind prejudice darkens the most brilliant minds. Research into the records would have shown them that Jesus was born in Bethlehem and then went to live in Galilee, but their minds were closed. We need to be humble, teachable, to know and believe the prophetic Scripture, to know the relevant facts. These need patient research. May we be diligent to search the Scriptures, humble to be taught of God, and careful to search for the facts.

Monday, November 9th — John 8:1-11

" Being convicted by their own conscience " (v. 9).

What did the apparently unheeding Jesus write on the ground? Was it some burning, searching reminder of forgotten sins known only to the readers? It is certain that the accusers of the adulterous woman suddenly found themselves standing in a blaze of self-revealing light. " He that is without sin among you, let him first cast a stone at her " coming from the One whose eyes are as a flaming fire smote the consciences of all. From the eldest to the last, out they went.

" Search till Thy fiery glance has cast
Its holy light through all,
And I by grace am brought at last
Before Thy face to fall."

Tuesday, November 10th — John 8:12-30

" I am the light of the world " (v. 12).

The despised Galilean Carpenter has become the great Illuminator of the modern world. He is exerting in it that vivifying influence described as " the light of life." Remove from our picture galleries, our poetry, our music, our history all reference to Jesus Christ and the whole will become a mass of fragments without meaning or connection. Millions of Pentecostal believers are proving that He is the life-giving Light of the world. The future is only meaningful in the light of His prophetic promises. The basic contradictions of life are only understood in His light. Of all the great of earth, only He makes radiant the gloom of the tomb.

Wednesday, November 11th — John 8:31-47

" He that is of God heareth God's words " (v. 47).

Many directors, whose firms own fleets of cars or vans, give directions by radio-telephone. A number of these are on the same frequency and consequently the radio-telephone picks up all sorts of voices. To hear his own, the receiver must have an inward affinity, an inner ear that discerns the voice of his master. In a more profound sense this is true of spiritual things. " My sheep hear My voice, and I know them, and they follow Me " (John 10:27). Jesus said: " I do nothing of Myself; but as My Father hath taught Me, I speak these things " (8:28). He purposes that we be united to Him as He is to the Father and that with opened inner ear we constantly hear His voice and follow Him.

Thursday, November 12th — John 8:48-59

" Whom makest Thou Thyself?" (v. 53).

This is the wrong question to ask. I might make myself anything. The world is full of pretenders to greatness. The real question is: " Who art Thou?" Pretenders make the most outlandish promises, but true people speak sober fact. Abraham and the prophets prepared the way for Jesus; they saw His day, had visions of His coming and incarnation and glory. He Himself stands behind, before and beyond them. " Before Abraham was I am." He is the great I AM. Hear and believe His sober promise: " Truly, truly, I say unto you, if any one keeps My word, he will never see death " (v. 51, R.S.V.). To a Christian death is to be absent from the body and to be present with the Lord while the body sleeps until the resurrection morning.

Friday, November 13th — John 9:1-12

" Who did sin?" (v. 2).

Some people ask silly questions. The disciples asked this one. Even disciples can ask unwise questions. Did this man sin that he was born blind? The Bible offers not the slightest evidence for the theory of reincarnation. Neither this man nor his parents had specifically sinned. Bound up in the bundle of life, this man's unhappy condition presented a theatre for the display of the works of God.

We are cruel if we suggest that hidden sin is the cause of someone's sickness. Let us be very careful!

Dear suffering one, your need is an opportunity for God to display His grace. He is able to deliver, but if not His grace will be sufficient for you. Trust Him, He loves you.

Saturday, November 14th — John 9:13-23

" The Jews did not believe " (v. 18).

Unbelief will turn to any expedient to avoid the implication of patent divine intervention. A miraculous action of Christ demands faith and surrender. They said that the man was not born blind, or that it was someone else. In any case, the miracle was done on the sabbath and no man of God would do this on the sabbath. But the evidence was incontestable; a man who had been born blind had been miraculously given sight. Nothing can compel faith in the hearts and minds of deliberate opponents. Spiritual blindness is infinitely worse than physical blindness. The arrogantly self-sufficient religionist cannot see even when Christ is working in the most marvellous fashion. May the Lord save us from prejudice, arrogant pride and spiritual blindness.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Your prayers are requested for the following friends: parent with mental trouble, needs salvation (Derbyshire); extensive cancer (London); arthritis and bone disease (Worcestershire); unable to walk (Bournemouth); blind after a car accident (Essex); severe lung condition (Essex); prayer wonderfully answered for a friend—now please pray for Free Church minister's wife with cancer (Merseyside); much improved, needs complete deliverance and asks for prayer for her sister (Bedfordshire); son in an institution (Gloucestershire).

Share these testimonies: " I have derived much blessing in my own life by praying for these dear less well brothers and sisters " (Bristol); " I thank you very much for all your kind prayers and help in my daughter's health. I am pleased to be able to say she is improving very nicely " (Worcestershire).

YOUTH PAGE

Presenting—

NEATH CRUSADERS



Pastors A. T. Harries, D. A. Lambelle and A. J. Taylor may be seen in this photograph of Neath Crusaders.

IT is with great pleasure and thankfulness to the Lord that this report brings news of blessing on the Neath Crusader branch. Taking a glance over the past six months, one sees a most encouraging view of steady increase in the numerical strength of this department, an improvement which commenced at a time when, due to the effects of a prolonged period of sickness, numbers and "hwyl" were at a low ebb.

Thanks are given to God for the joint leadership of Myra Llewellyn and Edward Matthews. Miss Llewellyn is a former missionary to India, and much invaluable help is ever available to our young people from one who has gained much experience from a period of full-time service for the Master. Mr. Matthews was once honorary minister of a local Pentecostal church. Thus they give a good lead to the young people.

Following a brief conference it was decided to refuse all experiments with modern gimmicks aimed at promoting revival among Crusaders, and to determine rather to seek the Lord in prayer.

Almost immediately, a number of young men and their parents joined our fellowship, desiring by so doing to have a closer walk with God. Within a few weeks all had received the baptism in the Holy Ghost. Such was their joy (which ever accompanies this experience) that others, who had tarried for years, also received their personal Acts 2:4.

The prayer group, now joined by reinforcements, began to praise and give thanks to God for such encouragement and this was followed by further evidences of the Lord's working.

At this time Dr. Billy Graham's campaign in Germany was relayed to nearby Aberavon and in this relay programme two of the many who made decisions joined our fellowship. As the weeks passed, young people who were attending the Sunday services started to attend the Crusader meetings, while outsiders came in to find the Lord as their Saviour. One young man regularly makes a journey of ten miles just "to enjoy such rich fellowship."

About a dozen have been baptised in water, giving the minister the joy of having his first baptismal service in his new appointment. Fifteen have been received into church membership and others are expected to follow this good example in the near future. A 9.45 Sunday morning prayer meeting has been commenced. This is convened for young people only, thus helping them to learn to pray in public among their own contemporaries.

These are some one-sentence testimonies received over the past few months:

"Never knew such joy in my life since being filled with the Holy Spirit."

"I will never want to forget the joy that followed being baptised in water."

"How rewarding to find a group with such determined resolve."

"I must pray my parents into the kingdom."

"Six weeks ago I would hardly have believed I would enjoy a weekly two-hour prayer meeting."

"Never had such a purpose in living."

It has been most rewarding to see the formation of a youth fraternity from among the six neighbouring Elim Pentecostal Churches—Bridgend, Llanelli, Neath, Pontardulais, Port Talbot and Swansea, the latter being the prime mover in the formation of this thriving fellowship. The group meet about every six weeks for a barbecue on one of the many beautiful strands in this locality and recreation is greatly enjoyed; further inter-church relationships are planned, choruses are most heartily sung, the 100 or so who gather are served with hot dogs and refreshments, solos and testimonies follow, winding up with a timely epilogue for many unsaved who stand around. The various groups return to their local branches thrilled that they belong to such a live body.

WEEKEND IN GUYANA

by John MacInnes

TWO nurses from Mahaica Leper Hospital, one having been converted some months ago, arrived in the village. This nurse was pointed to the Lord by Dorcas, who was referred to in our President's letters from Guyana. There were now five of us in the village. We had intended having a prayer meeting that night, but ten of the villagers joined us, so we were able to have a service with a sermon. As the mosquitoes were bad we had to burn mosquito coils (a deterrent) all night and even the villagers were slapping their legs quite often.

On Sunday morning I was awakened very early by Sister Ross banging on the door, as much work had to be done that day. The Sunday school was arranged in the house upstairs. Houses in Guyana are on stilts to get more breeze into them and also to stop them being flooded when the rains come. Along with the two benches which Ian had brought up some time previously, neighbours loaned us their chairs and another two benches. When all the meeting accommodation was filled we moved downstairs. More and more children kept coming until eventually we had sixty-eight children. We had to teach them the choruses as they did not know a single one. I could have done with my son, Joel, to give me a hand!

On Sunday afternoon we had twenty-six adults from the village and a number of children. After I preached, some of the friends who were with me spoke, then we had refreshments; I thought it was never going to finish!

As I was looking round the place I came across a roll of paper and noticed something inside it. I called one of the young men and said, "I think there is a tarantula inside," but he did not know what a tarantula spider was. (It is poisonous and can kill.) We fetched the roll into the open and, sure enough, there was a spider. Very soon they killed it with a stick. On the previous day we killed many marabuntas (a type of wasp), with pointer brooms (local brushes made out of the leaves of coconut branches). We wondered where their nest was. I found out on Sunday when I went for a shower, with a bucket of water and a calabash (natural bowl or basin grown on trees) to throw water over me. I discovered many marabunta nests in the shower!

After Sunday school we had a little Breaking of Bread service; the number attending consisted of the sisters from Mahaica and myself.

On Sunday night many of the villagers walked in with their chairs. We had thirty-eight adults from the village. Most of the children who came sat on the floor and the young ones eventually fell asleep. In the afternoon service we had only two men, but in the evening service they came back with eight other men. When the appeal was made a number raised their hands, both men and women, but many more remained behind.

In this village there is an absence of young people. There are middle-aged and elderly people and plenty of children, but no young people.

We had a wonderful, blessed weekend.

Letter to the Editor

DEAR SIR,—In these days when the world declares that youth have become decadent and that they lack the urge for adventure, I write this letter to refute this assertion where the youth of Selly Oak Elim Pentecostal Church are concerned. A project was thought up by a number of Crusaders that they would walk seven and a half miles to the Lickey Hills and seven and a half miles back. They requested people inside and outside the church to sponsor them to the tune of sixpence per mile up to, in one case, ten shillings per mile. At the time of writing we have £224/1/3 in the bank for the Elim Missionary Society and, should all the remaining promises be fulfilled, we hope to realise £256. The idea is to present this venture to all the Birmingham churches and so reach a much higher target.

The walk started on Saturday morning at 11 o'clock, Pastor Alan Caple, our minister, leading the first group. Also accompanying them was a torrential rainstorm which lasted almost the whole of the walk. I gave them about one and a half hours start—and then gave chase in my car! The first young couple I passed were still going strong, heads down, rain dripping from them. I then came across the main group, a determined, laughing body of young Christians doing a good work for God and for the missionaries. Praise must be given to the officials stationed at the check points; they did their job thoroughly. One sister in her sixties walked the return seven and a half miles!

Yours sincerely,

W. BULLIVANT.

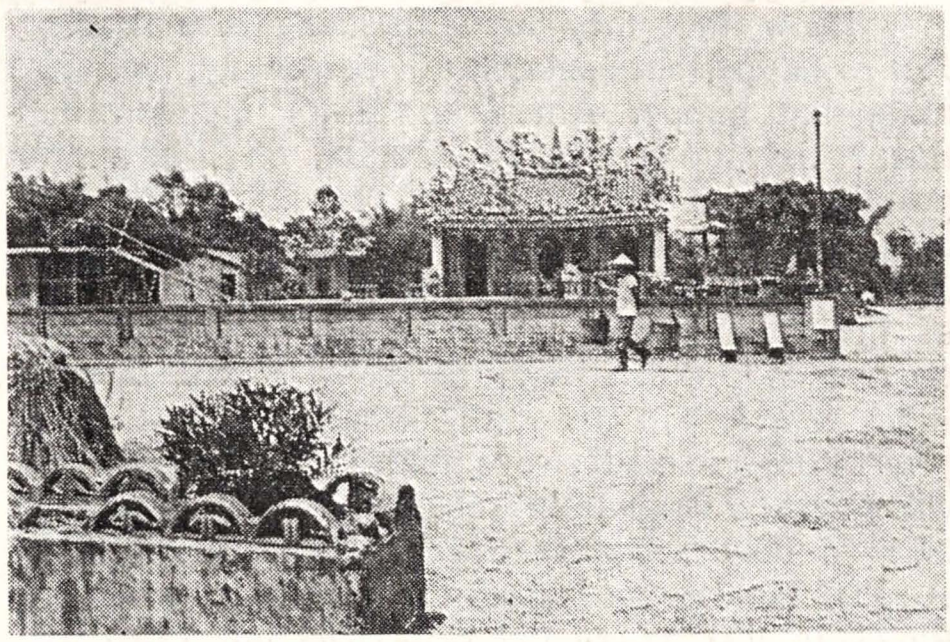
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THE ELIM
EVANGEL

Vol. LI No. 46 November 14th, 1970 9d

TAIWAN

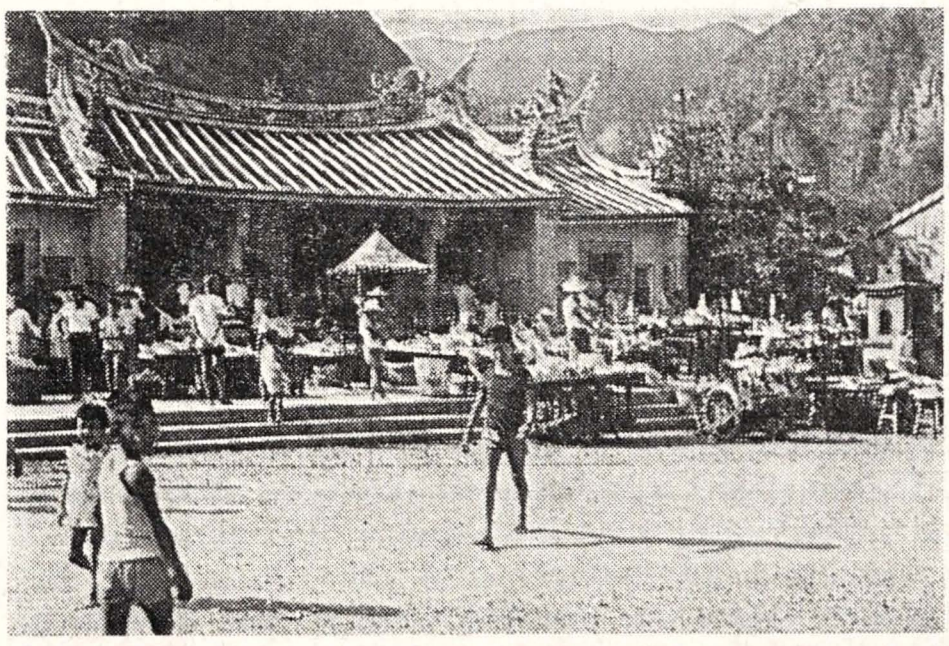
Photographs of the area in which Elim missionary Kevin Brotton is working.



The temple court at Da Fu, site of gospel meetings planned by Kevin Brotton.



This photograph shows a Buddhist priest reciting the roll of the dead.



Not a holiday, but a day of idol worship in Taiwan.

There is a great revival of Buddhism in Taiwan (Formosa) and much prayer is needed. The spread of the gospel through the witness of national Christians is all important.

CAN WE BE SURE?

A word to all who doubt

by Trevor Partington

PASTOR OF COVENANT HALL, STAFFORD

THE great assize will take place after death, but now, in life, we face at times a kind of petty sessions. God is the Judge, the Devil is the prosecutor, the Word of God is our defence, and in the dock are our consciences. The case that is being tried concerns our salvation.

Some Christians doubt their salvation. They have no assurance. Perhaps you are one of them. Why is this?

Some rely too much on feelings. They claim that they know that they are Christians because they feel so happy, but sometimes I, personally, feel anything but happy. Am I to doubt my salvation then? Salvation is based on fact, on God's sure promises (John 1:12; 1 John 5:11, 12), not on feeling.

The Devil prosecutes others by reminding them of their past, or of some sin which has gripped them and of which they are keenly aware. But the Bible says: "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). He has promised to forgive us when we sin (1 John 1:9). In the wilderness our Lord was tempted by Satan to doubt His relationship with God—"*If* thou be the Son of God" (Matthew 4:3). This brutal attack he still uses on us: "*If* you are a child of God." The power of that little word "if" is dangerous if it is once allowed to take root in our lives. Satan never tempts non-Christians in this way—"If you are a child of God." What would be the point? They have no assurance to shatter in the first place. The Devil only attacks us in this way when we have an experience to destroy. Such an attack is, therefore, a proof that you are a Christian! If you still feel condemned there is the promise that John gives: "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20).

Let us hear further from the counsel for the defence. How can we know that we belong to God? We can know, says John, on the basis of the evidence of the way we live our everyday lives. "Love must not be a matter or words or talk; it must be genuine, and show itself in action. This is how we may know that we belong to the realm of truth" (1 John 3:18, 19, N.E.B.). John does not say: "If you are perfect and never sin or fail Christ, you will know that you are a Christian." He is saying: "Are you sincere in your profession? Does love rule your life? Is Christ getting through you and shining out to others?"

How good it is to know that the Judge, God Himself, is on our side. We can come to a place of assurance. We can know that we are children of God. The source of this assurance is the Holy Spirit. He can register the knowledge of sins forgiven within the inner consciousness of the believer. We can know deep down that we are His and that He is ours. Paul spoke of this in Romans 8:16: "The Spirit beareth witness with our spirit, that we are the children of God." This is not a worked-up confidence. The inner workings of the mind have not played a trick on us. Our confidence is grounded in Him who is the Truth! It is God Himself who tells us that we are children of His. The prosecution has no answer, therefore the case is closed and our consciences can go free. "The Spirit answers to the blood and tells us we are born of God!"

ELIM DIVINE HEALING PRAYER PARTNERSHIP

We ask you to remember the following needs in your prayers:

Over eighty, doctor can do nothing (Yorkshire); husband with fractured thigh and serious internal illness (Leicestershire); nervous trouble (Co. Donegal); husband with constricted œsophagus (Essex); angina and coronary restriction (London); suspected neoplasm (Surrey); husband who cannot speak, read or write (Middlesex); deafness (Bournemouth); muscular rheumatism (Sheffield); coronary thrombosis (Swansea); friend needs salvation and healing (South Wales); mother who has suffered a stroke and has suspected growth (Surrey); daughter with migraine trouble (London); husband with possible growth (Devon); daughter in acute anxiety state (Yorkshire).

For your encouragement:

"Feeling much better" (Co. Durham); "More hope—more energy, thank God! Looking forward to complete healing" (Sussex); "I am certainly making good progress" (Essex); "Able to do things without feeling nervous or exhausted" (South Wales).

CHURCH REPORTS

MACCLESFIELD **Pastor: A. D. Leitch**

On a recent Sunday some young people could be seen unloading musical instruments and amplifying equipment from vehicles parked outside the Macclesfield Elim Pentecostal Church. Our outreach project to teens and twenties was about to begin, but this venture really began months ago. Much prayer, planning and preparation preceded the arrival of the first of our co-workers. The Gospel Sound from Southport made the opening contribution. They left a clear impression of their faith and evidenced a deep concern for the "now" generation. Later in the week we were no less impressed by a quartet from Sale, "The Way," whose bright singing and faithful testimony made no small impact. Three young men from Rossendale certainly lived up to their name, "The Messengers," for the evening commenced with each of the young men praying that God would help them and use them to bring glory to Jesus Christ.

One felt that a vital advance was made in communicating to young people the good news of God's love. The emphasis throughout this project was on personal contact, where the most vital work was done. Our Crusaders responded willingly and figured prominently, singing for their Lord, testifying to the reality of Jesus Christ, serving refreshments and speaking to young people at the tables. The use of a carefully compiled questionnaire proved most helpful. It established an immediate point of contact and the information supplied enabled us to understand those whom we were seeking to introduce to Christ. We have an invaluable permanent record for future follow-up work.

A. D. LEITCH.

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

The farewell services of Rev. and Mrs. T. W. Walker were held recently. They have had the pastorate of the Elim church for two years and two months.

Mr. Walker had, in recent months, become editor of the ELIM EVANGEL (the Movement's weekly publication) and Director of Publications at Elim Pentecostal Church headquarters.

At the 11 a.m. service the Bemerton Heath Sunday school were present, and Miss Christine Walker was organist; at the afternoon service for children the Walker family were present, and two songs were sung by Christine, Kathy and Susan, to guitar accompaniment.

During the service Mr. and Mrs. Walker were presented with a stainless steel dish and cake slice.

At 6.30 p.m. all the Walker family present in Salisbury took part and Mr. Walker spoke of their happy time of fellowship in Salisbury and the excellent spirit existing among the diaconate and church members. At the end the Crusader leader, Mr. N. Pike, presented Mr. Walker with a wrist-watch and expressed his thanks and good wishes for their future. Mr. A. W. Pike (church secretary) expressed the church's appreciation of their services and presented them with a cheque.

The induction of the new minister (Rev. G. L. W. Ladlow) was held on Saturday. The chairman was Rev. G. N. Backhouse (Presbytery secretary) and the guest speaker Rev. G. Wesley Gilpin, Principal of Elim Bible College, Capel, Surrey.

Mr. Backhouse, who gave the Bible reading from Psalm 103, read greetings from former ministers and friends.

Mr. A. W. Pike (secretary) expressed his welcome and good wishes on behalf of the church. Rev. and Mrs. G. L. W. Ladlow have recently returned from Ghana, where they have been doing missionary work.

The services throughout Sunday were conducted by the new minister, Rev. G. L. W. Ladlow.

The Salisbury Journal.

VAZON **Pastor: A. J. Downes**

We held our third baptismal service in sixteen months with a united group from the Delancey church, when ten candidates went through the waters. Every seat was occupied in the new church.



It was a joy to see three sisters among the group. Pastor A. J. Downes was assisted by Pastor A. Anstey. We thank the Lord for the blessing received during the service, when we saw some of the fruit of Vacation Venture. We have a fine band of young people working zealously for the extension of God's kingdom.

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TESTIMONY TIME



Re Evangelism, New Testament Methods

My wife and I are very grateful to R. B. Chapman (Field Superintendent) for his article in the ELIM EVANGEL dated October 3rd, 1970. It must have been born out of much thought and prayer. There came to my mind after reading it Mark 16:20: "And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following."

My mind went back to August 1924. When Stephen Jeffreys came to Plymouth, we saw in a tram a small poster advertising the meetings at the Stonehouse Town Hall, Plymouth. We went on a Wednesday afternoon. Being rather late we were not allowed in, as Stephen Jeffreys was praying with the sick. We returned early after tea, and from the first moment we were conscious of the presence and glory of God, true Free Methodists ("Ranters") as we were. We went again and again and witnessed many miracles. I have recollections of blind eyes being opened, deaf ears being unstopped, and a boy talking for the first time, saying "Jesus." People were healed from growths and cancers and rose from their bath-chairs. I witnessed a private prayer meeting for the workers when many were healed and the power and glory of the Holy Spirit were manifested. For the first time I became conscious of the quickening Spirit.

I have been reading through the 1926 ELIM EVANGELS, which reported, with names and photographs, many who were healed in the 1924 and early 1926 campaigns. What were the methods, programme, follow-up? They preached Christ Jesus and His gospel and it was this that brought my wife and me and other friends into the Elim movement.

Acts 2:17 says "young men shall see visions, and your old men shall dream dreams." The early experiences of 1924 and of my ministry were miraculous. Day after day my prayer is that God will give our young men visions, and that a divine touch of glory may be upon them, that their evangelism will be a repetition of Mark 16:20.

Yes, our need, Pastor Chapman, is to return to the methods of the New Testament because they are applicable and effective.

LEON C. QUEST.

"Children have more need of models than of critics."—JOUBERT.

PRAYER AND PRAISE

Pray for boldness

(Colossians 4:4)

By F. H. COLEMAN

PAUL requested the saints of his day to pray that he might have even greater boldness than he possessed already. We admire bold, courageous people—and not all are men either; many a woman is bold for Jesus. Such is a woman I want to tell you about now.

She lives in the county of Kent. She is an excellent speaker and is in great demand at women's meetings. To speak at such a meeting she had to get a ferry at Gravesend and cross the River Thames to Tilbury, completing her journey to an Essex village by bus.

It was a cold, bright November day. When my friend came out of the church at 4.30 p.m., however, fog was rapidly descending. She hurried to the bus stop and waited and waited, but no bus came. What should she do? Would the ferry stop running? Perhaps she could manage to get to a nearby town, where she could stay with her sister for the night. At about six o'clock she arrived at her sister's home and was warmly welcomed. Her brother-in-law would be home soon and dinner would be served. Why not telephone her husband and assure him that all was well? This she did.

Dinner was eaten, the things were washed up and put away. All were seated around a fire. Then, like a bombshell, my friend's brother-in-law said to her: "I thought you were a Christian and believed in God. Why could you not trust Him to see you safely back home?" Here was a challenge. She would accept it! Though her loved ones protested, she left the house, saying that God would take her over to Gravesend that night. She groped her way through the streets. The night was cold. How she prayed! At last she came to Tilbury and the ferry. None was running. In the silence of her heart she prayed again that somehow God would undertake. A few minutes later she heard the chugging of a motor-boat. Some men had braved the fog. Was the boat returning? It was! Could she go? She could if she took all responsibility for any accident. Soon she was helped into the boat. How she prayed for courage! Slowly the boat made its way past liners and shipping anchored because of the fog. The minutes ticked by and now they were at Gravesend pier. "You are the most courageous woman I have met," said the boatman.

A few minutes later she entered a telephone box and a call was put through to her sister. Yes, she really was in Gravesend. God had taken this courageous woman over and proved to an unbelieving man that her God was able to do all things.

WHERE'S THE TOP ?



by B. C. Vidamour

PASTOR OF ELIM PENTECOSTAL CHURCH, ST. HELIER, JERSEY

IT is correct to say that there is some of the Hillary/Tensing spirit in all of us! We recall these members of the expedition sponsored by the Royal Geographical Society and the Alpine Club and led by Sir John Hunt, who reached the summit of Mount Everest at 11.30 a.m. on May 29th, 1953. It is also true to say that this spirit is more evident in some than in others.

Take, for example, the time when it was my privilege to live in Switzerland in a village surrounded by mountains. Encouraged by my wife, the spirit of adventure gradually stirred within me and one day we set out at 11.30 a.m. to climb Mont Cray, taking good care to follow the little yellow, wooden sign which informed us that our journey would take about three hours. At 11.50 a.m. precisely, feet dragging, provision satchel weighing tons (seemingly) and perspiration running down my brow, I stopped and looked up. What I had expected to see will never now be known for the shock was overwhelming. After twenty minutes of concerted effort we were farther from the top than when we began.

Where was the top? It was nowhere in sight! Talk about removing mountains—this one had disappeared while I was on it. Time and space do not permit a full record of the following hours: stopping at every stream for a rest, grumbling about the injustices of elastic mountain tops which kept stretching exasperatingly out of reach, the . . . one could go on.

Suddenly, after four hours and twenty minutes (a record!) we arrived. A whole new panorama spread before us, beauty that is indescribable. We saw a whole range of mountain peaks glistening on this sunny afternoon, the Broc valley immediately below us was forced to give up the secret of the shape of its famous lake, the rolling plains showed us what the Canton of Fribourg looked like from the air, and Mont Blanc blinked cheerfully at us from the distance.

Everything looked so different from the top. The journey had been worth it. We almost felt the quietness which pervaded the whole atmosphere. The mountain top seemed to encourage a sense of reverence and awe at the sight of the splendour of God's creation. It was easy to worship Him in spirit and in truth up there.

Looking back I wonder just how much I missed on the journey. The beauty was all around me, but I did not see it. The hardness of the road and the murmuring spirit robbed me of appreciating the comely adornment of nature which, if seen, would have served as an incentive on the upward way.

Some Christians are apt to murmur about the difficulties that face them in their daily walk in Christ. "Why does God allow this or that to fall upon me?" they ask. Are they really trying to say that they would have preferred them to fall upon someone else? Backsliders blame everybody and everything else but themselves for their backslidings. They even blame God for making their course too difficult, forgetting conveniently that we are not tempted above that which we are able.

We must learn that, in the will of God, our surroundings and circumstances are not stumbling-blocks but incentives to cause us to press on. After all a mountain is there to be climbed. Instead of complaining we should look around us to see the ample evidences of the presence of Christ.

"The Lord called Moses up to the top of the mount; and Moses went up." Thus Exodus 19:20 describes the scene. Moses was to learn how to climb to summit conferences with God. On the way up did he ask himself whether God could have made the rendezvous a little easier for him? Imagine his reaction when he was told to go down again to remind the people not to break the bounds —and then to go up again!

Jesus took Peter, James and John into a high mountain. Did Peter, when toiling upward, say to himself, "I wish the Master would pick on brother Andrew sometimes!"? Did he also ask "Where's the top?" Yet, on this same mount, Jesus was transfigured before them and both Moses and Peter saw His glory. The climb was worth it.

Paul's concept of his spiritual walk was to forget the things which were behind and to press toward the mark for the prize of the high (up, above) calling of God in Christ Jesus.

The path to Mount Calvary was a long, drawn-out, painful one, yet, for the joy that was set before Him, Jesus endured it and the cross.

It may be a long way to the top, but, if we listen, we shall hear "Lo, I am with you alway" from our risen, blessed Redeemer-Lord. "Onward still and upward!" is our cry.

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EDITORIAL

AN official report has unfortunately confirmed many of the fears expressed by Christians as to the results of the so-called permissive society. In cold figures it shows increases in the sad effects of promiscuity among teenagers, but the startling rises in such shocking retributions as steeply rising incidences of social diseases and of births to mothers under sixteen years of age penetrate and disturb none the less. When we think of the many human tragedies which never reach the records of officialdom and add the still-present back-street attempts to cover or remove the effects of sin, we are presented with a tragic picture.

We could be tempted to be smug and say, "We told you so." Protesting that we are an "adult" society, whatever that is, so-called progressives have spared no effort to remove censorships, increase mechanical, physiological knowledge, and generally make pornography freely available. Christians might well be excused for shouting aloud how that they always knew that the worst effects would be endured by the young. You cannot put an old head on young shoulders, however blasé the with-it generation may pretend to be. An official government department has made it too sadly plain that permissiveness has led to experimentation with grievous results.

A B.B.C. commentator on the report made a telling point. He showed clearly that knowledge of facts is not enough; there must be moral understanding and responsibility, the sense of belonging to a community, the recognition that other lives can be involved. He was right. How terribly sad, therefore, that the same organisation and others so often allow comments which show ministers of religion as nincompoops and programmes which fearlessly, shamelessly, flaunt the worst aspects of human indulgence. There are many Christians and others who are just appalled by so many television and radio programmes which "appeal," if that is the word, to the lowest common denominator. Righteousness exalts! Sin debases! Our society must not be surprised and shattered if its careless, flippant approach results in broken bodies and lives among its young.

The proposed ways to combat the dreadful situation among young people will only serve to increase the problems, for writers and commentators are talking of further increases in education and certain knowledge, a dispersing of yet more information about so-called preventive measures, preventive that is with regard to producing unwanted progeny, but not preventive as to the moral damage to those who fall.

We make a strong plea for Bible teaching to boys and girls. Let us start with those who are really young. May we not make our Bible standards of righteousness stuffy, negative, seemingly only restrictive. The Bible way is positive, forward-looking. We should join in intercession as never before that our nation will be awakened to the truth that God and His Word can meet our need. No holier-than-thou attitude will do on the part of believers; we must be involved, we must care. Lift up the standard!

CORRECTION. A correspondent kindly points out that Denmark is a member of E.F.T.A., not of the Common Market (see EVANGEL dated October 17th), but we believe she has applied for entry to the Common Market.

My brother's keeper?

A sermon preached at the Elim Pentecostal Church, Bolton,

by Ken Smith

YOU will recollect the incident of Cain and Abel. We base our thoughts on Cain's evasive answer, for he answered the divine question with another! The Lord really knew that Abel was buried beneath the soil through his brother's jealous anger, but His query caused conviction and guilt. In Cain's question there is a principle for our spiritual lives.

TWO ANSWERS

In one sense the answer is *negative,* for every man must bear his own responsibility before God, yet in another sense we are responsible for and to each other before the Lord. In the Galatian epistle Paul spoke of every man bearing his own burden, but a few verses later he adds that we must bear one another's burdens. These are two sides of the same coin.

Look at the question in relation to the believer and to the Christian's walk. The power of example is a tremendous responsibility. In Romans chapter 14 Paul speaks of this aspect of truth. He explains that none of us lives in spiritual isolation on some desert island, but in a Christian fellowship of believers—" for none of us liveth to himself, and no man dieth to himself." Your life and witness in the assembly affect others to the good or ill of your fellowship. How careful and prayerful we must be in our walk, and this applies especially to older believers, for the eyes of the young folk are upon you, as examples of how to live the Christian life. Paul's words are a rebuke, yet a challenge. He wrote to the churches, " Be ye followers of me." So sure was he that he was following the Master that he could point out his life as an example to follow, and in no egotistical sense of spiritual pride.

STEPPING-STONES

Paul would have us ensure that our lives are not stumbling-blocks, but stepping-stones to blessing for others, especially to those young in the faith. In 1 Corinthians 6:12 Paul reiterates the same thoughts on the question of eating meat offered to idols, though he strongly defends the Christian's freedom, in the words " All things are lawful unto me, but not all things are expedient: but I will not be brought under the power of any." Here is one of the many spiritual paradoxes in the Christian life, for we are not free to please ourselves, but to please Him, not to have our own way, but that He might have His. Ours is not a negative message which only says, " Thou shalt not," but the positive truth of the life of Christ within the soul.

A young man convicted of murder sent for a minister to visit him only hours before the execution. The minister, not knowing the young man, wondered why he had been requested to travel the length of the country to meet a murderer. The young man explained that he had professed Christ a few years previously. At a wedding reception he looked at the minister for guidance on the matter of drinking the toast. The minister drank the wine and so did the young believer. As a consequence he acquired a taste for liquor and in a drunken stupor he had committed murder and was to pay the price for it. Can one ever enter into the feelings of the minister who had caused the young man to fall ? You and I are very much responsible for each other.

WITNESSES

Read and re-read Ezekiel chapter 33. Ezekiel was appointed the divine watchman for the people of Israel. Are we not to watch over the souls of men and women in the office, in the factory, at home, or wherever we are? This is your appointment and mine ; God help us if we fail. There are times when, in the pressure of interviewing, I have not given a tract, or have failed to witness, and the conviction has been so strong that I have had to return and apologise and give the gospel, realising I may never meet the people again. Paul's testimony again convicts me, for he could say, " I am pure from the blood of all men." Will your neighbours curse you in hell because you never told them of Christ ? Will your friends whom you love so much cry out in conviction within your soul that you never gave them a chance ?

You will notice in Ezekiel's commission that he was not responsible for the results, he was responsible for the warning. You cannot make people respond, but, to deliver your own soul, you must give them the message of the gospel. The rich man in hell cried out that he had five brothers and requested that someone, even Abraham, should be sent to warn them of their fate. He had a concern

(*continued on page 761*)

"Trust in Him at all times; ye people pour out your heart before Him: God is a refuge [hope] for us" (Psalm 62:8).

GOD O

by Evel

DAVID, king of Israel, knew what he was talking about. He was a man of long, extensive experience. Such a testimony is of tremendous significance and value.

Few men have known the amazing vicissitudes and so great a metamorphosis as did David. From an obscure town, Bethlehem, and from the humble status of a mere shepherd lad, David, under the hand of God, rose to be a captain in the army of Saul and later king over all Israel. Yet, from the day that David, in the privacy of his own household, was anointed by Samuel the prophet as the future successor to Saul, his was a chequered career, fraught with innumerable perils and continually obstructed by seemingly insuperable obstacles. Frequently, all the indications pointed to his early demise; on many occasions it appeared not merely unlikely but impossible that he would ever rise to the eminence designed for him by God.

Nevertheless, David survived and triumphantly became king over Israel. He lived to triumph over the Lord's enemies and his own and, speaking by God the Holy Ghost, he voiced the impressive exhortation of Psalm 62.

THE COMMAND

"Trust in Him at all times" is not an invitation, but an imperative exhortation. We may dispense with many things and still maintain spiritual equilibrium upon life's stormy seas, suffer all manner of loss and yet be far from paupers, battle against overwhelming odds yet win through to that which God has set before us, if we trust in Him at all times.

There is no mention of means or manœuvres, yet this man employed a stone, a sword and a neat piece of strategy outlined by the Lord Himself (1 Samuel 17:49; 2 Samuel 5:23). David's confidence was not in these, however, but in the almighty God who had created the very fabric of his weapons and who had nerved David's arm for the fight, even endowing him with supernatural energy and skill on those early occasions of unarmed combat with the wild beasts who attacked the sheep in his care.

David had won the affection of Jonathan, the king's son and, at one time, of the king himself. But royal favour soon proved to be fickle and unreliable, and even his devoted friend Jonathan could not stand between David and the king's homicidal fury against his erstwhile favourite. David speedily found that he could not trust even the highest in the land or the most influential. "Put not your trust in princes" (Psalm 146:3) is not the utterance of a soured, cynical man, but of one who had learned the futility of so doing. "Nor in the son of man, in whom there is no help," he continues, and with good cause. David seems not to have been appreciated by his father and brethren. Their strictly practical outlook may possibly have made them incapable of understanding a temperament and mentality so utterly divorced from their own. Their somewhat contemptuous attitude towards the lad with his poetical nature and deep piety may not have encouraged in him a confidence in their readiness to help him in life's crises.

The circumstances in which David learned to trust his God were many, varied and often painful. The boy who had been taken from the sheepfold and appointed by God to rule Israel had to learn not to judge either God or his fellow man by the outward appearance of things. Moreover, this youngster had to learn to retain his confidence in God while painfully learning not to put utter confidence in man and the latter experience at times well-nigh extinguished the former. It had to be for this untried youth, accustomed to the solitude of a pastoral existence with its scope for admiring contemplation of the infinite, and a life close to nature far removed from the arena of human affairs where are displayed the ferocious passions that drive men to dreadful acts. He had to develop judgment, discrimination, and a sense of justice not required in his uncomplicated life among the sheep. In that comparatively tranquil scene it was fairly easy for David to trust God; it was a vastly different thing to trust Him in the wider sphere wherein he soon acquired the bitter knowledge of human faithlessness and fallibility.

"Trust in Him at all times." What, at a time when the love and favour of the influential have turned to hatred (1 Samuel 16:21; 18:8-11; 19:1), when royal privilege has given place to relentless persecution (20:33), when swiftly and unjustly demoted from high position (19:10-12), when baffled by the bewildering tide of events and in ignorance of the immediate intention of the Lord (22:3), when besieged and robbed and, in consequence, in public disfavour (30:1-6)—at all *these* times? Yes, for, said David, "I had fainted, unless I had be-

HOPE

Green

lieved to see the goodness of the Lord in the land of the living" (Psalm 27:13).

THE COURSE OF ACTION

"Ye people, pour out your heart before Him." There is not much use in doing the latter if we do not do the former. But if we do the former we shall almost certainly do the latter.

Notice the action—pour out! This indicates no mere decorous voicing of petitions in a manner that suggests it is far beneath our dignity to raise our voices or employ some lung-power. It implies a disdaining of dreadful pride and crippling reserve. The elements that have become solidified must become liquefied. Our God is a consuming fire (Hebrews 12:29). Let Him melt the hardness which unbelief and selfishness have created.

The place selected for this operation is "before Him." God is the logical recipient of our heart's outpourings. Whatever confidences we may feel free to make to our fellow mortals, their powers at best are limited. The comfort of human sympathy still leaves the situation largely unchanged. If nature abhors a vacuum, we may take it as divinely stated that the Almighty is also most strenuously opposed thereto. So, having encouraged and induced us to pour out, He logically will fill up the resultant vacuum. Here are a few things with which God fills His empty people: "good things" (Luke 1:53); a song (Isaiah 30:29); His blessed Holy Spirit (Acts 2:4); joy (John 15:11); joy and peace (Romans 15:13); wisdom, which He bestows liberally (James 1:5); fruits of righteousness (Philippians 1:11); all the fulness of God (Ephesians 3:19).

THE CONFIDENCE

"God is a hope for us." David looked back upon his people's history and saw that in their varied circumstances God was the hope of His people. Read in Psalms 68:7, 8 and 105 what He was to His people. So greatly was He their hope that Egypt was glad when her captives departed. He brought them out with silver and gold and there was not one feeble person among their tribes. To His weary people He gave a plentiful rain for their refreshing—angels' food, bread from heaven. He opened the rock and waters gushed out in the thirsty desert. He gave them a cloud for a covering by day and fire to give light at night. He caused them to triumph over their many enemies, gave them the lands of the Canaanites, and Israel inherited the labour of the former occupants. Thus was Jehovah the hope of His people during those times of His testing of them, and their proving of Him.

God began His operation usward by being unto us the hope of eternal redemption, for, in His love toward us, while we were yet sinners without hope and without God in the world, He sent us His Son, who died for us. We were made nigh to God by the blood of Christ and were made His sons and heirs (Romans 5:8; 8:15-7; Ephesians 2:12, 13).

God is our hope, not only retrospectively but in the timeless future. From the beginning of time, mankind has dreaded the unknown hereafter. The Scriptures say that "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19). He is our hope of immortality, of an eternal future transcending the highest glories of the mortal sphere.

What of this period in between—does He relate to my present as well as to my past and to my future? "He is at my right hand," and purposefully so (Psalm 16:8). With utmost reverence be it said that, unless one standing at our right hand was there helpfully, co-operatively, that one would be most fearfully in the way, but the Word of God declares that He is "an available help in trouble" (Psalm 46:1). Moreover, He has declared "I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper" (Hebrews 13:5, 6).

"Trust in Him at all times; ye people, pour out your heart before Him: God is a hope for us." For US? Yes—it's there in black and white! Hallelujah!

MY BROTHER'S KEEPER *(continued)*

for his brethren when it was too late. I often wonder how the saints will be happy in heaven, having loved ones in eternal torment. A concern for souls is a terrible burden, for to see men and women, as Jesus did, lost in their sin, is an awful concern. How few of God's people share this burden!

Is Cain's attitude yours? Where is your brother? Is he lost because you never told him the truth? Is he backslidden because your life proved to be a stumbling-block instead of a stepping-stone to blessing, for him?

"My brother's keeper?" Of course I am—and so are you!

From T. H. Stevenson

SOUL RESCUE

"However one may judge the Pentecostal movement, there can be no doubt that it is one of the most significant and challenging happenings of this century," stated Rev. Stephen Neill following his recent visit to Hong Kong. His words are both complimentary and complementary to many other favourable comments in our times. Stephen Neill, a prominent Anglican, was commenting on "staid Anglicans" in Hong Kong receiving the Holy Spirit baptism with the sign of tongues. Even more impressive was this world-travelled clergyman's incisive summary of the ultimate effects of this baptism beside the primary evidence. I take the liberty of using headings in quoting verbatim the statesman-missionary's conclusions.

REALITY OF THE RISEN CHRIST

"In almost every case one of the results is a quite clear faith in the resurrection of Jesus Christ. Christ has become so much the living Person who speaks that it is no longer possible to doubt that in Him death had been overcome."

POWER IN PRAYER

"Almost all claim a new dimension had been added to prayer, a dimension of spontaneity, in which it becomes easy to praise and adore and know that prayer is heard."

ENDUEMENT FOR SERVICE

"In every case the experience received had been accompanied by an intense desire that others should share it and a capacity to win others previously unknown to those who now found themselves able to exercise it."

Could one better or more tersely define true Pentecostal experience in action? Apart from Hong Kong and the wonderful world-wide outpourings today, Stephen Neill's words seem like an exposition of the earliest apostolic days of Acts 4. Parallel the following texts with the three preceding statements: "With great power gave the apostles witness of the resurrection of the Lord Jesus" (v. 33); "They lifted up their voice to God with one accord" (v. 24); "And when they had prayed, the place was shaken where they were assembled together" (v. 31); "Grant unto Thy servants, that with all boldness they may speak Thy word" (v. 29); "They were all filled with the Holy Ghost, and spake the word of God with boldness" (v. 31).

I observe not only a parallel; I consider these to be a pattern. I long that within our own ranks we shall increasingly witness them in common practice.

AFTER studying a course in personal evangelism with a well-known soul-winning organisation in the U.S.A., Ian Davis caught the vision that God's New Testament plan of evangelism for building churches was that every church member should be a soul-winner and that the message of the gospel should be carried from house to house. Putting this into practice, he had the joy of winning souls on the doorstep, on buses, on the street, in cafes, etc. Pastor Davis discovered and was appalled by the fact that few Christians ever actually lead a soul to Christ during the whole of their lifetime. He was even more concerned to discover that few Christians really know how to lead a soul to Christ and, among the few who do, more harm than good is often done through their going about it in the wrong way. Feeling the need for a comprehensive course to be made available, Pastor Davis wrote a course of thirty lessons based upon a close study of the subject and upon his own experience, and so Soul Rescue was launched.

There have been many testimonies from Christians of many denominations who had been fruitless before but who were now winning souls every week. Testimonies came from pastors who had used the course to train their church members and who had seen their empty church pews filling up. One outstanding testimony was from a group of students who, after studying the course, went out and in six months established five new churches with an average membership of twenty-five through personal witness. Photographs of these congregations were supplied as proof. Any group of people who will faithfully study such a course and put it into practice must surely see an increase in their church.

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D.2216



Margaret M. Ladlow's page

Don't jump to conclusions

I WONDER how many of us are tempted to judge by appearances. I admit that I have done so and afterwards, having looked under the surface or having been given further enlightenment, I have had to eat my words and alter my opinions. One of the oft-quoted proverbs is: "Birds of a feather flock together." In general this is quite true, but there are exceptions to many rules.

The Lord Jesus was severely criticised by the Pharisees because He kept company with tax-collectors and known sinners. With the exception of John's, all the Gospels are careful to record that the Master sought the company of despised collaborators with the occupying foreign power and with men and women who were known for their sinful lives. It was easy for the strict Pharisees to judge by appearances; it seemed obvious to them that the Man of Galilee was a disreputable person. The Saviour was well aware of what they said. He could quote their actual words: "Behold a glutton and a drunkard, a friend of tax-collectors and sinners." How far from the truth were these critics! After Jesus had called Matthew to follow Him, He had a meal with many of the associates of Matthew. The Pharisees saw what took place and were shocked. Hearing their comments, Jesus gave His answer in words so clear and so comforting that they have surely won countless sick and lost souls to His arms of love.

I have a suspicion that we are guilty of making sweeping statements of criticism and even of condemnation without fully understanding facts and motives. In the heat of the moment we use another common phrase and say: "Seeing is believing," yet this is not always true.

A rather comical example of what I am trying to say happened when Pastor and Mrs. Mills returned to their mission house in Ghana. On the boat Mrs. Mills purchased some chocolates from the shop on board. Now chocolates destined for the tropics are usually packed in tins and this plain black tin bearing just two words, "Black Magic," was put into the refrigerator unopened. A few days later our steward glanced at the box rather suspiciously when I opened the fridge. "Excuse me, mum," he said, "what is in that box? It seems as if a Christian shouldn't have a thing like that!" You can imagine what a hearty laugh we both enjoyed when I explained that the mysteriously named black box merely contained plain chocolates and nothing in any way connected with the black arts, as he had imagined! Let us ever be careful to make sure of our facts and to understand the motives behind the actions of others before we make our judgments.

On the other hand we must learn from the Lord Jesus that provided our motives are pure there is no need for us to get anxious and worried about the unkind criticisms of others or to spend our time trying to justify ourselves before men. Suffice it to know that there is One who reads our hearts and it is to Him that we must render the final account. So much work for God is hindered because of the fear of criticism and so many Christians lose their peace of mind worrying over what others may say or think.

Love has a hem to its garment
That touches the very dust;
It can reach the stains of the streets and lanes,
And because it can, it must.
It cannot remain on the mountain,
It is bound to descend to the vale,
For it knows no rest till it gives its best
To succour the ones who fail.

ANON.

BOOK REVIEW

My Life and Thought, by Cecil C. Ireson. Published by Puritan Press. Price 10/- (11/- by post).

For those who knew some of the Pentecostal pioneers of the 1920s and 1930s this is an interesting story. Interspersed with travelogues and impressions are accounts of God's sovereign acts through men who are now a memory. One is inspired to believe for another move of the Spirit in the 1970s (forty years is a long time!). Do these thoughts of Mr. Ireson reveal some of the reasons why Pentecost has never really moved the British Isles back to God? The missionary experiences related are stimulating, prompting us to remember the millions behind Satan's curtain.

LESLIE WIGGLESWORTH.

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ITINERARIES

The President:
November 19, Becontree; 20, East Ham; 21, Barking (youth rally); 22, Ilford (a.m.), Stevenage (p.m.); 23, Chesham; 24, Finchley; 25, Leyton; 26, Watford; 27, Rochester; 28, Luton; 29, Kingstanding; 30, Erdington.

London Crusader Choir with Douglas B. Gray:
November 15, Broadmoor hospital; 19, Stratford; 28, Barking; 29, Braintree.

F. B. Phillips:
November 22, Sudbury; 23, Stowmarket; 24, Norwich; 25, Great Yarmouth; 26, Felixstowe; 28, Dunmow; 29, Ingatestone; 30, Ashingdon.

Joseph Smith:
November 14-19, Yeovil; 21-26, Reading; December 5-10, Aldershot.

MARRIAGE

ROWE—GRIFFITHS. On October 17th, at Elim Pentecostal Church, Ponytpridd, Michael Stephen Rowe to Susan Jane Griffiths. Both Elim Crusaders. Officiating minister: Ray Hughes.

WITH CHRIST

DISS. On October 7th, Mrs. Edith Diss, aged 72, faithful and beloved member of the Elim Pentecostal Church, Camberwell, received her home-call. Officiating minister at funeral: W. M. E. Plowright. "For ever with the Lord."

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COMING EVENTS

BALLYMENA. November 14, 15. Elim Pentecostal Church, Castle Street. Welcome services for Pastor and Mrs. A. D. Sandford. Saturday at 7.30 (tea provided). Sunday at 11.30 and 6.30.

BRADFORD. November 21-23. Elim Pentecostal Church, Southend Hall, Leeds Road. Annual convention. Saturday and Monday at 7. Sunday at 11.15 and 6.30. Preachers: D. Powell (A.o.G.), T. W. Walker and C. J. Watkins.

BRECON. November 21-24. Elim Pentecostal Church, Brynmawr Terrace. Annual convention. Preacher: R. C. Stacey. Weeknights at 7.30. Sunday at 11 and 6.30.

BRISTOL. November 14. Elim Pentecostal Church, The City Temple, Jamaica Street. Presbytery Sunday school rallies at 3.30 and 5.45. Preacher: A. A. Biddle.

GLOUCESTER. November 28. Elim Pentecostal Church, Park End Road. Visit of A. J. K. Magee and Cheltenham Crusaders for monthly Pentecostal rally, at 7.30.

HEREFORD. November 15-22. Elim Pentecostal Church, Clive Street. Special youth meetings. Preacher: Tony Stone. Sundays at 6.30. Weeknights (except Friday) at 7.30.

HIGH WYCOMBE. November 15. Lane End village hall. Late night special: Billy Graham film, " Souls in conflict." Music by The Circulation (Clapham) at 8.15.

LEICESTER. November 27-30. Elim Pentecostal Church, Ruding Road, Narborough Road junction. Weekend special meetings conducted by S. Beresford. Weeknights at 7.30. Sunday at 10.45 and 6.30.

LIVERPOOL. November 14-26. Elim Pentecostal Church, Jubilee Drive, Kensington. Crusade conducted by A. P. Johnston. Sundays at 11 and 6.30. Weeknights at 7.45.

MACCLESFIELD. November 14, 15. Elim Pentecostal Church, Mill Lane. Anniversary services. Preacher: T. J. Broomhall. Musical items. Saturday, anniversary tea at 5.30; evening service at 7. Sunday at 11 and 6.30.

PETERBOROUGH. November 14. British Legion hall, Brook Street. Revival service conducted by J. M. Cuthbert supported by choir and singing groups from Northampton. At 7.

PONTYPRIDD. November 22-30. Elim Pentecostal Church, Thurston Road. Hear Billy Graham film crusade. Nightly at 8. One hour film each night, except Monday, November 30, when the film " The Restless Ones " will be shown.

PORT TALBOT. November 14-17. Elim Pentecostal Church, Margam Terrace. Evangelistic convention. Weeknights at 7.30. Sundays at 11 and 6.30. Preacher: F. A. Hodge. Musical items.

READING. November 21-26. Elim Pentecostal Church, Waylen Street (off Oxford Road). Visit of Joseph Smith. Weeknights at 7.30. Sunday at 11 and 6.30. Convener: Frank Shadlock.

ROWLEY REGIS. November 14-16. Elim Pentecostal Church, Cardale Street. Visit of George N. Backhouse. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

TEESSIDE, Grangetown. November 15-22. Elim Pentecostal Church, Grangetown Mission, Lee Road. Fact and Faith film week. At 7.45.

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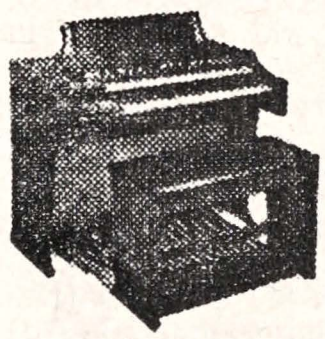
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Scripture Union Portions — **Notes by H. Toft**

Sunday, November 15th — John 9:24-41

" For judgment I am come into this world " (v. 39).

The blind man was open to truth and was healed of physical blindness. He was given marvellous spiritual perception and a wonderful revelation of Christ as the Son of God and as the Lord. The Pharisees were supposed to know the truth. They could say: " We know that God spake unto Moses." They arrogantly rested on their superior knowledge and were profoundly offended when a humble layman tried to reason with them. Yet they were spiritually blind. The manifestation of the miraculous baffled them and the glory of Christ, the Light of the world, blinded them. Our attitude and response to Jesus Christ are the criterion which determines our blindness and guilt or our sight and glory. May the Lord make us humble enough to walk in the light.

Monday, November 16th — John 10:1-10

" They know His voice " (v. 4).

There is an intimate relationship between the shepherd and the sheep. The thief is the butcher who comes to kill. He drives the sheep before him. The good Shepherd comes to give abundant life and leads, guides and goes before. The sheep know Him, hear His voice and follow Him.

Knowing the habits of shepherds, a judge ordered a sheep to be brought into court and sent one of two men charged with stealing it into another room. He told the other man to call the animal, but it would not heed him. Meanwhile, the man in the adjoining room, growing impatient, gave a kind of " chuck," upon which the sheep bounded away toward him.

Christ's sheep hear His voice and will not follow the stranger.

Tuesday, November 17th — John 10:11-21

" There shall be one fold, and one Shepherd " (v. 16).

The good Shepherd, who, in harmony with the nature, purpose and love of the Father, gave His life and took it again in order that the sheep may have life more abundant, has other sheep. These other sheep must—the divine imperative—be brought to Christ. They shall—the divine certainty—hear His voice and " there shall be one fold, and one Shepherd." Scattered sheep the world over will certainly be gathered into the one fold, but it is Christ's fold, not the carnal pen of a world organisation. It is under the care of the good Shepherd, who died and rose again, not under any Pope. Have you been gathered into the one true fold under the one divine Shepherd?

Wednesday, November 18th. — John 10:22-42

" They follow Me " (v. 27).

Christ's true sheep believe (v. 26), hear His voice (v. 27), are known by the good Shepherd (v. 27), and they follow Him (v. 27). If we are unbelieving, if our inner ears have not been opened so that we hear the voice of Christ, if we are not obedient to that voice, and do not follow the Shepherd who goes before and leads the way, then we cannot claim the blessings of verses 28, 29. But if we are one of His true sheep, then with joy we can declare that we have eternal life and we are preserved and protected by the Son and the Father.

Thursday, November 19th — John 11:1-16

" When He heard that he was sick, he abode . . . in the same place " (v. 6).

The post-haste message from the well-beloved family would surely bring from the loving Master an immediate response, yet He tarried until, when He finally arrived, Lazarus had been dead for four days. Why did He tarry for so long?

Is your heart torn and bleeding because there seems no answer to your cry? Do not fear. The Master knows what He is about. The answer, when it comes, will be for the abounding glory of God and for your eternal good. An impulsive child demands an immediate reply or else it pouts and displays its lack of trust. A loving heart can be trusted with long delays for God's glory. You may not know His ways, but you know His heart, and He knows your heart and can trust you with sorrow.

Friday, November 20th — John 11:17-27

" I am the resurrection and the life " (v. 25).

What a believing heart Martha had! If only Christ had been with them Lazarus would not have died, but even so God would give Him anything He asked. " Thy brother shall rise again " was Jesus's response. " At the last day," replied Martha. " I **am** the resurrection, and the life " was our Saviour's amazing declaration. How wonderful—" Jesus Christ is made to me, all I need." He is the resurrection. Having Him we possess resurrection life right now, the glorious knowledge that our mortal bodies can be quickened by Him now, and the blessed assurance that we shall be raised and glorified by Him at His coming.

" Believest thou this? " May our response be: " Yes, Lord, I believe that you are God's Anointed, the Fulfiller of prophecy, the Hope of the world, the Son of God."

Saturday, November 21st — John 11:28-44

" Jesus wept " (v. 35).

What infinite anguish sin, suffering and death have brought into the world. What rivers of tears have been spilled by tender, sympathetic, sorrow-stricken hearts. There is one great Heart that beats in tenderest sympathy with our sorrow, the heart that was broken on that tree of shame. " Jesus wept." These words opened the door of heaven for Paul Rader. Seeking God with heart of anguish, Rader saw that Jesus's tears were tears of deepest sympathy, for the Master knew that he was about to raise Lazarus. Jesus wept pure tears of sympathy, but He removed the cause of the distress. He did more, for He endured the worst pangs of a horrific death in order that every tear be wiped away from sorrowful but believing hearts. Look up! Let us lift up our hearts. He who understands will dry our eyes!

BOOK REVIEW

When God Calls, by Basilea Schlink. Published by Lakeland. Price 10/-.

The books of Basilea Schlink have brought blessing to tens of thousands of people all over the world, but, on reading this story of her conversion and spiritual growth, one wonders whether this book will have the same impact on its readers. The writer, from her conversion and for many years, was torn with tormenting spiritual conflicts, the description of which could well leave the reader who is searching for truth with the impression that the Christian life is one of agonising striving after righteousness absolutely void of abiding peace and assurance. Nevertheless, this book could bring blessing to people who have similar spiritual problems to those which plagued the authoress. After reading of how eventually she found peace, they might be helped to find assurance of faith.

MARJORIE GORMAN.

ELIM YOUTH MOVEMENT MANUAL

COUNSELLING YOUTH (1)

by John M. Cuthbert

COUNSELLING should be on a personal level. This presupposes that the young person is seeking advice, or is ready to accept it from the leader or minister. For many, their problems remain unvoiced and unidentified. Tactful, probing, informal discussion may helpfully unveil such difficulties, doubts and defeats. The keyword here is tact. Without it, teens and twenties will almost hear the surgery bell and " next patient please "! Friendship is a great asset. We must understand and care and show that we genuinely do. Let them talk. The attentive listener can often detect far more than the lecturer. This spares the Christian worker from irrelevant ministry within the group, i.e. answering questions that no one is asking.

We have to know what is happening on the contemporary scene and think through the difficulties and temptation it presents to our youth. This means tapping the experience of others, via books and conferences.

The value of prayer cannot be overestimated, for our final target is the heart and not the mind. Logical argument may silence the teenager, but not his temptations and problems. The spiritual nature of Christian counselling, the fact that we may expect and anticipate the Holy Spirit working with us, becomes most important. He can reach heart, soul and will, and remain active in this sphere long after the discussion is concluded.

Counselling the youth group as a whole can be done effectively only if it is well planned and carried out. The leader may prepare four introductory talks on themes of interest to teenage Christians, introductory because the aim is to capture their interest and secure their participation. One approach is to tell problem situation stories and then ask for their views, e.g. " Jim was asked by the next-door neighbour to bring some materials home from work for a job he was doing. The neighbour had been very good to Jim's father during a recent illness and he was looked upon as a friend of the family. Jim knew it was really stealing, but everyone in the workshop did it. What should he do?" or " Jean was told about the wild office Christmas parties and felt from the start that it would be wrong for her to attend. But it would be in the firm's time—Christmas Eve afternoon—and everyone was expected to be there. What would you do?"

The advantages of this approach are that problems usually surface in such an informal atmosphere and attitudes, wrong or suspect, are exposed, that those who have had to face such dilemmas are able to share their experiences and victories, that some other member of the group has proved God in that particular situation will be an encouragement and a challenge, and that young Christians thus become more aware of individual needs, fears and frustrations, and so pray more intelligently and fervently one for another.

It is important that the leader has the last positive, Bible-based word. Avoid all indecision. Tell them Bible standards, what God expects of them. Teens need definite answers and will usually respond to straight-from-the-shoulder, undiluted teaching, if it is voiced in sincerity and true concern.

COUNSELLING SOCIAL AND SPIRITUAL RESPONSIBILITY

Home, work or school and church are the three environments in which we must prove our Christian experience and testimony. Because the vast majority of our young believers come from unconverted homes, their problems there are many. Mum thinks Mary is becoming too religious and if she carries on like this she is certain to become a nun or something. Dad says that she cannot be normal, reading her Bible and praying, and going to church three times each week. She should help in the home more than she does; Mary is never there when most of the cleaning is done—Sunday morning.

The counsellor needs to see both sides of the situation. Many teenagers give a " Jews and Samaritans " impression and rarely enter into affairs which concern the rest of the family. There is never time to help do the hundred and one chores and the washing up often coincides with prayer time and Bible reading. Soon an unfair reputation is gained in the home—religious, but inconsiderate, and lazy with it. Rows and arguments follow. Perhaps the son or daughter feels sure that it is all an attack of the Devil, but the parents are equally sure that they have the right to insist that their child shares the burden of work in the home and shows consideration.

This contention between the generations is one of the prominent ills of our society. The young

(*continued overleaf*)

BIRMINGHAM JAMBOREE

by George Canty

P.R.O OF THE BRITISH PENTECOSTAL FELLOWSHIP

ACCORDING to their newsletter the twenty-second celebrations of the B.P.F. were to be "more than a Midlanders' jamboree."

The cavernous dimensions of the New Testament Church of God's central church, in the immigrant quarter of Lozells, Birmingham, could have swallowed up and dissipated any atmosphere if the attendance had been small. But with hundreds squeezed in on the ground floor until the congregation overflowed into the galleries, the church's spaciousness seemed to add to the majesty of the roars of praise which so often burst forth.

Delegates from the various groups and fellowships of Pentecostals in this country met for business in the morning, when the urgent question was how to give more people a sense of belonging to this great national fellowship.

In the afternoon Pastor P. J. Brooke, of the United Apostolic Faith Church, put forward some serious points relative to following the church blueprint which he felt was outlined in the New Testament, and in the "think tank," as Pastor Michael Carr dubbed it, many questions were discussed.

This is the first time that the Church of God's mission to the immigrants has taken a conspicuous part in a joint Pentecostal national event. Their own national convention last month drew several thousands to some of their meetings and they made up an important section of the rally of the B.P.F. and many of them sang in the united choirs under their conductor, George Canty. They also provided musical features.

Their national overseer gave a fiery testimony when questioned by Tom W. Walker together with others. The chairman of the rally was J. Kelly-Wright, also of the Church of God.

The Assemblies of God provided the sermon, the preacher being George Jeffreys Williamson, whose fine oratory provoked thrilling responses from the congregation.

Even for Birmingham people it was a voyage of discovery to penetrate Lozells. Some never did find it, but for those who finished the course the rewards in such a stimulating and exciting occasion were more than adequate.

Book reviews

This Could Happen to You, by R. R. McCatty. Published by St. Stephens Bristol Press. Price 8/-.

This very human story makes extremely interesting reading, but more, much more than this, it tells of a boy from a humble but godly home who rises to the honoured position of President of the Elim Pentecostal Churches because of his dedication to his Lord, which finds expression in the work of evangelism and in devoted ministry in the churches which he has pastored.

This book is inspiring and provides an incentive for consecrated service for would-be evangelists and pastors. The title is a challenge to everyone seeking to serve the Lord and seeking to win the lost for Christ. It should be read especially by those entering Bible college.

I could have wished that a book like this had come into my hands at the beginning of my ministry.

JOHN WOODHEAD.

Decade of Decisions, by Michael Cassidy. Published by Marshall, Morgan and Scott Ltd. Price 5/-.

By his own admission Mr. Cassidy seeks to speak to young people on their own level without talking down to them. He only partly succeeds, but a section of youth will be gripped by his approach.

The author deals with the problems and difficulties that face young people during their "decade of decisions" from fifteen to twenty-five years of age, and that stop them from accepting Christ. He seeks to lead them to make personal decisions. Familiar gospel truths are put over in a new and interesting way. There is an excellent chapter entitled "Did He really rise from the dead?" which gives proofs of the resurrection in a clear, concise manner.

The book is a useful addition to those already available which seek to bring young people to the place of decision, but it cannot be said to be outstanding.

B. J. HAYES.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

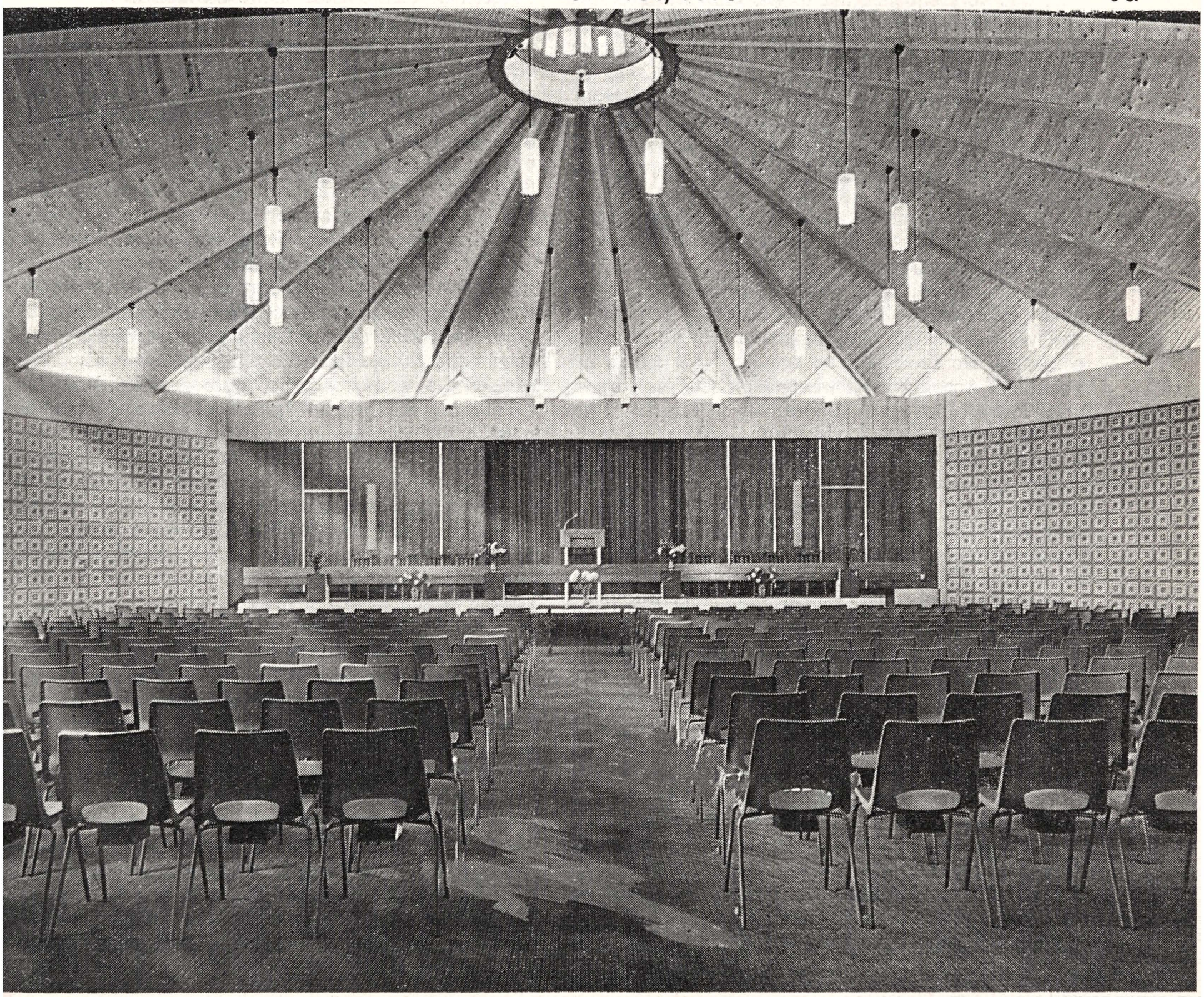
COUNSELLING YOUTH *(continued)*

Christian daily hears the moans of his fellows concerning parents and their inability to understand the younger generation. Youth is in revolt and this spirit of rebellion is contagious. We need to advise and to guide on Christian responsibility in the home environment and to impress upon every member of the group the challenge to win unconverted relatives to the Lord. This involves talking, but also living a consistent Christian life before them. Honouring our mothers and fathers is a New Testament precept.

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THE ELIM EVANGEL

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INTERIOR OF THE NEW HALIFAX ELIM PENTECOSTAL CHURCH

(Report of opening in next week's issue)

THE 1970 ORDINATION SERVICE

Report by Tom W. Walker

AN important day in the lives of eleven Elim ministers was shared at Clapham Elim Pentecostal Church, London, by a congregation which filled the spacious modern church. It was a family occasion in many respects, for friends and relatives gathered from many parts, including over fifty from the Birmingham church of one of the ordinands, H. H. East. This famous city was well represented, since another pastor from the district, Michael W. Carr, was also ordained, the speaker was Edward F. Cole, minister of Graham Street Elim Pentecostal Church, and the District Superintendent, Robert J. Morrison, was in the congregation.

It was very encouraging to see such warm regard and support for all the brethren upon whom ordaining hands were laid. In addition to those already named, T. Burns, P. Daw, D. E. Edmonds, J. Harrison, G. Miller, Eric J. Smith, B. C. Vidamour, R. G. Weare and D. S. Williams were ordained. Mr. Williams hails from Clapham; he was the one man who had the privilege of sharing such a wonderful service with his own folk. How happy we all were with the announcement that his wife had presented him with a daughter only seventy-five minutes before the meeting began!

The President, W. Ronald Jones, was in the chair. There is an affability about him, a homeliness and yet a spirituality, which make him an excellent convener. He soon had us singing "All things are possible." Accompanists were Geoff Cooper (organ) and Patrick Morgan (piano)—two famous Elim names indeed!

D.B.G. and L.C.C. were there, too. Somehow no central Elim occasion seems complete without them. As Mr. Gray led the London Crusader Choir and introduced the several most suitable and well-rendered items, we felt the sense of God's presence and the challenge of the whole proceedings to consecration. All the pieces were good, but one felt a drawing towards the Finnish song, "There's a light in heaven's window." The music was so plainly from Sibelius's land.

The Secretary-General, James T. Bradley, opened in prayer, beseeching our Lord that our eleven brethren should receive "a touch of Thy power which they shall never lose." You can imagine the "Amens" which went up to a petition like that!

Ian R. Moore, the local pastor, welcomed us genially and revealed that suitable refreshments had been laid on for afterwards. The Clapham friends are to be congratulated on all the organisational details they so expertly looked after. Their fine building lent itself to the occasion well and their friendly ministrations added tremendously to the relaxed family atmosphere.

Significantly, our speaker took the same text as did last year's preacher! But how differently he dealt with the deep, penetrating sword-thrusts of 2 Timothy 2:15. The sincerity, devotion and loving concern of Pastor Cole shone through in his words, mannerisms and evident enthusiasm. "Concentrate on winning God's approval" he challenged the eleven, and indeed all of us. Some remarks were specially noteworthy, e.g. "Water in a vase takes on the shape of the vessel," "Capacity is increased by contact with God," "Ordination is God's work," "What would your assembly be like if everyone was like you?" "The priest of old was both ordained and anointed." We all felt not only the suitability of the message, but also its personal application.

After the President had read telegrams and messages for their benefit, our Field Superintendent, R. B. Chapman, introduced the ordinands one by one. They gave most refreshing testimonies and received the charge from Pastor Jones, who also read each one a well-chosen Scripture promise. We sang "Take my life" as the brethren knelt and then the members of the Executive Council who were present, together with Pastors Cole and Moore, laid hands made proof of their ministry was the high point of a moving service. The writer was asked to lead upon them. This recognition that these brethren had in prayer, but it was as if 500 were praying at once, such was the sense of will and purpose on the part of everyone present.

Family themes were maintained throughout. So rightly the chairman asked Pastor H. W. Greenway to voice our intercession that the young son of one of the ordinands might receive healing. This prayer took place right after his father's testimony. It was so right, so apposite.

Harry Tee's splendid words, "I want my life to be all filled with praise to Thee," rose in glad expression and all too soon, though it was a long service, the Principal of Elim Bible College, G. Wesley Gilpin, was commending us to God in prayer and pronouncing the benediction.

Next year's ordination service is planned for October 30th (D.V.). You ought to be there!

ELIM NEWS

EDINBURGH **Pastor: B. J. Hayes**

In a combined anniversary weekend we celebrated our church's thirty-eighth and our minister's first anniversaries. The guest speaker was F. F. L. Frost, the District Superintendent, who, with Mrs. Frost, also ministered in song. We thank God for His Word and an encouraging weekend.

Looking back on the past year we are grateful to God for a good number of souls saved, especially among young people. In the first baptismal service for some five years we rejoiced as five candidates followed their Lord in obedience to His command. We are also grateful that we have been able to give a face-lift to the church building by redecoration inside and out and by limited structural improvements.

As we enter another year, the past gives us confidence that greater blessings are in store. As we plan for our gospel crusade we are praying for a time of reaping and rejoicing.

GRAHAM STREET FORTIETH ANNIVERSARY

By F. G. EVANS

GRAHAM Street—the very name turns years into hours and recalls mighty moments of blessing. Almost every one of the 200 or so happy members of the Graham Street church who sat down to a wonderful tea on the occasion of the fortieth anniversary of the commencement of the work of Elim in Birmingham had great reason to praise God for this church and for the godly men who have shepherded the flock down the years. The writer was ordained to the ministry in the old church building almost twenty years ago.

The fellowship was already precious when the assembled company sat down to tea. The Secretary-General, Pastor J. T. Bradley, spoke on behalf of the whole movement when he expressed his appreciation of the contribution made by the church to Elim's witness throughout the land, thanked Pastor E. F. Cole for his ten years of faithful ministry and expressed the conviction that an equally great future awaited the church if the Lord should tarry.

Pastors R. B. Chapman and H. W. Greenway spoke of their searching of the Scriptures to link the forty years' witness of the church with the ten years' ministry of its present minister, and although their exegesis produced much laughter their sentiments were exactly right.

One of the most thrilling and moving moments of the whole evening was when our beloved brother Pastor Samuel Gorman rose to reflect upon his own happy ministry there and add his good wishes to those already expressed. It was wonderful to be able to see and to hear our dear brother.

The climactic moment of this part of the proceedings came when the secretary of the church, Mr. Eric Williams, expressed the appreciation of the whole church to Pastor and Mrs. Cole for their faithful years of ministry. He then presented Mr. Cole with a cheque, while Mrs. Cole received a bouquet of flowers.

In his reply Mr. Cole thanked the church for all they had provided on this occasion and for their wonderful faithfulness down the years. He said that Graham Street, under the Spirit-filled leadership of its various pastors, had always stood for all that was highest and best in Pentecostal witness.

It was now long past the time for the commencement of the evening service, but with marvellous efficiency the tables were cleared and we were launched into the opening hymn.

Pastor J. Harris preached with blessing upon the theme of Christ's identification with His Church. He showed how both Jesus and Paul in common with others in the New Testament were not backward in associating and identifying with the local church in spite of its possible imperfections. He ended with a strong appeal that we should do the same.

So on this appropriate note we wended our various ways home, praising God for forty years of rich blessing and full of faith and determination for the future, " till He come."

BOLTON CRUSADE

Report by KEN SMITH

" SATISFIED with an unsatisfiable satisfaction " may be a well-worn " Irish " cliché which one hears in testimony, but it certainly describes one's feelings about the twenty-town crusade recently conducted by Pastor Richard Lighton at Bolton.

One would have desired more numbers and decisions, but one was conscious during the campaign of the prayers of Elim friends throughout the country, and even abroad. The blessing was not in the numbers, though they were very good for a church-based campaign, nor in the twenty or more who took decision cards, but in the general spiritual tone of the services. One cannot but commend our Bolton members, especially the older ones, for their co-operation and zeal for the Lord. It was a joy to work with Richard Lighton, and with a young man from Greenock assembly, Alistair McAlees, who came to minister in song. He came prepared to lose a week's salary, but his employer, knowing the reason for his time off work, released him on full pay! The Lord is no man's debtor. Mr. Lighton said: " This campaign has done something to me; it makes me want to go out evangelising more."

A man who came to the crusade had been in

trouble with the police. Following his decision he took his decision card to the local police station to show the authorities. He continues to attend the services. A nun from the Roman Catholic school next door, having recently taken her final veil, came into a service through the invitation of one of the men at the door. Imagine my feelings when two of the members came outside to tell me: "The nun's got saved!" She had raised her hand at the appeal and had gone into the inquiry room. Pray that the Lord will guide her.

There are disappointments. One night a woman ran into the crusade sobbing and I took her into the prayer room to discover that she was on her way to commit suicide, had heard the singing and seen the posters, so came in. I prayed that the Lord would quieten her spirit and she stayed through the meeting. She told her story after to Mr. Lighton, but we never saw her again, and, sad to say, we never had her address.

The prayers of Elim's people had their impact on the meetings, and the crusade was all to the good for our testimony in the town.

WELSH NATIONAL YOUTH RALLY

Report by RAY HUGHES

SWANSEA, a delightful city near the sea and blessed for the occasion with brilliant sunshine, was the venue for the Welsh youth rally. Visitors also came from outside the Principality to enjoy the rich blessings.

The District Superintendent, surprisingly, was in the chair when the afternoon meeting commenced, to be relieved just after the choir piece "Lost in sin" by a somewhat breathless John Cooper, who had been lost in the land of his fathers! The atmosphere was electric as the gathering in a fairly full church gave rapt attention to Caerphilly choir, three testimonies, the Pontypridd trio and a message by Laurence Lambert. The meeting concluded with many standing to rededicate their lives to God.

Some 250 to 300 people marched through the centre of the city, with excellent help from the police. The law and grace walked side by side through the world and along Kingsway, the joyful sons of the King singing praises, while banners of silent witness added to the impact that was made.

In the evening the congregation overflowed, every seat in the place being taken and young gentlemen showing true Christian grace in giving their seats to ladies. Pastor and Mrs. Jack Osman, Cardiff young ladies, Caerphilly choir and Mrs. Lilian Adams provided the musical ministry. There were also three testimonies. All blended under the anointed chairmanship of John Cooper. After the blessing of the afternoon and the exhilarating march of witness a sense of triumph pervaded the meeting and at the end of the message, when some fourteen young folk responded to the appeal, we could say: "This is a day that the Lord has made, we will rejoice in it and be glad."

ELIM BIBLE COLLEGE GRADUATION SERVICE

Report by HARRY PALLISER

THIS important event took place for the third successive year in the Dorking Halls. The chairman was the Field Superintendent, Pastor R. B. Chapman. After the opening hymn Pastor T. W. Walker committed the service to the Lord in prayer. The London Crusader Choir, under its conductor, Pastor D. B. Gray, rendered two items, "Rejoice" and "Be glad and sing," as only this choir can sing.

After William McCandless's Scripture reading and a ladies' quintet of the familiar words "What a friend we have in Jesus" to an admirable setting, the Principal presented his report. The international aspect of the college was made clear as he told us that apart from students from all over the British Isles the last year had included students from Switzerland, Yugoslavia, Denmark, Finland, Germany, Sweden and Japan. He made reference to the gratifying help of "The Friends of the College," a body of people who support the college by their prayers and their gifts. One example was that of a business man who, by means of a covenant, had made it possible for the college to benefit annually from his income tax rebate.

The presentation of awards was carried out most graciously by Mrs. Corsie. The awards included a London diploma of theology, Elim Bible College diplomas of theology, speech awards under the New Era Academy—which included four gold, twelve silver and thirteen bronze medals—and medals gained by overseas students who had studied English as a foreign language. Finally, a number of awards in the sections of the general certificate of education and the lower Cambridge certificates in the English language school (this latter achieved by overseas students) were presented.

Before the address Mr. Leonard Magee rendered a most appropriate solo. Pastor Eldin Corsie was the guest speaker and, basing his remarks on the words "be a good minister of Jesus Christ" (1 Timothy 4:6), he gave a most practical and thought-provoking address, setting forth some of the essentials which will make a man a good minister.

Our sincere appreciation goes to all who contributed to the evening's programme, both in public and in private. We pray that the college may be increasingly blessed of God in order that from it young men and women may go out, constrained by the love of Christ and empowered by the Holy Spirit, to take the gospel of salvation to a world of dying men.

Points for preachers

by J. Alex Wright

PASTOR OF ELIM PENTECOSTAL CHURCH,
SOUTHEND-ON-SEA

AN OUTLINE

DON'T BE IGNORANT !

Six times Paul said, "I would not have you to be ignorant." And once, "If any man be ignorant, let him be ignorant."

1. The mystery of hindered intentions (Romans 1:13).
2. The mystery of God's dealings with Israel (Romans 11:25).
3. The spiritual and typical character of Israel's emancipation (1 Corinthians 10:1).
4. The matter of spiritual gifts (1 Corinthians 12:1).
5. The meaning of Christian trial (2 Corinthians 1:8).
6. The place of the blessed dead (1 Thessalonians 4:13).

A POEM

NO MONKEY BUSINESS !

"The monkeys one day had a big jamboree. Their leader sat up in the tallest palm tree
And said with a chuckle, "My good fellow monks, if you want a good laugh, give ear to this junk.
The teachers of men in a place they call 'school' are training each youngster to grow up a fool.
The kids all run wild, and never get spanked; if our babies did that their tails would be yanked.
No well-mannered monkey dictates to his teacher, beats up a policeman, or shoots at the preacher,
Poisons the baby, or kills with a gun, and then laughs and says, 'We are just having fun!'
Monkeys, my friends, have respect for each other; we hand out no sauce to our father or mother.
The picture I've painted you'll agree is quite sad, but listen my brothers, for I'm boiling mad.
For here's what they're taught—that miserable flunkey, that creature called man, was at one time a monkey!
An ape just like us, and what's more, if you please, he claims that at one time he swung through the trees.
Fellow monkeys, I think this is going too far; we don't envy their wealth or their car.
But when they will spread such a horrible rumour, it's time for all monkeys to lose their good humour;
So come, you must help me prepare a big sign, protesting that man's no descendant of mine.
If evolution be true, then boys we are sunk; for I'd sooner be father to weasel or skunk."

AN INCIDENT

During the time of Oliver Cromwell the government ran out of silver with which to make the coins of the realm. He sent his men everywhere to seek out the precious metal. They returned, saying that the only silver they could find was in the statues of the saints in the various churches and cathedrals of the land. "Good," said Cromwell, "We will melt down the saints and put them into circulation." We need the melting fire of the Holy Spirit to do just that for us (Isaiah 64:2).

A QUOTATION

John Ruskin said: "Give all mental truths a visible type or representation." Jesus was ever saying: "It is like." Preachers, do likewise!

BOOK REVIEWS

Four books in the **Streatley Family series** written by Pat Baldwin. Published by Victory Press. Price 3/9 each.

No. 5—**Drumbeats in the Forest.**

David and Christine Streatley, seventeen and eighteen respectively, visit a mission station at Wando in Ethiopia. They become involved in all aspects of the work of missionaries and learn much about their lives. They see for themselves the tremendous forces of evil at work, but also witness the power of the gospel to deliver those who turn to Christ.

No. 6—**Race Against Time.**

This moving story tells of a serious road accident in a village in Ethiopia in which a young boy, an only child, is very seriously injured. It is a race against time to get him to hospital, but Christine and David Streatley help, even by becoming blood donors. I was stirred by the fact that throughout this story every incident was committed to God in prayer for His help and guidance. This must surely impress young readers.

No. 7—**The Hideaway.**

This book for boys describes the adventures of the younger members of the Streatley family. A robbery takes place and Peter gets involved with the robbers. This exciting story has but very little spiritual content.

No. 8—**Bob Barnes's Revenge.**

In this exciting tale, mainly for girls, Bob Barnes gets his revenge on three girls, but involves them in danger when he lets a bull into the field where they are playing. They take refuge in a tree and feel their only hope is to pray to God for help, which prayer God answers. Later Mrs. Streatley points the girls to Christ. The spiritual content of this book is very well put over for younger readers.

JOAN BROWN.

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EDITORIAL

AS we write, the so-called "dirty workers'" dispute has just ended, but many city streets are disgusting. Rubbish is piled in rotting, smelly heaps. We even saw mounds of it against the walls of Kew Gardens the other day. Sewage disposal has become a nightmare to the authorities concerned. A conservation expert opines that it will take twenty years for some rivers to recover from the untreated effluent being discharged into them. Gutters are overflowing with muddy leaves. In public places fittings which become broken are not being replaced.

It goes to show how brittle is the stuff of civilisation. Natural, normal functions have to be catered for and, if we mass great groups in urban ghettoes, we must expect that chaos will soon overtake us if spanners are thrown into the works of maintaining human life.

We have sympathy with the strikers mainly on two grounds. Much propaganda appears to indicate that some workers somewhere—one never meets them!—are receiving fabulous wages for doing repetitive work which demands no skill. The press has much to answer for in that such situations are highlighted, especially in feature articles which set a level of affluence beyond ordinary people. The folk who have to deal with the waste products of society must look enviously on those who appear to have higher standards of living, or at least higher remuneration, for much more congenial work.

Then again no one likes to be taken for granted. We have to confess that we normally give little thought to the street-sweepers and the sewage-disposal operators. As with bus crews, electricity and gas operatives, doctors, park-keepers, town hall clerks, etc., they are just "there"! Think of what a police strike would mean—and one took place in an American city recently, producing anarchy overnight. How upset routines become when teachers become militant and withdraw their labour. When we witness filth spewing out into rivers and garbage making mockery of public hygiene laws it is brought home to us most pungently that the maintenance of our very health is dependent upon a veritable army of unknown heroes.

When you think about it, there are fundamental issues here. It is very fitting that the Pentecostal chapter *par excellence,* 1 Corinthians 12, is to do with the body, indeed *the* Body. We are members one of another. The measure of our sophistication is quickly taken when we recognise that for some of the parts of our bodies and their functions we have to use euphemisms. We are embarrassed to use the plain, often Anglo-Saxon expressions. Yet Scripture talks about "uncomely parts." Which of us would volunteer for such rôles? Yet, if the parable be true, and it is, some of us are the "dirty workers" (in the best sense!) of the Body of Christ!

We had better not take one another for granted. We would be wise to support one another and recognise one another's essential ministries.

WHY WAIT TO BE A TEENAGER BEFORE BEING FILLED WITH THE SPIRIT?

by Hilda M. Hawes

IT is said that " procrastination is the thief of time." We generally apply this to the acceptance of Christ as Saviour, warning against the danger of regarding this as something to be put off until a later date. It could as easily be applied to the baptism in the Holy Spirit, especially with regard to children. Too many parents and Christian workers say that children are too young and do not understand. It would do us all good to remember that some things are hidden from the wise and prudent and are revealed unto babes.

Children have a wonderful perception of spiritual things and somehow sense the atmosphere of homes, conversations and services. At a very tender age they can exercise simple faith regarding the promises in the Word of God. The Bible gives many instances where the Spirit of God has rested upon children and the Word of the Lord has been made known through them.

My mother was introduced to a Pentecostal assembly when I was eight years of age. The power of God was great in these meetings. On entering the building one either had to sit down quickly or go out again, for the presence of God in the midst was so real. The breaking of bread services were never to be forgotten. The Spirit of God would fall and all of us, children included, were blessed with mighty anointings of the Spirit. It was the usual thing for children to receive the baptism of the Holy Spirit. It seems utterly wrong to take children out of services just at the time when the Holy Spirit is most likely to manifest Himself. How are they to know the touch of the Spirit on their souls and be weaned from lesser things if they are never in worship times? As children, our hearts were set on fire with a love for the Lord and a desire to accept all that God had for us. Our mother experienced Acts 2:4 only a fortnight after coming into the truth. She claimed the promise " to you and your children." This applied to other families, too, and, young as we were, we believed that " Those that seek Me early shall find Me.'

There were many visitors to the little assembly in those days, men and women who had been blessed at the great Sunderland outpouring, Brother Mercy from Cross Keys, Brother Coles from Southampton, Brother Cooper from South Africa. I remember one of these brethren being accompanied by his nine-year-old son, upon whom the Spirit of God fell. The father remarked to the pastor, " If the child has anything to say, you do well to listen." The boy then gave a prophetic utterance which lasted quite twenty minutes. This made a tremendous impact on me and convinced me that God was willing to bless us as children and make His ways known unto us.

The meetings were our delight. We needed no persuasion, no bribery, to get us there. God met us and filled us with His Spirit. I was eleven, some were younger, some older, but to us all it meant so much. The years have sped by, but the experience has remained with me—" a well of water springing up " and a joy that has enriched my life all the time. My experience was repeated in the lives of many others who were also spoiled for this world and set apart for God.

In later years, even in recent years, I have seen young children blessed in the same way. What a thrill it has been to hear them declare the wonderful works of the Lord, often putting their backslidden parents to shame. Our own children entered into the blessing. Dare we claim the promises for our grandchildren? In a day when iniquity abounds the children of our beloved movement are vessels through which the Holy Spirit can flow.

It was said of young Samuel that, on hearing God speak, he knew not the Lord. Let us be sure that our children do know the Lord and the Pentecostal experience which is their inheritance.

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Two men looked through prison bars,
One saw mud, the other stars.

WHERE IS Y

A message preached at the new Uni

by Davi

(PSALM 42 : 3)

THERE have always been two outlooks on eternal questions. In the matter of the soul there are two ways of asking the same question which appears twice in Psalm 42: "Where is thy God?" One is the sceptic's way of asking it, the way that curls the lip and sneers. The other may appear to be the same, but underneath is the real inquirer's longing.

If I could prick the vanity of those who do not really want to know, it might be flattering to my ego, but it would probably leave you farther from faith than ever. I speak to the second type who, however they may cover up, are really asking, "Can you lead me to God?"

If, out of the prison of your seeking, you are looking for the stars, there is a whole new constellation of faith to be had for the asking. You can find God!

WHERE GOD IS NOT

In one sense it is impossible to find a place where God is not. Faith can find God in the beauty of a rainbow when doubt can see only the break-up of light into primary colours. Faith can find God in the wonders of creation when doubt can only think of these as dirty things or an erotic experience. Faith can find God in the dark mass of the other side of the moon and cry, "In the beginning God," while doubt returns from its golf-ball hop into God's universe, proudly struts and says, "I didn't see God there." But if any or all of these are what you think God is, what a puny conception of God you must have!

God is not a specimen on the slide of a scientist's microscope.

Faith can see His footprints in every corner of His creation, while unbelief can only see construction, confusion and chaos. But if you hope to isolate God under your lenses, you are as foolish as a cat tearing apart a canary to find the music box! God has declared: "Without faith, it is impossible to please Him."

God is not the X-factor in a mathematician's equation.

You might be able to produce an equation that would prove that God must exist for things to be as they are, but, even with Einstein's mind to produce and prove such an equation, you still would not have found God. Christ said: "I am the way . . . no man cometh unto the Father, but by Me."

God is not an hallucination in a drop-out's nightmare.

Our sophisticated society has produced a "new way" of trying to find God. It is so up-to-date that it dates with the necromancers of ancient Egypt or Babylon! The chemical way we go about it may be different, but the end product is just the same. We claim to seek God in the mental world of unreality through eastern sadhus or western vices, but you cannot find your heaven that way, for the Book tells me: "Nothing that is unclean or defileth shall enter."

God is not a corpse in a theologian's graveyard.

The collapsing pack of cards of modern theology has reached its downfall in the current suggestion that God is dead. The only place where you will find Him, they say, is in the coffin of Christian culture, where are a few left-over bones and relics to calm the fears of the superstitious.

I would better understand these writers' claims to be honest inquirers if they laid aside their clerical robes and stopped handing to people bread and wine each Sunday morning in remembrance of Christ's death, the while bleating out a creed that they do not believe themselves and that they seek to destroy in others. Let them go back to their sacred mushrooms and puff-balls whose spores scatter out pollution and decay upon our civilisation. Above the tottering edifice of what was once called the queen of sciences, God's Word is still true. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

WHERE GOD IS

If I have no other answer to the questions of the inquiring mind I am no better than those of whom I have already spoken. Thank God, there is an answer to all those who genuinely ask: "Where is thy God?"

In the simplest sense He is here for the trusting heart to find. In the profoundest sense He is everywhere for the questing heart to discover.

God is at the beginning of the experiment of faith.

Christianity has one essential difference by comparison with all other faiths. All others demand a gradual building up of yourself to be worthy to meet God, by penances, sacrifices, self-abnegation,

R GOD?



lster Christian Union

Ayling PASTOR OF ULSTER TEMPLE, BELFAST

or even self-obliteration, then finally, if you are pure enough, you may find God. Christ by-passes this with one great stride. He said to stumbling, mumbling disciples: "He that hath seen Me hath seen the Father." You find God from the moment you trust Him as your Saviour. You can know He is there. Christ does not promise you pie in the sky when you die, He promises to be the Bread of Life while you live!

God is at the centre of the Christ-filled life.

Do not look at us as though we claim this for ourselves, but being a Christian means that this is what we are aiming for, the place where Paul got to when he said, " For me, to live is Christ." Every generation has seen some lives out of whom Christ so clearly shone that even the blindest infidel saw something of Christ. Whether it is in John Paton stepping down to a cannibal South Sea island, in Kagawa in the slums of Tokyo, in Martin Niemöller in a Nazi prison, or perhaps even in someone whom you know, you may say, with awe in your soul, " I have seen God today!"

God is at the end of human destiny.

You will certainly find God at the end of all things. The Bible asserts: " In the beginning God "; it also affirms that God is at the end.

God does not wait like the stern watchman of eternity waiting for your life to be swept into His grasp. He has ventured out into time, against the current of passing centuries, against the tide of human sin. He has forded the depths and placed a refuge in the sands of time. They call it the old rugged cross. Your soul can rest securely there. But if you neglect it, shutting your eyes and ears to God, you will meet Him with no excuse to offer and nothing to say.

God is the dimension of eternity.

You will find God in eternity. The truth is bigger than this, for eternity is not the dimension in which God lives, God is the dimension in which eternity exists! " By Him all things consist."

A well-known preacher has described eternity in terms of a spider hidden in the crack of a cathedral wall sometimes feeling the vibrations of the mighty organ from outside its limited little world. But it is better than this. My body is the embryo of new life to come, the chrysalis of a butterfly yet to be. One day soon, that outside world will be mine. I shall be released to enter the new element of eternity. Then I shall understand its full wonder. Faith will slip from my grasp because it will have given place to sight.

If your questing heart would really find God, He is here and you can find Him. Often, in matters of discovery, we know the theories. We have checked our calculations and the time comes when we must make the final experiment, the step of faith.

I turn the question back to you: " Where is *your* God ? "

Book review

The Spreading Flame of Pentecost, by P. S. Brewster. Published by Elim Publishing House. Price 8/- (40p.).

What sort of people are we of the Pentecostal faith? Few men are better equipped to answer this than Mr. Brewster. As pastor, evangelist, administrator and widely travelled preacher, he is familiar with all facets of the Pentecostal movement.

In the preface the author declares his intention of writing for those searching for truth, rather than providing a work of reference. The style is brisk and easy to read and the book is filled with Scripture. Its whole argument is an appeal to the Word of God, showing that Pentecost is not the invention of man, but the accomplishment of the plan and working of God, therefore those who reject our message spurn the Holy Spirit's work and person. Mr. Brewster sees the growth of Pentecost as a latter-day sign of the imminent return of Christ, the purpose of the movement being to herald the Lord's second advent.

Many aspects of truth are discussed, among them divine healing, the human will and prophetic fulfilment. Speaking with tongues is unequivocally shown to be the evidence of the baptism in the Holy Spirit. The chapter headed " Blood and fire " is a particular highlight.

Pentecostal Christians will enjoy this book and will find it of immense value for friends seeking a full gospel experience. DEREK SADLER.

" Elim Evangel "

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CONGRATULATIONS !—EDITOR

GLOUCESTER CRUSADE



A section of the congregation at one of the crusade meetings in Gloucester Guildhall, conducted by Alexander Tee. The gallery was also crowded.

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Margaret M. Ladlow's page

"AND AFTER THAT..."

GENESIS 45 records the dramatic, moving story of Joseph revealing his identity to his brothers. It is a real gem of a chapter and so delightful to read. The three words "and after that" hold a wealth of meaning for us. We can in imagination visualise the scene of splendour in the Egyptian palace, the dignified ruler being overcome by emotion as his iron self-control is swept away. All his courtiers dismissed from his presence at last, weeping aloud with joy, he makes the startling announcement: "I am Joseph!" His brothers cannot answer him; how can they when such thoughts of guilt, remorse, fear and joy mingle with amazement, electrifying their brains? But he draws them near and gives them a wonderful discourse on the providence of God, finishing with loving words of concern and care for the future well-being of their old father and the whole family. "And after that," still weeping, he embraces them all, beginning with Benjamin. The spell is broken and his brothers talk with him.

How they must have talked and talked—of his adventures first, of his rise to fame, then of his father, of the old home and neighbours in Canaan and of all the fortunes and families of the eleven brothers. There is something very satisfying when, after a long absence and separation, we are able to meet Christian friends, members of the family of God's children, and "talk of all His love and care." On my return from Ghana it was such a pleasure to talk to my own family and all my Elim friends, not only to tell them of God's faithfulness to me, but also to hear of His goodness to them.

When I was first saved I remember a preacher speaking on Malachi 3:16 and encouraging the congregation to testify to God's steadfast love, not only publicly in church, but to speak of the Lord and of all the things pertaining to our faith often and earnestly. Since my return to Britain I have noticed that life seems very circumscribed here, the clock is a real tyrant and rules many lives. People are always in a hurry and in many homes, even when work is finished, conversation is scanty because television takes the place of any attempt at fellowship. Old-fashioned believers who talk about the Lord intimately are looked upon as rather peculiar by some people, yet such folk have little to offer in the way of comfort and encouragement.

The story of Joseph revealing his identity to his brethren will, I am sure, recall to most Christians the wonderful day in their experiences when they were reconciled to God. What a day, when He who had formerly been known as Lord, the supreme Ruler over all, revealed Himself as Friend and Brother and unveiled the wonder that all who believe in Him are members of God's family.

But is this the end of Christian experience? "And after that . . ."—surely this is the vital thing—the glory of the new relationship bringing daily converse and fellowship with our "elder Brother" and with the other members of the family.

☆ ☆ ☆

FROM THE DIARY OF DEAN HOOK

"Dr. ——'s son called on me and asked me to go to his father. Found him very thin and ill. Told me he was conscious that his feelings and conduct had not been towards me what they ought to have been for years, and he wished to ask my forgiveness. I told him whenever there was a quarrel there were sure to be faults on both sides, and there must be no question as to the more or less, but the forgiveness must be mutual. I kissed his hand, and we wept and prayed together. O God, have mercy on him and me for Jesus' sake! *I have had a taste of heaven,* where part of our joy will surely consist in our reconciliations."

"STEDFAST . . .
UNMOVEABLE . . .
ALWAYS ABOUNDING . . ."
(1 Corinthians 15:58)

"NEVERTHELESS
AFTERWARD"
(Hebrews 12:11)

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BIRTHS

JONES. On October 22nd, to Bob and Enid Jones, of Llangefni, Anglesey, God's precious gift of a daughter, Sarah.

MARRIOTT. On November 5th, to Pastor and Mrs. K. J. Marriott, God's gift of a son, Richard Kenneth, a brother for John and Elisabeth.

DEDICATION

GREENWAY. On November 1st, Sarah Michelle, daughter of Michael and Peggy and sister of Christopher, was dedicated at Kingston Elim Pentecostal Church. Officiating minister: H. W. Greenway. C.2227

MARRIAGE

STRIDE—WINKWORTH. On October 31st, at Elim Pentecostal Church, Croydon, David John Stride to Ann Elizabeth Winkworth. Officiating minister: W. J. Maybin.

SILVER WEDDING

MORRISON. On November 22nd. Congratulations and God's richest blessing to Pastor and Mrs. R. J. Morrison.—From the deacons and members of the Elim Pentecostal Church, Kingstanding. C.2228

WITH CHRIST

ARNELL. On October 15th in hospital, Mrs. M. Arnell, beloved member of Elim Pentecostal Church, Driffield, for over thirty years, passed into the presence of her Lord, whom she loved and served. Officiating minister at funeral: J. McBurney.

HINCHCLIFFE. On October 25th, Miss Edith Hinchcliffe, beloved member of Elim Pentecostal Church, Scarborough. "Sudden death, sudden glory." Officiating minister at funeral: J. Hyde.

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COMING EVENTS

BRADFORD. November 21-23. Elim Pentecostal Church, Southend Hall, Leeds Road. Annual convention. Saturday and Monday at 7. Sunday at 11.15 and 6.30. Preachers: D. Powell (A.o.G.), T. W. Walker and C. J. Watkins.

BRECON. November 21-24. Elim Pentecostal Church, Brynmawr Terrace. Annual convention. Preacher: R. C. Stacey. Weeknights 7.30. Sunday at 11 and 6.30. December 9. Visit of Rev. Peter Trumper, Protestant Truth Society. At 7.30.

GLOUCESTER. November 28. Elim Pentecostal Church, Park End Road. Visit of A. J. K. Magee and Cheltenham Crusaders for monthly Pentecostal rally, at 7.30.

HEREFORD. November 21, 22. Elim Pentecostal Church, Clive Street. Special youth meetings. Preacher: Tony Stone. Saturday at 7.30, Sunday at 6.30.

LIVERPOOL. November 21-26. Elim Pentecostal Church, Jubilee Drive, Kensington. Crusade conducted by A. P. Johnston. Sundays at 11 and 6.30. Weeknights at 7.45.

PAISLEY. Saturday, December 5. Elim Pentecostal Church, Wellmeadow Street. Visit of Coatbridge Male Voice Choir. Preacher: T. J. Stevens. At 7.30.

PONTYPRIDD. November 22-30. Elim Pentecostal Church, Thurston Road. Hear Billy Graham film crusade. Nightly at 8. One hour film each night, except Monday, November 30, when the film " The Restless Ones " will be shown.

READING. November 21-26. Elim Pentecostal Church, Waylen Street (off Oxford Road). Visit of Joseph Smith. Weeknights at 7.30. Sunday at 11 and 6.30. Convener: Frank Shadlock.

STRATFORD-ON-AVON. November 21. Elim Pentecostal Church, Grove Road. Revival rally. Visit of the students of the Birmingham Bible Institute. At 7.

TEESSIDE, Grangetown. November 21, 22. Elim Pentecostal Church, Grangetown Mission, Lee Road. Fact and Faith film week. At 7.45.

ITINERARIES

The President:
November 21, Barking (youth rally); 22, Ilford (a.m.), Stevenage (p.m.); 23, Chesham; 24, Finchley; 25, Leyton; 26, Watford; 27, Rochester; 28, Luton; 29, Kingstanding; 30, Erdington; December 1, Smethwick; 2, Yardley; 3 Old Hill; 4, Worcester; 5, West Bromwich Town Hall (youth rally); 6, Selly Oak.

London Crusader Choir with Douglas B. Gray:
November 28, Barking; 29, Braintree; December 6, Wormwood Scrubs prison and St. Albans; 13, Maidstone prison; 17, Croydon (Fairfield Halls); 27, Pentonville prison.

F. B. Phillips:
November 22, Sudbury; 23, Stowmarket; 24, Norwich; 25, Great Yarmouth; 26, Felixstowe; 28, Dunmow; 29, Ingatestone; 30, Ashingdon ; December 1, Colchester; 2, Ipswich; 3, Chelmsford; 4, Basildon; 5, Southend (Presbytery); 6, Hadleigh (a.m.), Southend (p.m.); 7, Maldon; 8, Rayleigh; 9, Leigh-on-Sea, 10, Westcliff-on-Sea.

Joseph Smith:
November 21-26, Reading; December 5-10, Aldershot.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, November 22nd — John 11:45-57

" They took counsel together for to put him to death " (v. 53).

Pride married to power brooks no rivals. When self is in the saddle nothing will be suffered that tends to dismount him. Chief priests and Pharisees would murder Jesus, although they knew that He had done many miracles, including raising Lazarus from the dead. Neither Christ's person nor His presence, His miracles nor His message, can convince men if they do not want to be convinced. " Power corrupts, absolute power corrupts absolutely," said Lord Acton. It does more. When pride fills our hearts and the lust for power and the love of place fill our lives, these blind, degrade, destroy, damn. Men become demonic. May we be kept humble, perceptive and loving, ready to walk in the light as it is revealed to us.

Monday, November 23rd — John 12:1-19

" That they might put Lazarus also to death " (v. 10).

What a storm centre Lazarus was. Things began to stir after his return trip from beyond the veil: a banquet at Bethany, bile in the soul of covetous Judas, blazing madness in the hearts of power-drunk priests, boundless enthusiasm in the minds of the wildly excited crowd, a devilish determination to destroy Jesus and Lazarus, a delightful desire to exalt the glorious King who came in the name of the Lord, palm branches and praises, plots and evil purposes. " Behold, the world is gone after Him " (v. 19). Is all peace and calm down your way? Is indifference, stolid indifference, what you meet? Pray that God will raise up a Lazarus. He still delivers the downtrodden, the drink-sodden, the drug-depraved, the Devil-driven. Pray.

Tuesday, November 24th — John 12:20-36

" If it die, it bringeth forth much fruit " (v. 24).

Rejected by His own, the Greeks fain would see Jesus. The Gentile world opened to a vision of Him, but the fruit of a world-harvest could not be until the seed-corn fell into the ground and died. Here is the law of harvest: " If it die, it bringeth forth much fruit." Jesus, the seed-corn, dying on Calvary, produced a harvest of souls: " a multitude which no man can number." If we think that there is an easy way we deceive ourselves. " Death worketh in us, but life in you," said the apostle Paul. Martyr blood bedews every golden harvest field for Christ. Battle scars adorn the soldiers of the cross. Behind yonder flourishing church is someone bleeding to bless. Do we really want a harvest?

Wednesday, November 25th — John 12:37-50

" Who hath believed? " (v. 38).

When we encounter the saving Word of God we can never be the same again. Some reject and they will be judged by the Word that they have rejected. Some believe, but will not confess; pride and the fear of man still rule their hearts. Others wholeheartedly believe, to present and eternal blessedness. They see God's glory in Christ's dear face. Their trust in Christ, they find, is trust in God. Heaven's own light in Christ illuminates their earthly path. To reject Christ the Light brings judicial blindness; to receive brings visions of glory that shine more gloriously still until the perfect day.

Thursday, November 26th — John 13:1-17

" I have given you an example " (v. 15).

The King of glory, the Sovereign of the universe, the Ruler of the ages—behold Him, this Being of infinite dignity. Having passed through the world incognito, the hour for His departure through the gory door of a felon's death had arrived. But see Him, girded with a towel, with a basin of water, kneeling to wash the travelled-stained feet of a few obscure, despised north-countrymen. This resplendent Master, who had condescended to dwell among men, took the place of servant or slave. What can we say to this, we who are so arrogant and proud, who dominate and exploit one another? The kingdom of heaven is diametrically opposed to the blood-soaked, strife-ridden kingdoms of this world. Remember that " the servant is not greater than His Lord."

Friday, November 27th — John 13:18-30

" One of you shall betray Me " (v. 21).

While the traitor was in the midst Jesus was troubled in spirit. It seems as if He was restricted in His own soul until Judas went out into that dark night. Then among those whom He could trust, those who truly loved Him in spite of their failings, Jesus's spirit soared. He cried, " Now is the Son of man glorified, and God is glorified in Him. . . . Love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." Satan entered even the apostolic band, but once he was gone that united, mutually trusting, true-hearted little company enjoyed a foretaste of heaven. When will perfect love possess our traitor-freed souls?

Saturday, November 28th — John 13:31-38

" Thou shalt follow Me afterwards " (v. 36).

Our intentions may be good, we may be truly captivated by the personality of Jesus, our motives may be sincere, but until we know ourselves, loud protestations of deathless loyalty are vain. Self in the saddle, even in the service of Christ, is still self. Not until the adverse circumstances present themselves, not until fierce temptation sweeps over our souls, do we know how weak we are. " I will die for you," said Peter, but he lied for himself. " Thou shalt follow Me afterwards," said Jesus—after the profoundest humiliation, after learning the lesson of self-distrust, after Calvary and Pentecost. " I live; yet not I, but Christ liveth in me," said Paul; this is the only way truly to live the Christian life.

YOUTH PAGE *(continued)*

On my first leave I went back to my home town, Whitehaven. There was a convention at the Elim Pentecostal Church. The speaker was Pastor A. Brooks, from York. Unknown to my Christian family I went to one of the meetings and the Holy Spirit certainly convicted me. I rededicated my life to God. Straightaway I felt a load lifted from me and happiness and peace took its place. My worst experience was facing the other soldiers in the barrack-room, but God gave me the strength I needed and in different ways I was able to witness to them.

I am hoping to leave the Army and take a secular job. My one aim and desire is to do a little for the great God who has done so much for me.

" The only way on God's earth you will ever solve the problem of reaching the masses is by getting hold of the children. You get boys and girls started right and the Devil will hang crepe on his door."—BILLY SUNDAY.

INTRODUCING YORK CRUSADERS

A NEW VENTURE

THE idea came to us both at the same time. It seemed that God had put it into our minds. Should we launch out?

We had letters typed, just a dozen, and dropped them into letter-boxes of houses where we knew there were children. "Lord, if we get only *one* reply we'll go ahead," we said.

Over a week went by, then it came!

"Our living room isn't massive. It will hold twenty little ones at a squeeze. Have we enough chairs? Thank God we've got an organ and my wife can play!" went our discussions.

"Eat your sandwiches—quickly, and here's your cup of tea. They'll be here any minute," was the command.

Six o'clock came—and there were eleven present the first week—praise the Lord!

For six months now we have averaged seventeen. For half an hour every week we sing His praises, teach His Word, preach His gospel.

Some have never been to Sunday school. They know nothing of Jesus, Paul, David, Daniel. "How shall they hear without a preacher?"

It is a bit of a rush, a bit of a sacrifice, *but it is well worth it.*

A TESTIMONY

"But where sin abounded, grace did much more abound" (Romans 5:20).

In 1961 I began to live. I was working at the local glass works at the time. On the next machine to mine was a deacon from the Elim Pentecostal Church, York, a "Bible-puncher," as my friends called him. He invited me to a crusade conducted by Eric Hutchings and, much to my surprise, I was wonderfully saved there. The following week my wife went forward when the appeal was made at the same crusade.

In my childhood I was always in trouble with the police. Finally, I was sent, at the early age of ten, to an approved school for three years. While in this place of detention I was confirmed and became a member of the village church choir. I was in a church, but God was not in my heart. I continued to sin greatly, much to my parents' sorrow.

I did not think anyone cared for me. I left the school, played football as an amateur for York City A.F.C., then joined the Army for five years. The Army is a good life, but for me it was an escape from responsibility and God.

I am so thankful to God for sending one of His servants to witness to me of His saving grace. At last someone cared for me; His name is Jesus! If that Christian had not been faithful, perhaps I would have been sent to prison. Certainly I was moving that way. The Devil does not let go easily.

Shortly after being saved, two brothers introduced me to children's work. I was baptised with the Holy Spirit, and given the responsibility of being a Sunday school superintendent.

Every Sunday afternoon I see lots of children. I do not want them to be sent to a lost eternity. Why not consider joining us in children's work, in this great task of winning girls and boys for Him? "The Lord is not willing that any should perish" (2 Peter 3:9).

A MEETING

It was a fine Sunday evening four years ago when we first had occasion to meet Peter. Attracted by the singing of our open-air meeting, he stood and listened to the gospel, marking the joyful faces of those who sang and witnessed. Afterwards he inquired how he might have the same happy experience.

In response to simple instruction, Peter asked the Saviour into his heart and the change took place. Peter became a changed person, whose heart was touched for unsaved folk and the sick and needy. His desire is to spread the joy of his Lord. He loves prayer and evangelistic work and the Lord uses him to bring others to Himself. To all who know him, Peter's keen, radiant life is an inspiration. Here is a young man whom the Lord has blessed.

But the whole story has not been told. Peter has an educational handicap affecting his ability to read properly, even at his present age of twenty, but even in this we must give God the glory that through His grace he has been able to read several portions of Scripture slowly. We continue to expect great things from God!

A RESTORATION

On joining the Army in January I was looking forward to a good time. I had backslidden, but I had not gone as far as smoking, drinking and gambling. I was still conscious of God's presence with me even at this time. I was sent to York for my training and I went to church only when it was compulsory.

(*continued on opposite page*)

NUGGETS OF GOLD

REFLECTING HIS LIKENESS

" Beholding as in a mirror the glory of the Lord "
(2 Corinthians 3 : 18)

by H. BURTON-HAYNES

PASTOR OF ELIM PENTECOSTAL CHURCH,
CLACTON-ON-SEA

THERE are two ways of discovering what we are like —the photograph and the looking-glass! A photograph so often presents a flattering likeness of ourselves, in fact the photographer's success in business will depend upon his ability to make plain people good looking! But the mirror will not deceive ; it is always frankly dependable and unerringly truthful.

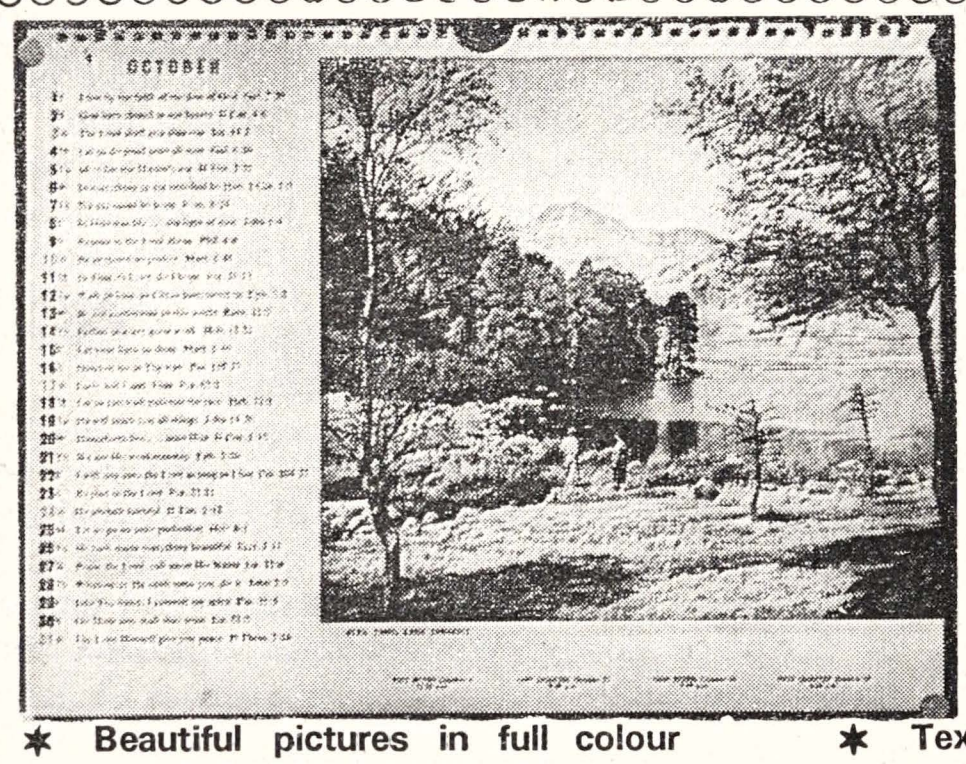
The Bible is a mirror provided by God for our daily use. James, referring to one of the uses of the Bible, says, " Like unto a man beholding his natural face in a glass " (James 1 : 23). The mirror of God's Word gives us a full-length, accurate portrait of ourselves. We see ourselves as we really are, not as we seem to be, and this is one reason why the Bible is not popular with the modern generation.

The Bible not only reveals ourselves but also the glory of the Lord: " Beholding as in a mirror the glory of the Lord." In it we see a perfect Saviour, the express image of God's person and the brightness of His glory. Laying down His pure, blameless life upon the cross, He made atonement for sin. His resurrection was heaven's seal and acceptance of that great redeeming sacrifice. In Christ we are accepted before God, henceforth we are to walk in His light, to be occupied with our risen Lord, and His light will begin to glimmer on our faces and transfigure our lives.

The Revised Version suggests a further thought: " We all . . . *reflecting* as in a mirror the glory of the Lord." The privilege and office of all true Christians is to be a mirror reflecting His glory. However inadequate we are, if we yield ourselves to Him, He will clean and polish us to be reflectors of His glory. The world is dark today ; there is much depression, despondency and despair. Adjusted each day to His will and purpose His light irradiating our lives will cheer and gladden other lives.

TESTIMONY TIME

" Having been taught in Sunday school as a child, I attended a Methodist church in my youth. I was invited to a service at the City Temple, Cardiff, three years ago and there gave my life to the Lord Jesus Christ. I have since been baptised in water and in the Holy Spirit according to God's Word. I thank the Lord for the privilege of serving as a boys' club leader."—R. Hurford (decorator).



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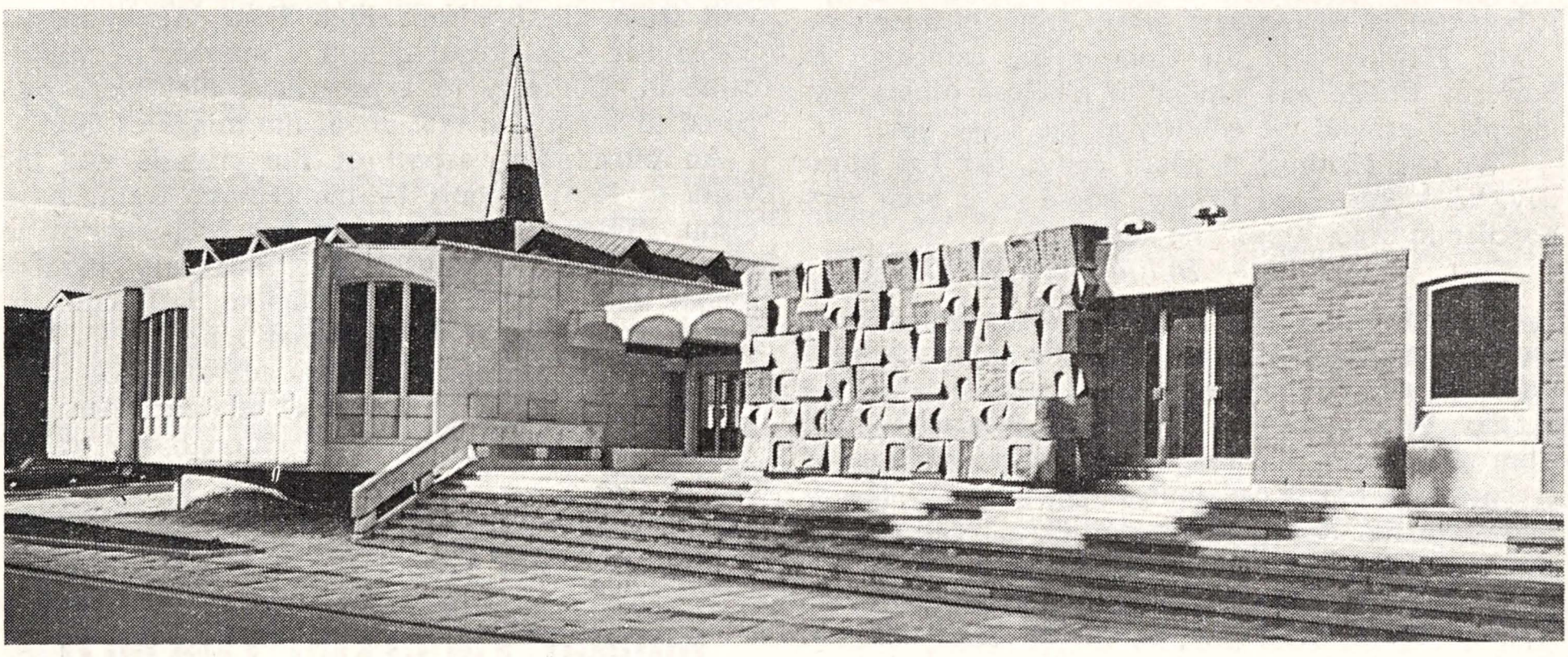
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OPENING OF NEW HALIFAX CHURCH



On Saturday, October 17th, many visitors gathered with us in the glorious sunshine outside our new building to await the official opening.

After the singing of a hymn, our minister, Pastor G. H. Wallace, called upon the district superintendent, Pastor A. C. Jarvis, to pray, after which Pastor W. J. Hilliard, the previous minister, read an appropriate portion of Scripture. Thanks were expressed to the architect, Mr. Colin Oldfield, and the building contractors, Messrs. J. J. Fee Ltd., and then our pastor invited two founder-members and senior trustees, Mrs. C. Richardson and Mr. H. Naylor, to open the building officially.

A capacity congregation listened to our guest speakers for the occasion, Pastor J. T. Bradley, a former minister, and Pastor J. C. Smyth, who had been largely responsible for the negotiations in connection with the building. Messages in song were given by Pastor and Mrs. G. Harpin, of Hastings, who were once members of the church. During the afternoon service a telegram was read from our President, Pastor Ron Jones.

Following the weekend services, Pastor E. J. Thomas, assisted in song by his wife, conducted four special meetings. Much blessing was enjoyed during this special effort, especially in the after-service get-togethers when many remained for a time of community singing. Decisions were registered during this short campaign and one woman who attended came to Christ one week later.

Most of the new building is of reinforced concrete, faced with Portland stone. Its forty-foot spire is of metal and glass-fibre.

To the right of the entrance hall is an imposing

glass-fibre abstract design with a grey metallic finish which completely dominates one wall.

The building is in two main sections, connected by a glass entrance porch. To the left is a circular-plan church with a creche and on the right are a hall, Sunday school classrooms, a lounge and a kitchen.

The outside of the church building, which will seat 300, is square and is capped by another remarkable feature—a pleated roof made of timber sections.

The base is a circular plinth with the floor cantilevered, as the church is built into a slope.

We are proud of our new building and for it we give God the glory. We want visitors not only to admire the structure and furnishings, but also to feel the power and presence of God.

DAVID BRIERLEY.

SOWERBY BRIDGE CRUSADE

Report by N. M. BUTTERWORTH

A young minister, once the leader of a religious pop group, is visiting Sowerby Bridge as part of an evangelistic campaign.

He is Adrian Hawkes, former leader of the Ribonettes, a well-known group from Birmingham.

Mr. Hawkes told the *Courier* the campaign in Sowerby Bridge was similar to nineteen others taking place around the country at the same time.

"We are planning a youth coffee bar for Monday, Wednesday and Friday. These have been very popular in other areas," he added.

Halifax Evening Courier.

It was accepted as a great privilege and opportunity when, earlier in the year, we were informed that Sowerby Bridge had been chosen to take part in the Twenty Towns Crusade sponsored by the Elim movement. The intervening period was one of preparation, prayer, planning and working. Handbills were distributed and invitations given out. We were assisted by the Halifax Crusaders.

At the preparation meeting for the crusade the district superintendent, A. C. Jarvis and Pastor G. Canty came to introduce the speaker and encourage us to go forward to victory.

The crusade was conducted by three capable young ministers, A. L. Hawkes, who fearlessly proclaimed the Word of God, T. P. Mullen, who brought great blessing through the singing of gospel songs, and F. A. Ferguson, the minister of the church, who convened the meetings. Mrs. P. Hawkes played the piano.

The meetings got away to a good start on the Saturday night, support coming from local churches and a group of young people who had travelled seventy miles from Grangetown. A real effort by our members brought in newcomers and many who had not been for a long time. It was encouraging to see members of other denominations taking an interest in the crusade.

Each night the outstanding feature was the influx of young people. Some were quiet and eager to listen to the things concerning the kingdom, and others were not so quiet. It was from these young people that most of the decisions came. They were



Photo by courtesy of Halifax Evening Courier.

Left to right: T. P. Mullen, A. C. Jarvis, F. A. Ferguson and A. L. Hawkes.

greatly encouraged on the Wednesday night by a visit from the Bradford Folk Four. Afterwards a coffee bar was prepared and a number of youths came in. Contrary to expectations they were prepared to listen and talk about the things of God.

An outstanding aspect of the crusade was the visits to local schools by the crusade team. As a result Pastor F. A. Ferguson has been invited to take regular assembly at the secondary modern school and to give regular religious instruction to the sixth-formers at the grammar school.

The closing meeting of the crusade came too soon. It was followed by a baptismal service, when one young man followed the Lord through the waters of baptism.

The general impression of the church members is that every effort put forward has been very much worth-while.

BISHOP AUCKLAND FAREWELL

No one enjoys saying "goodbye." However, we recently gathered together, members and friends, to say farewell to Pastor and Mrs. D. S. Williams, Maria and the new baby. The Sunday school children and teachers presented gifts in the afternoon and in the evening there were gifts from the Sisterhood and also from members and friends, in love and appreciation for the faithful ministry of our pastor and his wife during their stay in this corner of the vineyard. Our prayers go with them as they venture forth to Sliverdale. God grant them many precious souls for the extension of the kingdom.

(MRS.) M. BROWN.

THE PERMISSIVE SOCIETY

(Deuteronomy 5:8-21)

A message preached at Sowerby Bridge crusade

By ADRIAN L. HAWKES

THE world is in an upheaval. Youth all over the world are in a state of rebellion. China's Red Guards, America's rioting students, youth, people, in tumult, a rebellion against the past and its laws and governments, wanting change from the standards of parents, parents' religion, parents' morals, questioning, always questioning—they want to know why should this way be right?

Society is breaking down, coming apart at the seams. Economic crises, strikes, riots, vandalism, are not just due to the question as to whether the present government is the right government; the breakdown of society goes much deeper than this. Behind all law is a law-giver. In the case of the law of Great Britain it is our Parliament. Our laws can be questioned and sometimes changed. In the case of the moral law, there is a far greater law-giver—God Himself. He does not change and neither do His laws.

Sometimes the law of the land is unable to catch up with the law-breakers. Burglars get away. Train robbers emigrate to countries not covered by British law. Culprits avoid punishment and escape jurisdiction.

Some think that they can avoid God similarly. They feel safe if they do not go to church, if their consciences do not get pricked. Some pretend that God does not exist. They might as well pretend that they have not got a cold when they are sniffling and spluttering! "God is not slack concerning His promises, as some men count slackness." He will one day mete out justice—not merely judgment, but the just penalties that we deserve for breaking His law.

The permissive society, because it thinks wrongly, imagines that it can get away from judgment for breaking God's laws. It is not so easy. God's moral laws have built-in kicks; they back-fire when we break them or try to short-circuit them.

Have a look at some of those laws. "Thou shalt not kill," or the New Testament enlargement on the same commandment: "Whoever hates his brother commits murder." We think it will not hurt us to hate someone, it only hurts them, but this is not so. Dr. S. I. McMillen, M.D., says concerning the stomach: "What a person eats is not as important as *what eats him*." A dose of baking soda in the stomach will never reach those acids that destroy body, mind and personality. Hate reaps its own reward; it produces more stomach ulcers than ever wrong food does.

What about "Thou shalt not commit adultery"? Today's society, not just in this country, but in others too, is choosing to abandon this moral law. We live in days of free love, trial marriages, wife-swapping, easy divorce, and abortion on the National Health. Are we really getting away with it? Social diseases are in epidemic proportions all over the world. Authorities are deeply concerned. We break this law at our own peril—peril to our own bodies and health. Man is a sinner. He has broken God's law and has to pay for it. Our lawless society does not realise the seriousness of the One with whom we are dealing. Far more than governmental laws, we are breaking the laws of God Himself.

You may think that I have been knocking the youth of today—those who question the status quo, society, the older generation. But there are things in their favour. It is good to find those who are tired of the rat-race, people who can see the corruption of governments, those with no time for out-of-date clergy, irrelevant religion that does not work, Victorian pomposity and starchiness. We want real people who cry for freedom, for things that are natural, for true love. I feel this way about the world, too. But let us not get carried away. How do these things work out in practice? Free love—is this real freedom? Does this bring happiness, love, peace, joy? I think not. It brings miserable, insecure women, unhappy, unwanted children, sick bodies.

What about the way of revolution, what does it bring? It brings blood, misery, death, Ulster, Vietnam, Biafra, the Middle East. Is this freedom, love?

You may think that we have been talking about things far away from home. Perhaps the hippy problems are not the problems of this area, you don't have many drop-outs, drug addicts, and the like. But don't think that you do not need to pay heed. It is people like us, "nice" people, against whom youth, the visionaries, those for change, have rebelled. They are sure that there must be more in life than to be a cabbage, whose only joy is found in a pint of bitter, or a game of bingo, or almost worse than that—television night after night.

God wants to give us all something better. He wants to give us His Son, Jesus Christ. He wants to make us His sons and daughters—a living, vibrating, exciting experience—wants to link us with His divine plan. He sent His Son to die for us to make us really free, free from ourselves, sin, conscience, fears, mediocre living, filthy habits, boring existence, limitations, sicknesses. Christ can give real freedom, peace, love, joy. They are not found in the permissive society, but in being a prisoner of Christ. Being His bondslave sets you free!

From the President's pen

The importance of being awake

WE are all familiar with the story of Rip Van Winkle, who became so tired of responsibility and so bored with life that he just lay down and slept for twenty years. Someone has rightly pointed out that the tragedy of Rip Van Winkle was not that he slept twenty years of his life away, but that *he slept through a revolution*. His country had gone to war and won its independence and his sons and grandsons had died in the conflict. At long last he awakened to find a whole new world, but he had missed the opportunity of doing anything in the building of it.

At the recent evangelistic conference in Cardiff we lost count of the number of times we were rightly reminded of the need to awake because time is running out.

It seems to me that the Lord Jesus had the same difficulties with His disciples in every generation. Doubtless you can recall reading in Luke 10 the incident where Jesus said to His followers: "The harvest truly is great, but the labourers are few." Apparently the disciples had been talking among themselves. "You know," said one, "in about four months we should have a good crop." Their trouble was like ours; their eyes were in the wrong place. Jesus said, "*Lift up your eyes,* and look on the fields, for they are white already to harvest."

At this very moment the challenge of the harvest field is great. Satan would blind the eyes of our minds and lull us into a kind of spiritual sleep by trying to convince us that nothing can be done. We can become so obsessed by the apparent indifference of the masses that we end up by becoming indifferent ourselves. "Go to sleep. There's nothing you can do about it!" says the enemy. He wants to get us off to sleep because it was "while men slept" that he sowed his tares.

There is no doubt whatever that labouring in the Master's harvest field is hard today, but it will become only harder if we fall asleep on the job, thereby giving the enemy added opportunity to scatter his tares.

CONCERN

Harvest—the farmer knows its value, and so must we. He goes into the fields and labours to prepare the soil, plans for the planting of the seed and cultivates it throughout the long season, invests his time and money in it. No wonder there comes a moment of concern about the harvest. It is all he wants to talk about. The whole of his conversation is centred on the harvest.

Friends, here we come to the core of the matter in the harvest field of our evangelism. Are we really concerned, not just about numbers, but about people? God was concerned enough to send His only Son. When Jesus moved about this desperately needy world, He was concerned to the point of being "moved with compassion when He saw the multitudes." The great apostle expressed his tremendous concern for his brethren when he declared in his Roman letter (chapter 9): "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

If the evangelistic conference did nothing else of importance for me it certainly showed me that I must have greater concern for men and women than I have ever had before. This is one of the first vital steps in bringing the lost to the Master.

INVOLVEMENT

Harvest—ah yes, no one is allowed to stand idly around. It makes a demand on everyone's time. Someone has rightly stated: "Time is the most perishable commodity we have." Just to sit about killing time in the midst of harvest is not murder, it is suicide, spiritual suicide.

We cannot all be preachers, musicians or youth leaders, but we can all do something. If you have not yet found your place of service then, please, at this very moment, offer yourself in consecration to the Lord of harvest, asking Him to use you just as He chooses.

Get involved in the harvest field and get involved now, because time is running out.

PRIORITY

Harvest time—yes, time is involved in harvest. There are many other jobs to be done on the farm. The old fence needs fixing, the barn needs another coat of paint, the farmer's lounge could certainly do with some new wallpaper. But all smaller, less vital tasks can wait. Getting in the harvest is priority number one right now. He must hurry ere the storms come. So it is for us. This is no time for trivialities. Time is fast running out. Soon "the night cometh when no man can work." Awake! This is not the hour for spiritual sleepiness. The need is tremendous. The challenge is great.

Harvest underlines for us the vital importance of being awake because, as Proverbs 10:5 warns us: "*He that sleepeth in harvest is a son that causeth shame.*" God forbid that I shall be a spiritual Rip Van Winkle . . . *or you.*

"RELIGION PUSHING BY THE KERBSIDE CRUSADERS"

I HAVE always had a great respect for people's beliefs. And I have always had an even greater respect for people who believe in religion.

Nowadays religion takes a lot of stick. It is looked upon by many as a knocking subject, an out-of-date idea.

I reserve my own thoughts. But at the same time I will never criticise or condemn anyone for their religious beliefs.

Whether they believe in God, Buddha, the sun or the Holy Ghost—that is up to them.

Whether they think sex is evil, smoking is sin or drink is the curse of the Devil—that is entirely their own mind.

What I do object to, however, is having other people's religious beliefs forced upon us. This sort of religion-pushing happens in Nuneaton twice a week.

On Wednesday and Sunday nights a small group of Elim Church followers stand in the bus station and bellow out their particular brand of religion.

The message is amplified loud and clear. The gospel is there for all to hear. And it is just too bad, brother, if you do not happen to like it.

Everyone standing in the bus station waiting quietly for a bus innocently minding their own business is subjected to the religion-pushing treatment. Other than using ear plugs or catching a taxi they have no option but to listen. They have no option but to be given the broadcast from these pavement preachers, these kerbside crusaders.

I have nothing against the Elim Church. I have nothing against freedom of speech. But I do think it is wrong to force religion on to the public, in a public place, over a public address system.

Okay, if people do want to "spread the word" and if people do want to hear other people's views and beliefs, then why not a proper speakers' corner for Nuneaton?

This, I am sure, is the obvious answer.

Nuneaton Evening Tribune.
October 12th, 1970.

THREE CHEERS FOR ELIM

IT is encouraging to read of the activities of Elim Church followers, to which certain people, it seems, take some exception.

Although I am not a member of the Elim Church, I think it is admirable that those people have the courage of their convictions enough to preach the gospel where it will be heard. Three cheers!

If a child falls into a canal the obvious thing is to rescue him. Likewise, these good folk are throwing out the life-line of the gospel message to save people from coming judgment.

Keep up the good work with the bellows at full blast—pavement preachers, kerbside crusaders, alias children of God. The sands of time are fast running out, and if you do not tackle the job it is unlikely anyone else will.

M. J. DAWKINS.

31 Rosten Drive,
Hinckley.

Nuneaton Evening Tribune.
"Letters to the Editor."
October 16th, 1970.

Writes local pastor, David E. Dean:

We have been favoured with a visit of a local newspaper reporter to one of our outreach-type Crusader meetings. His report was not exactly favourable, but the reader's letter which followed was most helpful in view of our forthcoming crusade and the regular open-air witness on Sunday and Wednesday evenings. In recent weeks a fine young man was witnessed to in the open air, brought back to the church, was counselled and has given his heart to the Lord.

SCOTTISH ANNUAL YOUTH RALLY

Report by BRIAN J. HAYES

The marvellous architecture of St. David's Memorial Church, Kirkintilloch, resounded to the praises of God's redeemed people at the Scottish Presbytery Youth Rally convened by the Youth Commissioner, Peter Smith.

In this beautiful setting we were blessed through the Gospel Echoes, the Motherwell Timbrel Group, the Greenock Crusaders, and the Scottish Campers. The soloists were Pastors E. Dainton and M. Jones.

Ministry during the day came from Pastor W. Crawford, who reminded us of past blessing which could be present experience, from Pastor K. J. Cave, who brought the challenging question: "What think ye of Christ?" and from Pastor T. J. Stevens, who demanded: "Choose this day." Pastor E. Garner, in Kirkintilloch, for their Twenty Town Crusade, brought the day to a close by challenging us from the life of Josiah.

We thank God for three decisions for Christ.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editor: T. W. Walker.

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EDITORIAL

WE must return to a theme which has figured prominently in the ELIM EVANGEL over the last few weeks—evangelism. Reports of the twenty-town crusades and of the Gloucester campaign are coming to hand and we rejoice to learn of lives changed, bodies healed and believers blessed.

We feel that a reiteration of a fundamental truth, largely resulting from the Cardiff evangelistic conference, viz. "*Evangelism is concern for people,*" has done a great deal of good. The point is taken up again in the President's article on page 788. The phrase was George Canty's, but it has become a truism among us which will live for many days.

It is absolutely right. It puts every effort in its correct perspective. The value of one human soul is incalculable; if a crusade sees one life transformed by the power of God, its results cannot be measured in human terms, for the potential behind even one convert is enormous. But if no outward decision is made, every sincere, well-planned, prayed-over evangelistic effort must be good. A South African preacher who toured our churches just after the last war often said that he was convinced that those were days when the gospel must be preached as a witness. He sounded defeatist in some ways then, as if he were saying that it did not matter if we were disappointed by lack of outward results; we had done something for our own good, anyway. He was, of course, really showing that evangelism is our duty Godward and manward—and the motive in each direction, we would add, must be love.

Mass evangelism still has a large and important place. Once again, our recent conference abundantly confirmed this. We would invite your continued, fervent prayer backing for guidance in planning and carrying through new efforts. We have to repeat over and over again, however, that the basis of the Church's witness is still formed by individual believers carrying through their personal witness. "By all means save some" must always be right and we do not contrast one method or approach with another; they are complementary. We must call attention again, however, to the demand upon every one of us to live for Jesus and to speak for Him.

We presume that discouragement is the portion of many Christians today by reason of the indifference of unbelievers. It is hard to feel powerfully about folk who do not seem to care in the slightest, who just do not want to be involved in spiritual things, who are preoccupied with the alleged needs of modern civilisation.

In the end, though, we must come back to this: is the power of the Holy Spirit the same today? Has God said all He intends to say to Great Britain? Surely the God of Acts 1:8, who still lives today and who is faithful to His promise, must answer believing prayer for personal enduement and for national repentance.

Somehow the wonderful Pentecostal prophecy of Joel seems to take on ever-new meaning these days. In the light of the foregoing, we need to read and reread—and more, to act upon—Joel 2:12-19 and believe for the even more marvellous fulfilment of verses 28-32.

Boys and girls, teenagers, adults—they need Jesus. The chorus seems to give us the right light on our need: "*Lord crucified, give me a heart like Thine.*"



THE HOLLOW MEN

by Christopher Gornold Smith

IT is not enough to observe the behaviour of this generation or simply to react against it; we must understand in depth *why* it behaves in the way it does. Why are so many taking drugs? Why are people swept up into violent or non-violent demonstrations? Why do many want to overthrow not merely the government but government itself?

THE MATERIALISTIC CONCEPT OF THE UNIVERSE

The battle for identity

Man is taught that he is no more than a highly-developed animal evolved from lower species, that the universe is a product of blind forces with neither aim nor meaning. He finds himself on this planet, but no reason is advanced for his being here. He lacks both identity and purpose. Soon he will die, that is, cease to exist, so they say.

> Tomorrow and tomorrow and tomorrow
> Creeps in this petty pace from day to day
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death.
> Out, out brief candle!
> Life's but a walking shadow,
> A poor player who struts and frets his hour
> Upon the stage, and then is heard no more.
> It is a tale told by an idiot—
> Full of sound and fury: signifying nothing.

Man is considered to be an index number, a faceless employee, a cog in a wheel among other wheels in a big impersonal machine. He is a cypher, a number on a National Insurance card or tax return.

Deep within him man instinctively rebels against this conception, but he knows of no alternative. The result is maddening frustration. Eccentric clothes, strange hair styles, paradoxical behaviour, violence, deliberate attempts to shock, to create a stir—these are often ways of saying: "Look at us! Don't ignore us! We exist! Criticise us, condemn us, persecute us, if you wish, but admit that we have *identity*."

But we have the answer! God created the universe. This life does have purpose. For the Christian death is only the door to the greatest adventure of all. Temptations, difficulties and problems are exercises and tests which develop and train our personalities for spiritual maturity. As one young person said to me: "*Jesus Christ makes life make sense.*"

The battle for the body

If the Bible is fairy-tales, if God does not exist, if we are merely well-developed animals, if there is no purpose in life, and if death is the end of all, then the best thing is to get the maximum physical enjoyment now! "Eat, drink and be merry for tomorrow we die! Well, why not? There is no God, so morality is what you make it," they say.

So man believes he is only a physical being. He is very conscious of his body and so is the advertising business. Publicity boys determined to sell their products know that sex sells the goods. Today's adolescents are subjected to an unceasing barrage of publicity calculated to stimulate sexual desires. Society is being subverted by materialistic philosophy and pornographic propaganda. The wonder to me is the great number of young people who keep their bodily integrity. We do our generation an injustice if we neglect the many who are decent and clean-living. But there are thousands who have committed sin and are longing, even though they may not admit it, to be clean. When these people come to Christ, it is not enough for their sins to be forgiven; their bodies need to be healed and their minds need to be renewed and cleansed. Their whole outlook has been twisted and perverted; they have been brain-washed.

But again we have the answer, thank God: the message of salvation, divine healing and Pentecost. The baptism in the Holy Spirit is nothing less than baptism, *immersion*, in God, in the *Holy* Spirit.

THE DEMONSTRABLE GOOD NEWS

If life lacks reason and purpose man must find something to do, anything to escape the monotony

(*continued on page 797*)

MAN'S PARA

by W.

PASTOR OF ELIM

"What is man, that Thou are mindful of him? and the son of man, that Thou visitest him?" (Psalm 8:4).

THIS is the supreme question of the bewildering seventies. Here is man's paramount plight. In a world where man is engrossed in investigating many questions and coming up with answers, he remains his own greatest problem. He has no answer for science cannot produce remedies and philosophy is powerless. When asked where he was, a philosopher replied, "I wish I knew." This is the modern man's dilemma, his classic predicament. He does not know who he is, why he is here, or where he is going; he is *lost*! He has lost all sense of direction, vocation and final destination. The situation of the Irishman in a runaway tramcar fits the plight of man. "Where are we going?" asked a rather frightened old woman by his side. He replied: "I don't know, madam, but wherever it is we are going there fast." Philosophers once busied themselves discussing the problems of man; now they discuss man as a problem. Says one writer: "Complexes, anxieties and fears are so much a part of modern man that one would think they were tattooed on him." What is man?

Created in the image of God

The prime reply of the Christian to this question is that man was *created in the image of God*. This belief neutralises the evolutionary hypothesis. The Bible revelation nowhere suggests that man descended or ascended from some lower creation. Man is a special creation of God, more than animal, and certainly superior to the higher ape. The Genesis record is emphatic. Man was created by God and like God and, for those who accept God's Word, this is conclusive. There is no scientific evidence in support of the Darwinian theory. One of America's leading authorities on fossil vertebrates says: "The idea of man's ape ancestry is a myth and a bogy." Christian anthropology rests on the conviction that man is not an improved ape with a tie-up with mammalian stock, but a creature reflecting the image of his Creator.

A fallen creature

The second basic fact about man is that not only is he a creature of God, he is *a fallen creature*. The Bible not only speaks of a Creator, but also of a corruptor. D. R. Davies said that when we see a bird with a broken wing we deduce that something has gone wrong, since God does not make birds with broken wings, so we conclude from the moral condition of man and the mess in which he finds his world, that something of a catastrophic nature has taken place. Genesis chapter 3 gives the only feasible explanation. "There is no precise, historical proof of the fall of man outside the Bible" (Bernard Ramm). Evolutionists believe that, if there was a fall, it was what they describe as "a fall upward," enabling man to shed the animal. Here we meet the antinomy between the unbelieving biologist and the Scriptures. "Sin is not only rooted in man's inmost disposition, it is indubitably that for which his will is responsible" (J. S. Whale). The fall is a fact and has far-reaching effects. The evidence for the fall is not only biblical, but psychological. Each man witnesses to the imperfection of his moral experience. Man in sin suffers a three-fold alienation.

Estranged from himself

Modern man can find a reflection of himself in the man of Gadara. When asked his name he replied: "My name is Legion, for we are many." His personality was so divided by a host of conflicting loyalties that the only way to describe himself was by the use of the word "Legion." Modern man's inner life is like a battlefield where civil war rages constantly and, since life around fails to make sense, he turns to violence, immorality, alcohol and drugs. Bereft of firm convictions, with no ideal to live by, he projects his own mental confusion to the equally disconcerted world around him, and comes to the conclusion that life is a tale told by an idiot, full of sound and fury, signifying nothing.

Estranged socially

In his confusion the demoniac sought the solitude of the cemetery and the mountains. His condition made him anti-social. He could not live with himself and, as a result, he could not live with his fellows. The history of this war-weary world bears this out. Two world-shaking conflicts, with the constant threat of a third, prove that, since man has war in his own heart, he is at constant variance with his fellows. This sad reflection caused D. R. Davies to write: "The more civilised man becomes, the more warlike he also becomes, and—a point of decisive importance—the more destructive, inhuman and immoral does war become in character." A philosopher of the middle sixteenth century said

OUNT PLIGHT

MAYBIN

CHURCH, CROYDON

that man acted like a wolf to his fellow men. On hearing this Lord Shaftesbury argued that this was an insult to the wolf, since no wolf would treat his fellow wolf as man treats man. Chesterton was right when he said, "Man is wrong," and the world situation is but a reflection of the psychic conflict that rages within his sin-stormed breast.

Estranged from God

Individual and social alienation have their roots in alienation from God. When man loses the hub of life, which is God, then the spokes, which are his fellow men, fall apart. When the madman of Gadara was confronted by Jesus, the Son of God, his alienation from God was brought to light in a very marked manner. He immediately blurted out an objection: "What have I to do with Thee, Thou Son of the most high God?" He was questioning what he and Jesus had in common, acknowledging that such a confrontation was going to mean the destruction of the demon power that held him captive. This is the sum total of human depravity—a mind at enmity with God and blinded to reality. Jesus knew that this man's sad plight was due to demoniac powers in control within, so He addressed Himself to that coterie of unholy occupants within this human temple and commanded them to vacate the premises. Jesus touched the root of the man's trouble—the Devil, sin. Others tried to tame the man, but Jesus changed him, and what a change. The late Joseph Parker said: "He was tranquillised, civilised and intellectualised."

Loved by God

The third basic fact about man is that, though man has fallen from God, God did not abandon him, but, in the person of His Son He has overruled to the ultimate blessing of the world. "A second Adam to the fight and to the rescue came." God alone could repair the damaged image of Himself and from Genesis 3 to the closing pages of the Bible there is recorded for us the activities of the Creator to redeem His fallen creatures and to restore them to fellowship. This involved God in the great drama of redemption, sublimely revealed in the fact that "God was in Christ, reconciling the world unto Himself" (2 Corinthians 5:19). The atonement of Christ is the very heart of the Christian gospel. As Francis Turretin, the greatest Calvinistic theologian, put it: "The doctrine of the atonement is the chief part of our salvation . . . the true foundation of the Christian religion, and the richest treasure of the Christian Church." If this is so, then we need to be clear as to how faith relates to this great work of Christ for us. We cannot afford to disparage the work; we must rest on it for time and eternity. That which has been provided so fully and finally can only be made actual through our reception of it. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:11). *Have you received it?*

Book review

Living Stones, by Doris M. Whitney. Published by Henry E. Walter Ltd. Price 7/6.

If ever a book justified its publication surely this one does. Written with a desire to encourage Christians to discuss their faith together, it provides excellent material for the purpose.

The book is divided into twelve sections, each containing four talks. Each talk is presented along with an order of service which includes Scripture reading and prayer. The Scriptures are taken from both Old and New Testaments, thus taking the readers through a fair amount of the Bible, which must be good. While not all take favourably to set prayers, all will, I am sure, find great help in reading these prayers. They are models in brevity and in sticking to the subject. Thought-provoking questions are provided at the end of each meditation.

Youth and young wives' groups will surely find this book of value, not just to fill the time, but to challenge, to encourage, and to urge to action. Note a few quotations: "We may get around to realising that God is leading us through the wilderness, but many of us expect Him to take us over in a pram"; "We may even come to see that we are digging our toes in over matters that Jesus did not say were important and ignoring many of the principles for which He died"; "We never find Jesus arguing for the existence of God. He took it for granted. So, as a matter of fact, did the Devil when he tempted Christ in the wilderness."

JAMES MCBURNEY.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

From T. H. Stevenson

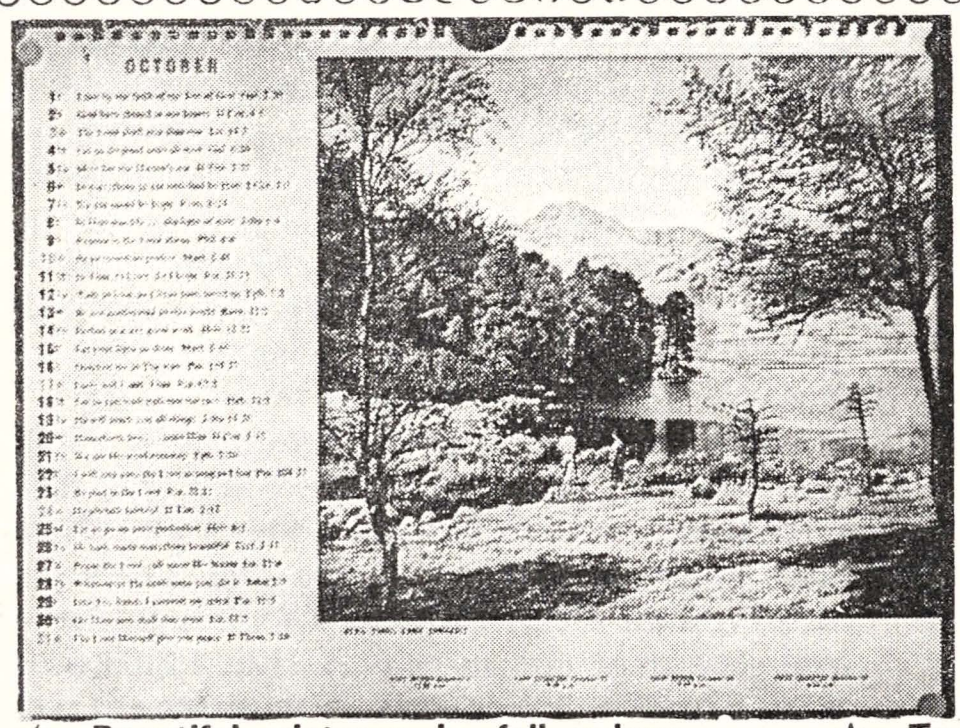
DURING World War II, when Russia united with the Allies, a question was raised in the House of Commons as to the possible effect upon the new friend by the publicity being widely given to a then recently published book entitled *When Russia invades Palestine*. The Minister answering the question put all minds at rest and created much laughter by informing the House that the book concerned was based upon obscure Hebrew prophets of the Bible. A very little while ago a national newspaper gave kindred treatment in reporting an address by Dr. Frederick A. Tatford, the well-known teacher on Bible prophecy. But, as Tom Baistow remarked at about the same time on B.B.C., some sections of the daily press are more concerned "about bare flesh than about the naked truth." Now Dr. Tatford has published his fortieth book, *Five Minutes to Midnight*, and, in the context of contemporary events relative to prophecy and our Lord's return, truth is revealed in a naked, uninhibited manner.

Though he is a futurist, Dr. Tatford makes but incidental reference to a particular view, except in the final paragraph of the book, which places today's happenings as a foreshadowing of events to "happen after the Lord's return for His Church." Irrespective of any "school," this book is profitable for any curriculum.

The title takes my mind back to the years when I first heard sermons on prophecy. Then we heard about "The World's Saturday Night," and "The Eleventh Hour." The night and hour have now given place to minutes! The author in his preface interestingly informs us that *The Bulletin of Atomic Scientists* had a cover picture showing the minute hand at twelve minutes to midnight, but in 1968 the minute hand was put forward to seven minutes to the hour, indicating the increasing uncertainty in this atomic age, and now Dr. Tatford has brought us up to the minute, or rather, to the five minutes that remain.

It is not the next world that is dealt with, nor the believer's preparation for it in his present life. Midnight, not morning, is the subject, and this world is the setting. The Common Market is dealt with (and, contradictory to an ELIM EVANGEL reader's letter, Denmark is not one of the six!) Russia, the Middle East, and now also China and the Far East, complete the world picture. The outer world of space, the unseen world of spiritism, with its current attendant witchcraft, satanism, and astrology, the underworld of the permissive society, the world Church, all these, dealt with in thoroughness. make the book alerting and awakening. Midnight is the theme, but bed-time is not the hour to read it.

(*Five Minutes to Midnight* is published by Victory Press at 7/-.—EDITOR.)



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BE VIGILANT

(1 Peter 5 : 8)

THE council workers' strike created many problems for the local authorities and the ratepayers in many areas. Not the least have been the piles of refuse, rubbish and litter which disfigured the streets of large towns and cities and created hazards to the health of the populace. Some of the stories that have been told have been gruesome and revolting—decaying refuse alive with maggots and rats, offal that smelled to high heaven and the account given on the radio of the carcases of dogs and cats from an animal shelter left to rot and decompose. One began to wonder if these things continued for long whether we might be facing another plague of London.

Listening to these accounts, my thoughts returned to Ghana and to the unpaid refuse collectors, who never failed to do their duty and certainly never went on strike! As I rose in the morning and looked out through my bedroom window there I could see them sitting in a long line on top of the coconut palms waiting to commence work for the day. On the other side of the road was the slaughterhouse and at the first sign of any refuse being brought out, down came the scavengers and set about their task of cleaning up the place and in a short space of time every trace of refuse was gone. I refer of course to the vultures.

Those scraggy-necked, long-clawed, large-beaked creatures were anything but handsome. To some they appear quite repulsive. But in a country without all the advantages of modern sanitation they are extremely useful birds. Their usefulness is so appreciated that the vulture is a protected bird and to kill it is a punishable offence. I cannot say that I particularly like these ugly creatures, but one thing that did please me was that they never attacked anything that was alive. Hens, ducks, turkeys, guinea fowl, sheep, goats wandered at will in the road and around the houses and no one needed to worry about their safety even though the vultures were in the trees above. Let one of the domestic birds or animals get knocked down by a passing vehicle, however, and in no time at all the carcase was fast being devoured by the vultures.

While I may express my appreciation of the work of the Ghana vultures I must say that their counterparts in the human realm serve no useful purpose whatsoever. I have been appalled since coming home to discover how many people in our society appear to be living on the filth of the world. If television and radio programmes, magazines and books displayed on our bookstalls are any indication, bad language, suggestive talk, sex and pornography are the fare on which so many people subsist.

It is a sad thing when the professed believer ceases to live on the life-giving Word of God and like a vulture lives on the pickings he can make in a world which is spiritually dead. I feel the time has come when we ought to take a firmer stand than ever to uphold holiness and righteousness and that we should " come out from among them and touch not the unclean thing " (2 Corinthians 6 : 17).

I find it sadder still to know of those inside the church who appear to thrive on gossip and the retailing of things about fellow believers which are not edifying.

The Scripture tells us that the true believer is dead to this world—Paul could say that he was crucified to the world—and the Lord calls us all to a life of sacrifice. We should not be surprised or discouraged if we find that the " vultures " are sitting waiting to descend upon our sacrifice the moment it is made. It is generally accepted that it was the vultures who menaced the carcases laid out by Abram when he entered into a covenant with God (Genesis 15). There are Christians today who are disgruntled and dissatisfied with their relationships with God and the Church. It is often discovered, on probing, that such people have left the paths of strict obedience to God and have not safeguarded the sacrifices and covenants they have made, but allowed the vultures to descend. How easy it is to become passive and to expect God to do everything for us. Abram's persistent vigilance was rewarded ; the covenant was made and mighty promises were given.

We can be assured that if we fully consecrate our lives to God's service and maintain a watchfulness and awareness of the sudden attacks of the Devil, we, like Abram, will be blessed, satisfied and victorious.

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DEDICATIONS

JAYNES. Claire Marie Jaynes, daughter of Mr. and Mrs. O. Jaynes, was dedicated at Selly Oak Elim Pentecostal Church on November 8th. Officiating minister: A. Caple. C.2231

THOMAS. David Frank Vincent Thomas, son of Mr. and Mrs. R. Thomas, was dedicated at Selly Oak Elim Pentecostal Church on November 8th. Officiating minister: A. Caple. C.2230

MARRIAGE

THOMAS—FROST. On October 31st, at Elim Pentecostal Church, Sheffield, Jonathan Thomas to Shirley Frost (Elim Crusaders). Officiating minister: A. V. Gorton.

WITH CHRIST

ANSELL. On October 14th, Mabel Ansell, aged 72 years, passed into the presence of her Lord as she was playing the opening hymn at a service. Faithful member of Portsmouth and Leigh Park. Officiating ministers at funeral: W. Kerr, E. White and A. A. Biddle.

ENGLISH. On October 27th, Mrs. Sarah English, beloved wife of Pastor J. J. English, faithful member of the Elim Pentecostal Church, Camborne. Officiating minister at funeral: W. J. Allen.

FRANCIS. On November 2nd, Pastor Thomas Elfed Francis, aged 61 years, passed into the presence of the Lord. "A brother beloved." Officiating ministers at funeral: L. Knipe, J. Tetchner and H. W. Fardell.

RIPLEY. On October 24th, Mrs. Winifred Ripley, aged 60 years. Officiating ministers at funeral: David Powell (A.o.G.) and C. J. Watkins.

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COMING EVENTS

BIRMINGHAM, Kingstanding. December 20. Elim Pentecostal Church, Warren Road. Carol Service by candlelight. Preacher: R. J. Morrison. At 6.30.

EAST HAM. December 4. Elim Pentecostal Church, Central Park Road. Men's Fellowship Meeting. Preacher: G. C. Delevingne. At 8.

GLOUCESTER. November 28. Elim Pentecostal Church, Park End Road. Visit of A. J. K. Magee and Cheltenham Crusaders for monthly Pentecostal Rally, at 7.30.

PAIGNTON. November 28. Baptist Church, Winner Street. Presbytery Rally. Preacher: J. R. Brown. At 6.30.

PAISLEY. Saturday, December 5. Elim Pentecostal Church, Wellmeadow Street. Visit of Coatbridge Male Voice Choir. Preacher: T. J. Stevens. At 7.30.

PONTYPRIDD. November 28-30. Elim Pentecostal Church, Thurston Road. Hear Billy Graham Film Crusade. Nightly at 8. One hour film each night, except Monday, November 30, when the film "The Restless Ones" will be shown.

TORQUAY. November 29. Elim Pentecostal Church, Princes Road. Preacher: J. R. Brown. At 11 and 6.30. (Film-strip: "Dead Sea Scrolls").

WARRINGTON. December 5. Central Hall Mission. Presbytery Rally. Preacher: L. Knipe. At 7.

WARRINGTON. DECEMBER 5th
CENTRAL HALL MISSION, BANK STREET.

PRESBYTERY RALLY -	2.30 p.m.
TEA - - - -	5.30 p.m.
RALLY - - - -	7.30 p.m.

PREACHER: PASTOR L. KNIPE

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ITINERARIES

The President:

November 28, Luton; 29, Kingstanding; 30, Erdington; December 1, Smethwick; 2, Yardley; 3, Old Hill; 4, Worcester; 5, West Bromwich Town Hall (Youth Rally); 6, Selly Oak.

F. B. Phillips:

November 28, Dunmow; 29, Ingatestone; 30, Ashingdon; December 1, Colchester; 2, Ipswich; 3, Chelmsford; 4, Basildon; 5, Southend (Presbytery); 6, Hadleigh (a.m.), Southend (p.m.); 7, Maldon; 8, Rayleigh; 9, Leigh-on-Sea; 10, Westcliff-on-Sea.

Joseph Smith:

December 5-10, Aldershot.

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WRITE FOR BROCHURE

THE HOLLOW MEN (*continued*)

of materialism—anything. Governments provide something to protest against, drugs give kicks, Hindu philosophy adds a touch of mysticism, and Marxist-Leninist-Maoist politics suggest a cause to struggle for.

We may tell these people about God, but that is not enough. They may honestly believe that we are superstitious fools. The answer lies in an anointed, intelligent presentation of the gospel, together with a mighty, God-given ministry of miracles.

In seeking these things we must distinguish between praying for the miraculous and lusting for the spectacular. The former springs from a burning passion for souls and a quenchless desire for God to receive all the praise.

A second-generation Pentecostalist, I have never seen the miraculous days of George and Stephen Jeffreys, *but I am more convinced than ever that our greatest need is a truly miraculous ministry.*

Are we willing to pay the price?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, November 29th — John 14:1-14

" My Father's house " (v. 2).

How the pulsating love of a father's heart comes out in the Bible ! Abraham and Isaac, Jacob and Joseph, David and Absalom spring quickly to mind. See the father's heart yearning over the returning prodigal in that immortal parable. Behold the gushing fountain of love, the embrace, the kiss, the ring, the shoes, the robe, the fatted calf, the abounding joy, the unalloyed love, the warmth, security, freedom and fellowship of home.

What will it be in the Father's house when we are at home at last ? " No burdens yonder "—the troubles of the pilgrim journey will be over, the frailty of our physical frame will be swallowed up by life, our darkness will be dispelled by light, our differences by love. **" And they began to be merry."**

Monday, November 30th — John 14:15-31

" The Holy Ghost, whom the Father will send in My name " (v. 26).

" We worship one God in trinity and trinity in unity, neither confounding the persons, nor dividing the substance," says the creed of Athanasius. This portion of Scripture teaches this mysterious truth, howbeit in order that we might know the Trinity experimentally. The Son prays the Father to send the Spirit. In the coming of the Spirit, the Son will come to us as the Spirit of sonship (v 18, margin). In the coming of the Spirit, the Father and the Son come to abide in the believing heart (v. 23). In the experimental realisation of the indwelling of the Holy Ghost, Jesus said that we would enter into experimental knowledge that transcends all intellectual comprehension: " At that day ye shall know that I am in my Father, and ye in Me, and I in you " (v. 20).

Tuesday, December 1st — John 15:1-17

" Abide in Me " (v. 4).

Here we have the heart of the gospel: union with Christ, abiding union, the life-flow of the divine sap flowing into our branch-members, that inexpressible union of the Father and the Son made possible to us in the mediation of Christ. We are one with Him, as the branch is to the vine, sharing His very life. Paul puts it: " But he that is joined unto the Lord is one spirit " (1 Corinthians 6:17). Here is the heart of the New Testament and the secret of all our blessedness. This is the secret of fruitfulness (John 15:5), of answered prayer (v. 7), of a life that glorifies God (v. 8), and of a life that enjoys the fulness of Christ's joy (v. 11).

Wednesday, December 2nd — John 15:18-27

" The servant is not greater than his Lord " (v. 20).

Jesus presented to the world a life in perfect union with God, a life lived in perfect harmony with the divine will. His life revealed the enmity and rebellion of the natural man against God; consequently they hated and persecuted Him. If we are united to Him, if we share His life, if He lives in us, then we, too, will be hated by the world and will share His reproach. But at the same time His life in us will reveal the sin and need of godless, sinful men. Moreover, the very people who hate us and persecute us for Christ's sake will find our words of witness clinging to them like barbs.

Let us make sure while living in enemy country that we Christians love one another !

Thursday, December 3rd — John 16:1-15

" When He is come " (v. 8).

The presence of the Christ in physical form was precious, but it was expedient that He depart that they might know the indwelling Comforter. It meant leaving them in the midst of a persecuting world, but the Comforter would be all-sufficient. He convinces the world of sin, righteousness and judgment; we cannot, but the Holy Spirit does, and if men are not convinced by Him they never will be. He convicts the sinner and comforts the believer with revelations of the fulness, sufficiency, and glory of Christ. He guides us into all truth and reveals to us the glory of things to come. Truth is more than mental concept; it is reality. The Holy Ghost leads us into the enjoyment of the reality of Christ's fulness. Above all else we need the Holy Ghost.

Friday, December 4th — John 16:16-33

" A little while, and ye shall not see Me: and again, a little while, and ye shall see Me " (v. 16).

The enigmatic statement of Christ baffled the disciples, but the historic events of the death, resurrection and ascension of our Lord fully expounded it. The agony of seeing Him die, the ecstasy of seeing Him alive again, the wonder of His ascension, and the abounding joy of learning that prayer to the Father in His name brought abundant answers, made plain the strange declaration. A previous explanation by Christ brought from them the statement that they were now sure, but in the test they forsook Christ and fled. The later experimental realisation of the truth of what the Lord had said made them into martyrs.

Some of the declarations and promises of Jesus may puzzle us, but let us press through until He not only expounds them to us, but until the day dawns when we know them experimentally.

Saturday, December 5th — John 17:1-12

" Glorify Thou Me " (v. 5).

In the perfect harmony of the Son with the Father the work ordained for Christ in His humiliation was accomplished. He finished the work that God gave Him to do, He perfectly expressed the nature of the Father, and thus Jesus could say: " I have glorified thee on the earth." Now He prayed that the Father might glorify the Son. The days of His humiliation were over, He was about to be glorified with the Father with the glory which He had before the world began.

But He took up into that glory **our humanity.** In the glorified Man at God's right hand God is glorified and our glorification is guaranteed.

BOOK REVIEW

Without Jeff, by Jenny Chadwick. Published by Scripture Union. Price 6/- (30p.).

This story must have been almost impossible to write, but it had to be written and should be read. The tensions, tears and triumphs of a wife and widow come through clearly.

This is a book that should make a Christian couple appreciate each other more. In the hands of the bereaved it must encourage. To a non-Christian it must be convincing proof of the value of a strong Christian faith.

D. J. GREEN.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

ELIM YOUTH MOVEMENT MANUAL

COUNSELLING YOUTH (2)

by John M. Cuthbert

MORE unnoticed problems trouble youth from Christian home backgrounds. Many of them made decisions in their very early years and have rarely missed church or Sunday school since. Too often they are overlooked by the counsellor, who wrongly assumes that the Christian home supplies all the necessary advice and guidance. This category may have problems that they just cannot air at home. Perhaps some difficulties with which they are grappling would be considered " not nice " to speak about and so they remain troubled by them. Such young people need our help too.

VIBRANT FAITH

For most of the week our teens and twenties are at school or work, hearing and seeing so much that is contrary to the Word of God. In such surroundings they need a vibrant faith if they are to remain firm witnesses. They are exposed to the conformity of the world; they must be willing to stand up and be counted, to swim against the current, to shine in the midst of darkness. It is important that they be taught to use their time to the full, rising early enough to seek God before leaving home, using spare minutes after meals, etc., to meditate and commune with God. This will help them remain bright in their witness for the Lord, for living in a godless society can be very exhausting, and spiritual stamina and consecration must be given priority. Counselling will show the benefits of systematic daily reading and seeking God, not only in the morning and at night, but also at odd moments during the day.

SENSIBLE DECISIONS

Counselling may also be necessary when young people are contemplating leaving school and starting work. They have grand ideas, some of them, about what they should be as Christians—nurses, doctors, solicitors, teachers, etc., and these are very commendable. But let it be remembered that nursing, for example, like any other employment, has its distinct setbacks. It takes the Christian girl away from home and church for training and long shifts mean that only occasionally can she attend the house of God. Many hospitals forbid staff to speak of religion to the patients in case they think they must be worse than they feel! Those who are motivated toward nursing by any other reason than vocation will be very sadly disappointed and disillusioned.

It may be that God has called them to some ordinary job and will use them there in an extraordinary way. It is sometimes kinder to be direct when counselling dreamers who have inflated opinions of their own capabilities. At least remain neutral in such cases and do not encourage them along paths which are strewn with dangers. Some will embroider every idea that comes into their minds and arrive at conclusions that are breathtaking, such as that God is calling them to evangelise Siberia, or to a healing ministry in China, or perhaps to write texts on every wall in town. There are some who think in this way and they need sympathetic handling, but firmness is necessary if fanaticism is to be avoided. These are tender years when opinion and attitudes have not yet solidified, but if fanciful, extreme " revelations " are not checked now, some church or fellowship is going to wish they had been in about ten or fifteen years' time.

INVOLVEMENT

The Church needs youth, its vitality, energy and enthusiasm, and such resources are precious and full of tremendous potential. They must be channelled into the right avenues of Christian service—carefully and prayerfully. We must secure their interest and involvement and counselling will guide them to the parts God wants them to play in His great plan.

When nearing the end of their school days, the youth employment officer interviews every young person about to take the big step into the world. Should there not be a time when Christian young people are asked, directly or indirectly, what the Lord would have them to do in the local fellowship? The possibilities go far beyond the obvious Sunday school and Sunshine Corner activity. *Get them involved in the work of the Lord.* The alternative is to have a group of non-participating spectators who cheer (or jeer!) those who are in the arena of faith, but who remain themselves on the side-lines. Once they become used to this the Church may have lost them for the next twenty years as far as their practical help is concerned.



Letter to Antioch

by KEVIN BROTTON

YESTERDAY it stopped raining. It started last month and two successive typhoons, one off-shore from Taiwan and the other hitting the Philippines, did their violent work with characteristic thoroughness. Another week and the rain-filled days would have exceeded the forty experienced by Noah, but with much less volume, of course. I have had two feet of water in my kitchen and bathroom. Now the water has subsided leaving a carpet of mud in which one could truly plant rice shoots. Fortunately the two other rooms are three feet higher! My Chinese neighbours were worse off. I live at the back of the church and the land slopes towards the main road. The neighbours all live on the road-side. Next door is the barber with water up to the chair seats. On the other side is the dress shop with water in every room. Next door but one, the Happy Garden, a very questionable place, also suffered a great loss of custom. Across the street the butcher's and rice merchant's places closed up for a week with terrible losses. Within six hours of the torrents stopping the temperature climbed back to eighty-five degrees fahrenheit.

Tomorrow is a national holiday when everyone will celebrate the giving back to China of the island of Taiwan (Formosa) by the Japanese after their defeat in the Pacific. About twenty per cent of the middle-aged population on Taiwan speak Japanese perfectly because of Japan's earlier occupation of the island. For that reason nearly every bookstore has a Japanese language counter with every conceivable kind of glossy magazine on the counter. Women and girls snap up the fashion magazines and right then and there plan their next outfits. The midi is just arriving in Asia and, though it is much more akin to traditional Chinese dress-length, the female population is stepping lightly and cautiously towards the stores currently displaying it. The men still choose dark suit lengths and look for " Made in England " on the edge, often affording English-speaking people a wry smile, especially when it says, " Made *by* England "!

We shall conduct a baptismal service in the church tomorrow at 2 p.m. with three other co-operating churches joining us. There will be four persons from our church getting baptised, with the oldest pastor among us doing the baptising. Following the first part of the service there will be a communion service for the candidates. Two of them are recent converts. They came to know Jesus as their Saviour through an outdoor service and a sermon I preached in a Chinese fellow's front garden! The main road was so busy and so narrow we had to devise means of lessening the pressure of sound. The principal of a junior school will also be baptised with his wife and two daughters. Last week they threw out their family altar, a wooden shelf supporting an idol, two candlesticks, and a picture of the dead father through whom their prayers had to go at certain seasons of the year. Their baptism will provide a breathtaking and reverent moment indeed. Pray for the Lin family. They live twenty miles from the nearest church. Principal Lin travelled for two hours by train last week just to attend one service—and remember how busy he is in his own work!

Have you ever got on the wrong train? I did so yesterday and lost about two hours as a result. It is funny now, but at the time you only needed a bow and you could have played a violin solo on the bridge of my nose.

Here in my house I have a paper bag with " Sheng Dan Jye Lau Ren " written on it, which means, " Santa Claus." You know what that means. Brace yourselves!

BOOK REVIEW

Island on a String, by Kim Simmons. Published by Victory Press. Price 6/-.

I had a personal interest in *Island on a String* as I have a seven-year-old son. It proved acceptable, as claimed, for his age group. It is reasonably priced and ideal for a Christmas or birthday present, or a Sunday school prize.

It has a very simple plot, being a sea-side adventure, and it is easy to read with few " big " words for seven-to-nine-year-olds.

There is little gospel content, but it is enough for a seven-year-old to grasp. It is slipped into the story near the end. I would have liked one of the boys to have received Christ as Saviour, so that children reading the story could get the message as to the need of personally accepting the Lord.

KEN SMITH.

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THE ELIM EVANGEL

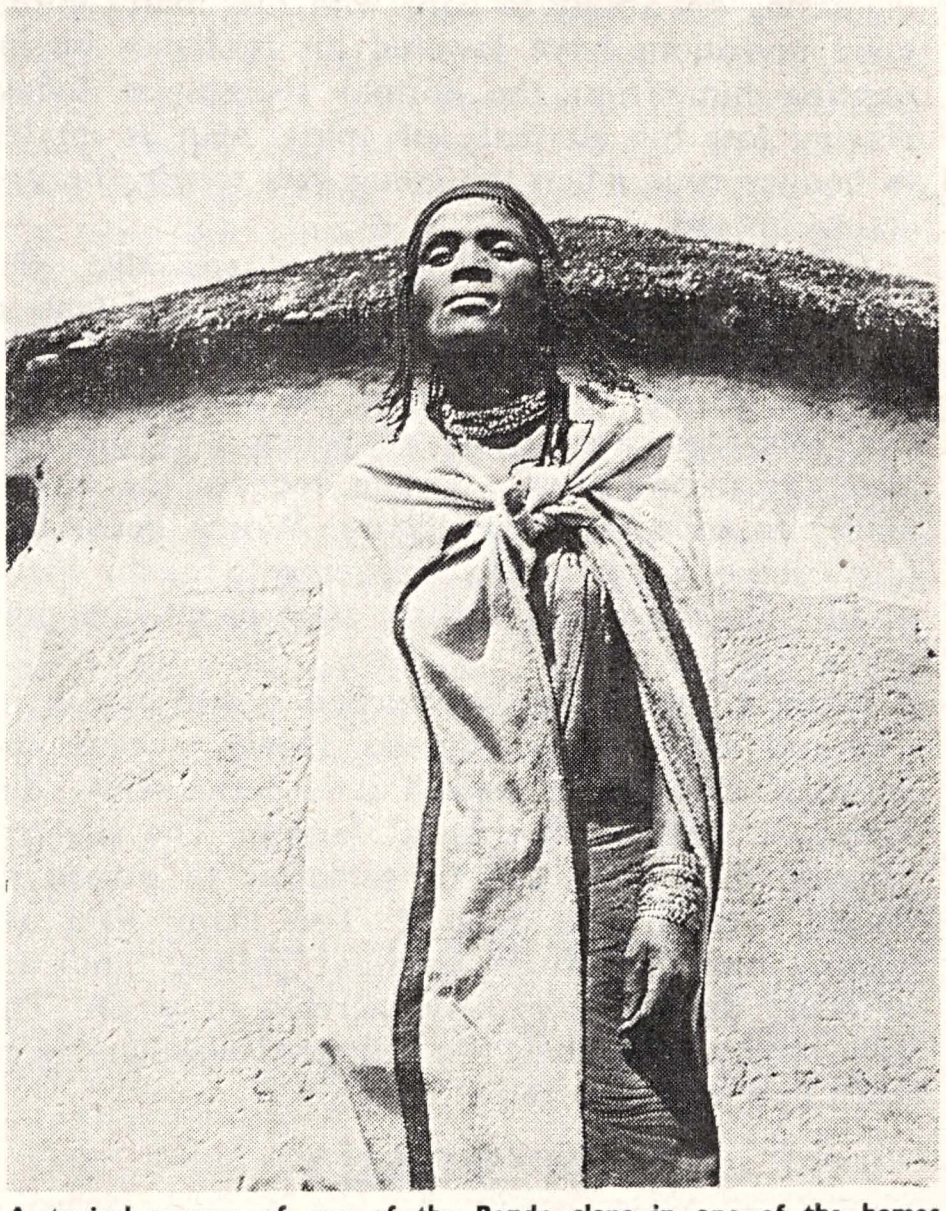
Vol. LI No. 49 December 5th, 1970 9d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL

PONDOLAND, AFRICA



A typical woman of one of the Pondo clans in one of the homes visited during Pastor W. H. Francis's visit to Gauyaza. Like many more, she is ever seeking for satisfaction among "the broken cisterns" of this world's pleasure—drink and dances, unaware of the true satisfaction in Christ, her Saviour.

PRACTICALLY SPEAKING . . .

HOW TO RELAX

by IAN R. HALL

PASTOR OF ELIM PENTECOSTAL CHURCH, RYDE



Running here, dashing there, tension building everywhere.
What a rat-race life's become—nowhere to rest beneath the sun!
Pressing on this weary road, we cry to God to lift our load,
Then with a wondrous breath of peace He takes the pressure and gives release.

TENSION is one of the greatest problems facing twentieth-century man. For all the material affluence surrounding modern man he is probably the most neurotic, unhappy and dissatisfied individual to have walked the face of the earth. Instead of increasing his ability to cope with life, man's multiplied inventions have lowered his resilience by insulating him from the normal stresses of living. Having lost his elasticity of spirit, man is unable to bounce back when the going gets rough; he just cracks instead.

The celebrated Canadian nerve specialist, Dr. Hans Selye, unequivocally names stress and tension as the root causes of most disease. Not only does the pace of life today increase the toll which nervous disorders are taking of young and old, but also the accompanying tension reduces the body's ability to fight physical disease. Worry beads and fidget stones are current accoutrements for the battle of life, indicative of the sorry state people are now in.

When a metal bar is stretched it will regain its size and shape when released. However, once the point of elasticity is passed it is permanently distorted; it suffers from metal fatigue. The slightest increase in tension will be sufficient to exceed its tensile strength and snap it. Too many lives are already suffering from spiritual fatigue and are in acute danger from any increase in strain. The only hope of regaining that internal elasticity is to learn how really to relax.

PHYSICALLY

Some people find physical relaxation by taking steam baths, others in massage. More athletic types prescribe golf, squash, or volley-ball as sure ways of easing tension. Their more sedentary counterparts prefer systematic relaxation of each part of the body while occupying the favourite armchair. Whatever method is adopted one thing is sure: unless we learn to relax our bodies we will be unable to get the best results from them.

An old legend tells of the aged apostle John being rebuked by a young zealot for playing with a puppy, to which he replied: "As you release the string of your bow that it might retain its strength, even so must a man relax in order to keep his strength."

"Your body," Paul declares, "is the temple of the Holy Ghost" (1 Corinthians 6:19). As such we must care for it by allowing it adequate relaxation.

MENTALLY

Unfortunately many find their mental tensions prevent them from relaxing physically. The tragic toll which nervous and mental breakdowns are taking of the ablest minds indicates how serious is this problem of mental relaxation. We live in such a hurly-burly of noise that we have lost sight of the value of quietness. God says: "Be still, and know that I am God" (Psalm 46:10); "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30:15). To relax our minds we need to seek a quiet place free from distraction. Then we must deliberately take our minds off the tension-creating situations that engross us. The easiest way to do this is by concentrating on something else.

Paul's prescription was: "Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8, R.S.V.). By filling our minds with relaxing Christ-like thoughts we can expel injurious stress thoughts.

SPIRITUALLY

Probably the greatest cause of tension is disharmony with God. The internal churning produced by sin will shatter your peace of mind. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace,

saith my God, to the wicked" (Isaiah 57:20, 21). So much tension is produced by conflict between our wills and the actual course of events. True spiritual relaxation comes through the surrender of the whole life *in every part* to Jesus Christ. "When he giveth quietness, who then can make trouble?" (Job 34:29). When Christ is really known as Saviour and Lord your yielded life is filled with peace, quietness and tranquillity; tension, stress and nervousness pass away. Christ promised: "Peace I leave with you, My peace I give unto you . . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

To face up to the hectic pressure of twentieth-century living we must learn how to relax. Clearly in His Word God has given His people the key: "Great peace have they which love Thy law" (Psalm 119:165).

Church reports

TEESSIDE, GRANGETOWN **Pastor: A. L. Hawkes**

Four Birmingham men have been spending their holidays tramping the streets of Teesside.

They all have normal jobs at Birmingham and are using their holidays to take part in a crusade.

They have been walking the streets of Grangetown and Eston for a week telling the residents about a week of Billy Graham films which begins at the mission tomorrow.

The men, Dave Millward, Bill Hopley, Jack Rimmer and Philip Palmer, have all been impressed with the Grangetown Mission in Lee Road.

Teesside Evening Gazette.

These four lads have lived with us for a week distributing over 4,000 handbills and helping by knocking on doors, etc.

We have recently had a good number of new decisions for Christ here. Seven have asked to be baptised in water and four have been filled with the Holy Spirit.

A. L. HAWKES.

SCARBOROUGH **Pastor: J. Hyde**

The recent nine-day crusade conducted by Pastor B. C. Vidamour brought great blessing. The first meeting was held in the Library Concert Hall and was convened by Mr. Tucker, of Bristol, who rendered duets with Mrs. Tucker. A very challenging message was brought by our crusade leader. The Sunday after-church rally was held in this hall, the remaining services being in the Elim Pentecostal Church.

It was encouraging to note the number of strangers present at the meetings. Mrs. O. Richardson was our crusade pianist and we deeply appreciate her willingness to assist. We were privileged to have during the week Mr. S. McClean, of Belfast, whose ministry in song was an inspiration. The York male voice choir, conducted by Mr. J. Hall, joined us on the Wednesday evening together with Pastor and Mrs. A. Brooks. The service was convened by Pastor C. E. Lamb. Mrs. Lamb brought us a message in song. On Saturday night Pastor and Mrs. D. Woodfield and a group of young people from Newcastle presented musical items to a full church.

On the last day of the crusade we had "The Reapers" from Keighley. It was good to have fellowship during the week with Mr. and Mrs. T. Richardson and friends from Malton and also a party of friends from Driffield.

God spoke to many hearts as a result of Pastor Vidamour's anointed ministry. "A crusade long to be remembered" were the words of one of our faithful founder-members. We praise God for answered prayer!

J. HYDE.

KIRKINTILLOCH **Pastor: M. Jones**

"Pastor Garner? Never heard of him! Knottingley—where's that?" Such were the reactions of the folk of the Elim Pentecostal Church, Kirkintilloch, when told of the evangelist who was to come for our Twenty Town Crusade. However, by the time the crusade was over the congregation, without exception, thanked God for sending Pastor Garner to us. The crusade was preceded by the Scottish National Youth Rally held in Kirkintilloch at which Pastor Garner was one of the speakers. During the ten days of the campaign nine decisions were registered for Christ. Four of the young people who accepted Christ will shortly be following the Lord through the waters of baptism. The crusade was well supported by neighbouring Elim Pentecostal Churches and it was a joy to see the church well filled most nights. Please pray that God will further bless the work done during this crusade.

MALDWYN JONES.

EALING **Pastor: A. S. F. Horne**

The Ealing church recently celebrated its fortieth anniversary. It was a joy to welcome the President, Pastor Ron Jones, on his first visit to Ealing, and Pastor T. W. Walker, editor of the ELIM EVANGEL, a former minister.

As a result of a tent campaign held by Principal George Jeffreys and his revival party in 1930 on a site in the Broadway, West Ealing, the church was founded, meeting first in Cranmer Hall, Cranmer Road. After three and a half years the present building in Northfield Avenue was acquired. Mr. R. S. Garrard has been treasurer from the inception, and Mr. Len Groves has served as secretary

for the past thirty-three years. We are very grateful to them both for their faithful service.

The anniversary commenced with a high tea complete with birthday cake, and we are indebted to the



sisters of the church for providing such a wonderful meal, of which ninety-six friends partook. At the conclusion Mr. Groves voiced the gratitude of us all to the Lord for His goodness and blessing upon the church and for those who have found Christ as Saviour during the forty years. Mr. Groves presented Pastor A. S. F. Horne with a cheque, it being his third anniversary, and Mrs. Horne with a bouquet to mark their faithful and untiring service. The oldest member, Miss E. Holwell, aged ninety-eight, was presented with a bouquet by one of the youngest members, Paul Holmes, son of Mr. Peter Holmes, one of the deacons.

Pastor Ron Jones ministered with much power, unfolding the treasures of the Word of God in a manner that stirred us to complete dedication to God in this age of godlessness.

The final meeting was a youth rally, when we were delighted to sit under the ministry of Pastor T. W. Walker once again. His message dove-tailed with the President's themes, thus confirming the voice of the Lord. It was a thrill to see Miss Holwell at this youth meeting! The Ealing choir and group rendered items throughout the meetings.

The church is receiving much blessing under the ministry of Pastor Horne, and all the youth departments are flourishing. We are about to commence a branch Sunday school at Hanwell. To God be the glory, great things He hath done!

H. J. SILLENCE.

MERRIOTT **Pastor: D. I. Le Page**

The day before our children's campaign started the pastor and his wife gave invitation cards to all of the village school's 120 children. We were thrilled to see over sixty children at the first meeting in the Memorial Hall and high attendances were maintained throughout.

The children were presented with the gospel in a clear, simple way through stories, object talks and a serial. There were also Bible quizzes, games and chorus singing.

On the final evening we invited any child who wanted to accept Jesus to stay behind and we praise God for twenty young people who yielded to Him. As almost all come from unsaved families we realise that the responsibility of training these youngsters in the Christian way lies with the church. With this in view we have started a special instruction class in the Sunday school. Our prayer is that we may help these children to grow up in the Lord.

All who helped in this children's campaign have felt the effort well worth while. We would covet your prayers for these "Babes in Christ."

The results of any evangelistic effort are often like an iceberg—one-eighth visible and seven-eighths invisible. Our Twenty Town Crusade in Merriott has been like this. There have been few outward signs such as hands raised and decisions registered, but there has been enrichment in the assembly.

The crusade was held in the village hall and the work put in before and during the crusade was rewarded as each night we saw unsaved souls come under the sound of the gospel. Pastor A. O. Johnson ministered nightly with fire and conviction and good numbers gathered for the services.

As a result of this effort backsliders have been restored, bodies have experienced God's healing touch and many church members have testified to a deepening of their faith and to an increased prayer life. There have also been some additions to the church.

The seed has been faithfully sown and we fully expect to continue reaping the harvest in the coming days.

DEREK AND SUSAN LE PAGE.

DRIFFIELD **Pastor: P. W. King**

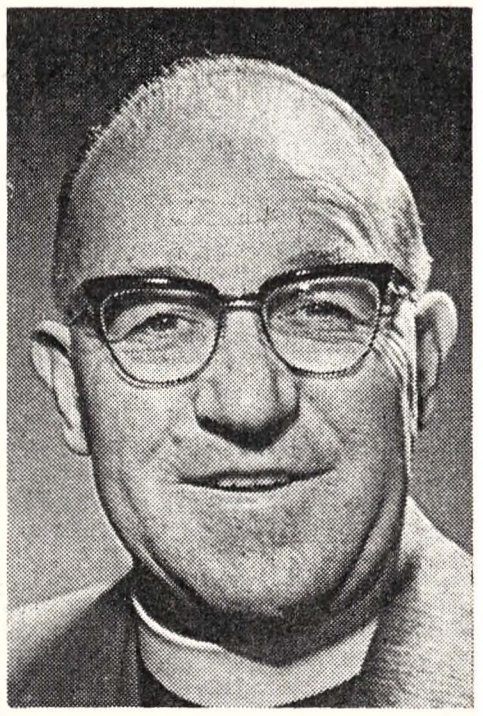
We were all sorry to hear of the passing into the presence of the Lord of Mrs. M. Arnell (one of Driffield's oldest members) and express our deepest sympathies to all her relatives and friends. On the Sunday after the funeral we were thrilled to see Mr. Arnell, his two sisters and a lady who has attended the church for several years accept Jesus Christ as Saviour.

Mr. Watts, our oldest member (aged eighty-two), entered hospital recently suffering from a serious intestinal complaint. After examination a specialist decided that he was too ill for an operation and so sent him back to bed to "die in peace." Prayer was made and the Lord answered in a wonderful way. On a recent Sunday morning he attended the breaking of bread service and joyfully testified to the healing power of God.

We praise God for the moving of His Spirit in Driffield.

MAURICE RICHARDSON.

AN APPRECIATION OF PASTOR T. E. FRANCIS



given by the Field Superintendent, R. B. Chapman, at the funeral service

I AM bound to admit that I feel very inadequate for this moment, but nevertheless greatly honoured at being asked to give this word of appreciation concerning our colleague and brother, Thomas Elfed Francis.

HIS PERSONALITY

He was warm-hearted, friendly, affectionate, kind, given to hospitality and out-going to all. To be in his company gave one a sense of comradeship; natural and uninhibited, he flowed over to everybody. With his Welsh heritage he delighted in song and was never more thrilled than when he could share in the male voice choir at the conference. We sorely missed his fine tenor voice in the last two or three conferences.

He was a man of sacrifice, who put God's work first. There are not many who have sold their cars to put down a deposit on a house that was to be the church manse and not his own, but Elfed did! He was always grateful for anything anybody did for him and it would be seemly to express publicly a word of appreciation to that gallant lady, that noble second partner, who did so much for him and who mourns her second loss. We admire her with all our hearts. God bless and comfort her today and every day. I shall ever recall the words she said to me about Elfed, "God's servant needs help," and you gave him it fully.

Many of us have lost a pal in the home-call of this bright, effervescent, lovable, chummy character.

HIS PASTORING

He entered Elim Bible College in 1929 and then ministered in Leicester, Bangor, Newtownards, Ballymena, Cullybackey, Lurgan, Annaghanoon, thence to his native Wales at Swansea, followed by Halifax and Sparkbrook, He then commenced the longest ministry of his life in this very Lancashire Presbytery—fourteen years in Wigan, where he worked with untiring zeal to establish a new church. From there to the Channel Isles and back to Exeter, where he lost his first loyal partner. Last year his ministry was interrupted for six months by the affliction which smote him so sorely. Just over a year ago he came back fighting, and with tremendous gallantry and unspeakable courage he accepted the challenge of the pastorate at Scunthorpe and battled away there like a hero. We cannot speak too highly of his endeavours there against enormous odds. In March this year he realised that his health would not stand the strain and tearfully he admitted to me: "I've tried hard, but I've lost the fight." So he retired from the ministry and spent his last half-year here in Southport.

The Lord Jesus put him into the ministry and we thank God today for such a devoted minister. He loved Elim and always claimed that he was Elim! To fault it meant that the fault was levelled against him.

HIS PLEASURE

Long ago Balaam said "Let me die the death of the righteous and let my last end be like his," and these words express the desired pleasure of T. E. Francis. Nothing would give him greater pleasure than if, through his death, some today should qualify for the death of the righteous. Why is the death of the righteous to be so desired?

It is a happy death. It speaks of release from all that hurts and harms, from pain, sorrow and disappointment—it belongs to the "far better" situation. Thomas Elfed Francis would wish us to rejoice over his conquest of death, for he lives today in the presence of Christ. He would wish us to be bright, for though we may feel loss in the flesh, we should sing praises in the spirit, for all is well with his soul.

It is a hopeful death. How unlike the death of the ungodly, which is full of dread and gloom and described by an atheist as "a fearful leap into a dark unknown"! The Christian's death is radiant with *hope*—we shall meet Jesus face to face, we shall see our loved ones who have gone before, we shall enter the vastness of God's glorious eternity, therefore "we sorrow not as others which have no

(*continued on page 810*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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ELIM BIBLE COLLEGE

EDITORIAL

THE world gets ever smaller. Time was when tragedies on the other side of the globe were months old by the time details reached us. Now we live in a world of immediacy. Thousands have died in East Pakistan as the result of a cyclonic tidal wave. Whole communities have been engulfed. Perhaps the final total of casualties will never be known. Reports speak of tens of thousands drowned, of bodies in scores floating in the Bay of Bengal. Cholera, endemic in the area, follows in the wake of natural disaster, like some ghoulish vulture agog to bury its beak and talons into victims of appalling horror.

Two aspects of this truly dreadful event challenge us. Pakistanis are no longer remote people from an alien culture. Over 20,000 live in Bradford, we are told, and many more are now British citizens and residents. Our very insularity can lead to isolation. It is common to read the report in a newspaper of many killed in a 'plane crash and the news is squashed into two lines on page 15, simply because there were no British casualties. For some in their thinking the world seems to end at the Isle of Wight! Human beings suffering? Well, they are not British, so does it matter? What a simply awful point of view! Wars happening in strange-sounding places—Vietnam, Cambodia, Gaza strip—really? Well, it is not here, so why worry? We cannot feel like this, surely, when our fellow citizens of other cultures and races are suffering.

On the other hand, there are some human activities which baffle. It is acknowledged that volcanic soil is fertile, so whole towns and villages exist on the brink of possible eruption only because living is easier there. It has come out that the Pakistani Government is largely in the hands of West Pakistanis and it is freely being said that East Pakistan, separated geographically by a large slice of India, is also divorced in spirit and benefits from West Pakistan, even though far more people live in the east than do in the west. Tidal waves take place *yearly* and many are killed *yearly*. Cholera is as familiar as the common cold is to us. Can it be that man's stupidity and cupidity have brought about the scale of the present disaster simply because authority has not cared?

We must add that many are longing that Indian and Pakistani friends in places like Britain, South Africa and Kenya who have come to know Christ as Saviour will feel the call to their own countries. Missionary work gets ever harder for white missionaries in their lands. We long and yearn that our brethren will be stirred with the need of their own kith and kin in these countries which seem to have death as a next-door neighbour and which are like adamant stone to the gospel worker.



THE LOST PLANET

by Christopher Gornold Smith

CAN we expect a revival in our day? Christians discuss this avidly. Bible verses are quoted for and against it. The interpretations placed upon the quotations often seem to depend on the mood and circumstances of the individual. Why are we so inward looking. How many have bothered to lift up their eyes and look on the harvest? It is *the ripeness* of the fields of corn which guides the farmer in his judgment.

Consider these facts:

1. **The population explosion**—the "birthquake"—is a development previously unknown in history. In the sixteenth century the world population was probably about 500,000,000—less than the present population of India alone! The 400 years between that age and our own are a short time in the run of history; Abraham, who lived some 4,000 years ago, came from a civilisation already ancient. In the year 1800 world population was still only two-sevenths of what it is now. Today there are some 3.6 thousand million (3,600,000,000) people on the earth.

Is it consistent with the character of almighty God to allow this vast generation to pass into eternity without even hearing the gospel in truth and power? (We must, of course, distinguish between hearing the gospel and accepting it.) The Bible reveals God as working through world affairs and movements of history. To the Bible-believing mind this incredible increase in population, coincident with other remarkable factors, must surely signify a development in God's plan.

2. Ours is **the first globally-conscious generation.** When we think of politics now we immediately picture a world situation. In previous generations this was not so. People thought of a local situation—other countries would be involved, perhaps even other continents—but a total world-picture is something new. If this is true of military power, of economics and increasingly of culture, would not a powerful move of God's Spirit produce a truly global revival? Does not God intend it to be so?

3. Coincident with the "birthquake" has been a phenomenal **twofold development in communications:** increased speed of travel, and mass-media communication.

The supersonic jet has reduced ocean barriers to mere rivers, making intercontinental travel a simple matter. Within each country great emphasis is now placed on the improvement of transport facilities.

In mass-media the transistor radio and television have created an entirely new situation. A broadcaster can speak to more people at one moment than the apostle Paul was able to reach in his entire life-time. What would he have given for such an opportunity! Radio can beam its message across closed frontiers. Vast deserts, congested cities, dense jungles can all be penetrated. In 1963 I had my first experience of driving through the Syrian desert. As our group stopped to have a meal just before sunset we were approached by a group of Arab shepherds. The scene could have been Biblical, but for one fact—*their transistor radio*.

These methods of communication are new. Nothing remotely like them has existed before. Not even the invention of printing can be compared with the arrival of radio and television. Coming at *the same time* as the great increase in world population, this seems providential rather than just good luck!

As Christians we see a challenge of mammoth proportions. If we succeed we shall have presented the gospel not only to more people than ever before, but to more people than have lived in any generation between Christ's and our own. Failure is something we must not envisage. Our vast responsibility must be faced. It need not daunt us. The gospel we present is not of our own construction; it came from God. Our means of communication are not solely dependent upon ourselves. Certainly we must make maximum use of all proper human and technological resource available, but in the final analysis we must rely on the power and person of the Holy Spirit. The work is of God.

What does all this mean to us right now?

We must multiply our praying, our witness, our giving. God will widen our vision, deepen our concern and revive our spiritual lives. We are here on this crowded planet now. This is *our* hour . . . the only one we have.

Think! Pray! Go!

SOUL-WINNING STRATEGY

by Eric Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, BASILDON

THE soldier does not go to battle without a plan of action, nor does a wise traveller set out having no map. How foolish, then, if as Christians we determine to do the greatest work of all, personal soul-winning, yet fail to plan very carefully.

Preparation of the ground

This is illustrated in the world of nature. A garden will not yield results unless the ground is first turned over. The farmer can only hope for a fine harvest if the soil has first been treated. Likewise we can only begin to hope for a soul-winning ministry if first we take the trouble to prepare.

We must prepare our own hearts. Much prayer is needed in order to maintain a close walk with God. Our plea must be: "Lord of the harvest, give me compassion for the souls of men!" Meditate on such Scriptures as Matthew 13:38, Luke 16:19, John 5:25-29, Revelation 20, and consider the awful state of the lost. When walking down a busy street or sitting on a bus, try to imagine how terrible is the lot of people all around you *without Christ.*

We must admit that we have not got what it takes to do the work of an evangelist. Hannah of old was unable to bear children; we cannot of ourselves produce spiritual babes. Like Samuel's mother, we must cry out for God to undertake. If we have endeavoured to win souls in the past and have failed, so that we feel we are unable—we are right, we are! Go to God now and ask Him to give us precious souls. John Knox has already been there in days gone by, crying, "Give me Scotland or I die!"

As we ask God for souls begin each day with a request for the Holy Spirit to direct us. We will soon discover that *opportunities cross our paths.* Such opportunities may give you the chance of a direct word, but not always. Sometimes we meet someone in difficulty or a person who is sick. To begin with we can visit and give practical help, but surround all the contacts God gives you with prayer. Especially pray and watch for opportunities in the following areas: place of work, school or college; family; in the street where we live.

Some have found that to make a list of, say, six names is a help, the idea being to pray over and show kindness to the individuals concerned.

You may not have the opportunity to speak about spiritual things straight away, but you would be wise to show a sincere and God-given interest in the person. Be a good listener, then when the opportunity comes for you to talk about Jesus, the other person will be willing to listen to you.

Sowing the seed

The seed we sow upon the well-prepared ground is God's Word and, as that Word is the revelation of Christ, our evangelism will be Christ-centred. In order to save souls tell them about Jesus. Do not get side-tracked into controversies. Introduce the folk around you to your great Friend.

Besides speaking to definite contacts God has given you, there are many other ways in which you can spread the good news. When you have a meal in a restaurant leave a tract under the empty dishes (perhaps it would be a good idea to leave a tip as well!). Leave tracts in waiting rooms, on trains, buses, taxis, in fact in dozens of places. Letter-writing is a great channel of evangelism. If you are going abroad for your holidays then yours is the opportunity of becoming a missionary. The British and Foreign Bible Society, and the Scripture Gift Mission issue publications in many languages. Take a supply in your case and let the good news be known in European countries which are steeped either in superstition or cold atheism.

A suitable badge will open up opportunities as people ask you what it stands for. The Foursquare Gospel Testimony badge is available from Headquarters for only 2/6! What about the people in hospital, the invalids, and the house-bound in your area? Visit them with some fruit and Christian magazines and have a word of prayer with them. There are many more ways, so dare any of us say we have not the opportunities? The whole world is crying out to us!

Many people never read a Bible, they read our lives. If, by God's grace, our lives are beautiful, people will be willing to listen. Be full of good works and let the love of God radiate!

Reaping the harvest

Prepare the ground, sow the seed and follow by regular watering through prayer. Like the farmer you may have to wait a long time, but in the end the harvest will come, and oh the joy when you finally lead that lost soul to Christ! Heaven itself will sing.

When led of the Spirit of God to challenge an

individual to surrender to Christ, be silently in prayer throughout. God will give the wisdom which is so necessary at this stage.

When using the Bible it is sometimes best to allow the person to read the relevant verses for himself. While he is doing so you can be silently in prayer, asking God to make the Scriptures clear to the seeking soul. The following passages are very useful:

The fact of sin—Romans 3:23; 2 Corinthians 5:14; 1 John 1:8;

The penalty of sin—Matthew 3:7; Luke 19:27; John 5:29;

The way of forgiveness—John 3:16;6:35; Acts 8:37;

The need for repentance and conversion—Matthew 3:2; John 3:1;

The assurance of salvation—1 John 5:12; John 6:37.

Keep in touch with new converts by visiting or writing. Continue to pray for them. Ask your pastor to visit in order that the convert can be introduced to a spiritual home (the local church) and that answers may be given to the many questions the new Christian may have.

Our responsibility is to seek the souls of men. None of us is exempt. If we fail to evangelise we fail God. You may not be able to speak fluently, but it does not take an eloquent speaker to leave a tract somewhere!

Remember the warning outlined in Ezekiel 28. Here we have a picture of a watchman. In his hands he holds a trumpet by which he may warn the people of his city of an approaching enemy. If he should fail to fulfil his responsibility he would stand guilty. The blood of the men, women, boys and girls of that city would be upon his head. In our hand we hold the trumpet of gospel tidings and if we do not sound it forth, the consequences are obvious.

PRAYER AND PRAISE

Pray in secret

By F. H. COLEMAN

MANY are called great in this world: politicians, musicians, astronauts. The truly great are often left out, for they are those who pray. I do not mean those people who talk about prayer and do nothing about it; I mean those people who take time to pray.

We are constantly told that the days in which we live are so busy that we do not have time for prayer. Many things may be important and pressing, but these are less important than prayer. There are people who put prayer first, but, honestly, they are too few.

Why do we hear of so few who labour in prayer? We do not always know who these people are, but we have our guesses. Ordinary men and women who seem to do so little in the life of the Church, who slip out of God's house when the meeting is over and one hardly notices that they have been there, maybe do more for their church and the world than some who claim attention because of all their activities.

Jesus said to Peter when he was about to be tested by Satan, "I have prayed for thee." We do not know when He prayed for him, nor do we have the words recorded in the gospels. He prayed in secret. The Lord did not say that He would pray for Peter while he was undergoing his test; He had prayed already and He knew what the result would be.

Jesus has given us the promise that if we pray in secret we shall be rewarded openly. It is our privilege to have a secret interview with the King and it may be He will have some secrets to share with us, for the secret things belong to God. We read in the Scriptures that God revealed to humble people wonderful things that He was about to do.

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BOOK REVIEW

God's Tabernacle in the Wilderness and its Principal Offerings, by John Carter. Published by Assemblies of God Publishing House. Price 10/- (50p).

The reader will do well to read the foreword to this little paperback before entering into the studies, so as to understand why it is written in the style used. It is fascinating reading in many ways, but one is conscious of its fragmentary nature. The object of such a style is to stimulate meditation rather than to present a dogmatic approach concerning this very widely-expounded portion of Scripture study.

Two additions would have been appreciated: more explanatory reasons for coming to some conclusions regarding certain Bible types, and a few sketches, though these would have undoubtedly added to the cost of production.

The book is worthy of a place on the shelves of the industrious student. It contains seed thoughts for many sermons. Truth is clearly presented from many angles, whether from the Church, Christ or Christian points of interpretation. Some very practical hints arise naturally from the developing theme.

D. W. ANTHONY.

AN APPRECIATION OF PASTOR T. E. FRANCIS (*continued*)

hope." The hopelessness of death vanishes in Christ, who is our hope.

It is a heavenly death. The death of a Christian opens the door for a triumphal entry into heaven. "Absent from the body" means "present with the Lord," who has gone to "prepare a place for" us in His "Father's house." Our brother is not here, he is risen to heavenly realms. The death of the righteous is a wonderful death—and who are the righteous? Not the good, not the faultless, not the perfect, but sinners who know the experience Paul spoke of when he said "That I may be found in Him [Christ], not having mine own righteousness . . . but that which is through the faith of Christ, the righteousness which is of God by faith."

I did not know that our brother asked for Romans 4 to be read to him by Pastor H. W. Fardell on that last visit, but that chapter speaks of this imputed righteousness which is obtained through faith and I would like to ask if you have received it from the crucified and risen God.

T. E. FRANCIS LAID TO REST

Report by Ken Smith

PASTOR OF ELIM PENTECOSTAL CHURCH, BOLTON

MINISTERS and their wives, and friends, from many parts of the country gathered at Southport Elim Pentecostal Church for the funeral of Pastor Thomas Elfed Francis. It was stirring to see his colleagues lining the path as Pastors R. D. Bradley, J. Glass, J. F. Hardman and A. V. Gorton bore the coffin into the church.

His close friend, Pastor J. Tetchner, responsible for the arrangements of the funeral service, convened the church service. Pastor J. T. Bradley (Secretary-General) spoke in his prayer of the reality and the fulness of our Christian faith and the cheerfulness in the midst of suffering shown by Mr. Francis. The singing of "O the deep, deep love of Jesus" was most moving. Pastor H. W. Fardell read the Scriptures, which included the last portion requested by Mr. Francis. We sang "When peace like a river," and though for some the sea-billows of sorrow were rolling high, there was assurance in the singing. Mrs. Eileen Glass sang "Somehow I know that Christ is mine," which she had once sung as a duet with Brother Francis; it was a favourite of his.

Pastor Tetchner spoke of Mr. Francis as "a character in our work and a man of God," and the Field Superintendent, Pastor R. B. Chapman, paid tribute to the man whom we knew and loved. We concluded with "What a gathering" and Pastor A. V. Gorton, a former Bible college colleague, closed in prayer.

At the graveside we joined in the chorus "I'm bound for that beautiful city," Pastor L. N. Knipe, minister at Southport, and another Bible college colleague, prayed, followed by a word from Pastor J. F. Hardman, a close friend. He called for us to strike the note of victory around the graveside, for "no one has come to grips with life who has not looked death squarely in the face." He spoke of our brother's personality as a true Welshman and continued: "Our brother had a very big heart; he became a lovable fellow because he had fallen in love with the Saviour." Pastor Tetchner made the committal, and Pastor H. W. Greenway, another friend of many years, read from the book of the Revelation and in the closing prayer spoke of "the thoroughfare into glory."

"With a voice of singing declare ye..."

(Isaiah)

Such is the vocation of the London Crusader Choir, directed by Douglas B. Gray, as the choir almost reaches its forty-second anniversary of musical evangelism. Prisons at Maidstone, Wormwood Scrubs, Pentonville and Eastchurch (Isle of Sheppey) were visited recently and hundreds of men from all strata of society were brought together. Their attention and respect towards these musical messengers was outstanding and the prison authorities at the Home Office continue to express their gratefulness for such a team of Christian singers and musicians and their presentation of the gospel.

Sharing the first anniversary Sunday of Pastor Wynne Lewis and the members of the Luton Elim Pentecostal Church was an occasion of thanksgiving. In the afternoon the choir were welcomed by a large congregation in the spacious Luton Salvation Army Temple. This meeting was presided over by the mayors and mayoresses of Luton and Lincoln.

The choir has also ministered at the annual graduation service of the Elim Bible College, held in the Dorking Halls, and participated in the crowded Clapham church for the wonderful ordination service conducted by the President, W. R. Jones, and members of the Executive Council. Beautiful Berkshire has also been visited with services at churches in Maidenhead and Binfield. The morning service was broadcast to hospitals in the county to a congregation of well over 1,000 patients. Thus we continue to declare "with a voice of singing" so great salvation.



Margaret M. Ladlow's page

PULPITS GALORE

AFTER the comparative isolation experienced during missionary service abroad, it is a real joy to listen again to the ministry of God's servants here at home. I was greatly blessed during a recent convention, when the preacher spoke of the adaptability of the Lord Jesus during His earthly ministry. We were reminded of how the Man of Galilee used a gently-rocking boat as a pulpit, of how He sat on a rocky boulder on the mountain-side and taught His disciples and, in the hour of His glorification, of how the very cross of shame was transformed into a pulpit. Many artists have endeavoured to portray the Lord Jesus sitting on the stone coping of the well of Jacob at Sychar and we all know that He used this seat to preach the Word of life to a needy woman. The longest single discourse spoken by Jesus is to be found in the Gospel of John chapters 13-17. The scene was the large upper room and, according to mid-eastern custom, our Lord must have conversed from the comfort of a reclining couch, a very informal pulpit, and yet one from which He uttered the most precious truths and the most tender prayer of His earthly ministry.

A pulpit, according to the dictionary, is an elevated or enclosed place in which a preacher stands. but true evangelists have ever been unorthodox, like their Master, and have utilised many things and places. Paul stood on the staircase of the Castle of Antonia when apprehended by the Roman soldiers in the temple precincts. Bravely he faced the hostile crowd, beckoned with his hand and, waiting until there was a great silence, gave the story of his wonderful conversion. I seem to remember reading of many evangelists who used the market crosses of our towns and villages from which to preach. John Wesley, that courageous messenger, preached from his father's tombstone on one occasion. Forbidden to preach inside the church at Epworth he records: "Accordingly at six I came and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church upon my father's tombstone and cried "The kingdom of heaven is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

Billy Bray the Cornish preacher, when furnishing his little chapel, purchased an old three-cornered cupboard for six shillings and joyfully adapted it to suit his purpose as a pulpit. One of our village assemblies in Ghana worship in the traditional chief's courthouse and the pastor preaches from what we would refer to as the magistrates' bench. So I could continue and it would make an interesting study to discover the many makeshift and unorthodox pulpits used down the years. It is not the type of pulpit that matters, but the earnest preacher with the true message of the gospel who mounts that pulpit.

A Scottish minister friend of ours, a staunch Protestant and fundamentalist, has been perturbed by the recent trend towards the return to the pre-Reformation placing of the pulpit at the side of the church in some of the new Presbyterian buildings. The Reformed Church in Scotland rightly insisted on the pulpit being central, whereas the altar had in past days held the central position. The reformers determined to give pre-eminence to the Word of God and, as a symbol of this, not only was the pulpit placed centrally, but the Bible was carried in and placed on the pulpit before the minister entered and before any part of public worship commenced. The Christian pulpit, from which the burning message of God's redeeming love and adherence to Bible standards of practice and belief should be boldly proclaimed, *must* be given the paramount position.

Put simply, the Scriptures are the only rule of faith and doctrine and as such should be central in our churches and in our hearts. No matter what the pulpits we use, we must speak from personal knowledge of the teachings of the Bible which alone are able to "make us wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3 : 15).

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ITINERARIES

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December 5, West Bromwich Town Hall (Youth Rally); 6, Selly Oak.

London Crusader Choir with Douglas B. Gray:
December 6, Wormwood Scrubs prison and St. Albans; 13, Maidstone prison; 17, Croydon (Fairfield Halls); 27, Pentonville prison.

F. B. Phillips:
December 5, Southend (Presbytery); 6, Hadleigh (a.m.), Southend (p.m.); 7, Maldon; 8, Rayleigh; 9, Leigh-on-Sea; 10, Westcliff-on-Sea.

Joseph Smith:
December 5-10, Aldershot.

BIRTHS

HARVEY. On November 17th, to Robin and May Harvey, members of Ballysillan Elim Pentecostal Church, God's precious gift of a son, William Joseph.

WILLIAMS. On October 31st, to Pastor and Mrs. D. S. Williams, a daughter, Christina Grace, a sister for Maria.

WITH CHRIST

LOVE. On November 12th, Mrs. Ellen Love, a faithful member of the Elim Pentecostal Church, Clapham, since 1924, passed away peacefully in her sleep. Greatly missed, but not mourned—she is present with the Lord. Officiating minister at funeral: I. R. Moore.

WILCOX. On November 5th, Elizabeth Wilcox, aged 85 years, founder member of St. Helens Elim Pentecostal Church. "Faithful unto the end." Officiating ministers at funeral: J. Tetchner, F. J. Day and K. Smith.

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COMING EVENTS

BIRMINGHAM, Kingstanding. December 20. Elim Pentecostal Church, Warren Road. Carol Service by candlelight. Preacher: R. J. Morrison. At 6.30.

CRADLEY HEATH. December 20. Elim Pentecostal Church, Bearmore Road. Carol Service, with colour filmstrip with sound, "O Holy Night," presented by J. R. Brown. At 6.30.

PAISLEY. Saturday, December 5. Elim Pentecostal Church, Wellmeadow Street. Visit of Coatbridge Male Voice Choir. Preacher: T. J. Stevens. At 7.30.

STRATFORD-ON-AVON. December 19. Elim Pentecostal Church, Guides' Hall, Grove Road. Revival Rally at 7. Preacher: T. W. Walker, with items by Headquarters office staff.

WARRINGTON. December 5. Central Hall Mission. Presbytery Rally. Preacher: L. Knipe. At 7.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, December 6th — John 17:13-26

" That they may be one, even as We are one " (v. 22).

The **unity** of which the Saviour speaks is not the **uniformity** of an outward organisation, nor yet the convictionless amalgam of many-faced, many-voiced, world authority; it is the inexpressibly glorious, inner, spiritual union which Jesus directly enjoyed, and which we are called to share in Him. This mystical union is made real to us experimentally by the Holy Ghost (14:20). Jesus prayed that we might know this unity: " That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us." Thus in this inner spiritual union with Christ and with one another in Him " the world may believe " and " the world may know."

Monday, December 7th — John 18:1-14

" If therefore ye seek Me, let these go their way " (v. 8).

Anguish, dread anticipation and agony filled the heart of the Saviour in Gethsemane as the Hell-inspired crowd, with dancing lanterns and torches and cruel weapons surged towards Him. Betrayal, condemnation, the whipping post, the cross, desertion and death were before Him; yet He was composed and His one concern was for His disciples.

" This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew.

Now though He reigns exalted high,
His love is still as great;
Well He remembers Calvary,
Nor lets His saints forget."

Tuesday, December 8th — John 18:15-27

" The high priest then asked Jesus of His disciples, and of His doctrine " (v. 19).

Regarding Christ's doctrine—anyone could tell them about that, for He had spoken openly to the world, but regarding His disciples, He had nothing to say. One disciple had betrayed Him and the others had forsaken Him and fled, but it was not on these grounds that He had nothing to say about them. He who had protected them in the garden, would not now expose them to unnecessary danger. These were the sheep of whom He had said, " Those that thou gavest me I have kept, and none of them is lost." There was no bitter word of denunciation, but a suffering of the worst indignities for these very ones who had let Him down so badly. Wonderful Saviour !

Wednesday, December 9th — John 18:28-40

" I should bear witness unto the truth " (v. 37).

Jesus is the King whose kingdom is not of this world. He, who is King of truth, possesses a kingdom of truth. The kingdoms of this world are founded on lies. The face of all things is in a state of continual flux, all is insubstantial, changing, ephemeral, passing. The boasted grandeur of all earthly systems is but a grand illusion. The kingdom of heaven is real, the true, for it is based on ultimate reality. To this Jesus bore witness. The grandeur of this otherworldly, real, spiritual kingdom is not seen by those who prefer illusion, but by those who want reality. To these, not only its grandeur, but its glory, will be revealed.

Thursday, December 10th — John 19:1-16

" Behold the Man " (v. 5).

His flesh was torn by the cruel scourge. His nerves screamed in agony because of the deep wounds made by the bits of bone and metal on the thongs of the diabolical flagellum. His body was enwound by a discarded purple robe, already crimsoned by His precious blood. His head was encircled with the mock victor's crown of entwined thorns. His face, bruised and swollen, was smeared with bloody trickles from the piercing thorns. " Behold the Man; behold the Man; behold the Man " ! Amid that cowardly, cruel, screaming mob, behold the one self-possessed regal Figure. The One who alone was true to His conscience and His God, the one true man—the God-Man—suffered thus for the very pack of wolves and hyenas who clamoured for His blood. **And He suffered thus for me !**

Friday, December 11th — John 19:17-30

" Jesus was crucified " (v. 20).

The soldiers, conditioned to indifference, drove in the spikes, then gambled over the spoil. The women wept. Mary's heart was pierced and she went forlornly home with John. The agony of an awful thirst came upon the Crucified, a thirst which no wine of man could slake. A mighty cry went up to heaven. The deathless sacrifice was accomplished. He bowed His head and died.

" We did not see Thee lifted high
Amid that wild and savage crew,
Nor heard Thy meek imploring cry,
' Forgive they know not what they do ! '
Yet we believe the deed was done
Which shook the earth and veiled the sun."

O Christ, descend ! Scarred Temple, wear the crown ! Bruised Hand, take the sceptre ! Wounded Foot, step up to the throne ! **Thine is the kingdom !**

Saturday, December 12th — John 19:31-42

" That the Scripture should be fulfilled " (v. 36).

The prophetic Scriptures declared that not one bone of God's Paschal Lamb should be broken, that in His thirst they would give Him gall and vinegar, that " They should look on Him whom they had pierced " and that He should make " His grave with the wicked, and with the rich in His death." Annas, Caiaphas, Judas, Herod, Pilate, the Roman soldiers, Joseph of Arimathæa and Nicodemus, reacting to the historic circumstances according to their different positions, dispositions and inclinations, yet acting freely, combined to bring to pass the minute fulfilment of the prophetic Word. " Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," said Peter (Acts 2:23). " Christ died for our sins according to the scriptures," said Paul (1 Corinthians 15:3).

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following requests in your prayers:

Husband much improved, needs complete healing (Leicestershire); sclerosis of brain arteries (Worcestershire); wife suffering from angina, husband a diabetic (Cardiff).

Rejoice with us in the following notes of thanksgiving:

" My friend was very ill with a heart condition. Praise God it has all gone . . . she is actually working while I am writing this " (Worcestershire); " I'm so happy to tell you that I myself am so much better and my daughter has improved " (E. Yorks); " Since I wrote asking for prayer for my rheumatism I am much better " (Northamptonshire); " It is a great joy to tell you that my arm is completely cured " (after prayer at Gloucester crusade); " My friend suffering from Parkinson's disease is much better " (S. Wales).

PRAYER CHANGES THINGS !

TEENAGE VIEW OF THE SECOND COMING

The Exeter Elim Pentecostal Church Sunday school superintendent, Brian Horne (son of Pastor and Mrs. A. S. F. Horne), recently organised a competition. The following are the two winning entries, published just as they were written.—EDITOR.

By JULIE ROCKEY (aged 13)

According to God's Word, the Lord Jesus Christ has a special day of His own. That day is yet to come, but when it does come upon the wicked world it will come like lightning.

The Lord has given us a long time since the fall of Adam to produce a world of purity, love and peace. During this time Christ's death has been more emotionally revealed to the sinners, who through God's grace had been saved and wonderfully saved others.

Between the Lord's time on earth and now there has been many monarchies, presidents, et cetera, but after a while they all were failures ; this was because they did not look to God for strength, some of them did not even recognise Jesus Christ as King and Lord of lords.

There are to be two future comings of Christ, one on behalf of the Church and the other to establish His kingdom. His coming for the Church will display the love, grace and purity of our Lord Jesus Christ. When He comes for to establish His kingdom He will display His righteous anger toward a rebellious world and His saving mercy to repentant Israel.

Many prophecys of Jesus's coming are held in the New Testament, but it was never very clear to the apostles who it was mainly told to. It is written that Jesus will descend from heaven with a shout, with the voice of the archangel and with the trump of God and then the Church will be raised up to heaven to meet with God. The second time Jesus comes He will come with ten thousand of His saints to give out judgments upon all because they are all ungodly. He will judge them with righteousness and His truth. When He comes every eye shall see Him.

The purpose of the Lord coming for the Church is to finish His work in the Church. Also the purpose to come for to establish His kingdom is to begin His work here on earth in His kingdom. All power and splendour shall be His.

The time that the Lord shall come is vaguely given, one thing is written that Christians shall understand the same things, meaning there will be no difference of opinion. On Christ's second coming there are numerous signs mostly told by Matthew.

The first time Jesus comes He will descend from heaven and only the Church will see Him. But the second time our Lord comes He will descend to the Mount of Olives in a fearful display with fire, not as before to redeem and glorify the saved. Also when He comes the second time every eye shall see Him.

The results when Jesus comes for the Church is it will be raised to meet Jesus, and glorified so that it is faultless before our father. The results for the kingdom is to execute judgements upon the wicked.

When Christ comes and removes the Christians from the world, society will deteriorate and there will be seven years of severe affliction. As a result the northern countries will march on Jerusalem. This will be called the battle of Armageddon and during this battle Jesus will come again and stand on the Mount of Olives. Satan will then be locked in a bottomless pit and Christ will reign with the Church for the millennium which is a thousand years.

By LINDA ROCKEY (aged 14½)

Prophecy reveals two future comings of the Lord Jesus Christ. His coming for the Church and His coming to establish His kingdom. His coming for the Church will display His grace and love. His coming for His kingdom will display His righteous anger toward a rebellious world and His saving mercy to repentant Israel.

As the end of the age draws nearer, the international conditions will be precarious. There will be constant rumours of war (Matthew 24 : 6), world conflicts will increase and pestilence and famine. There will be disastrous earthquakes, and the national revival of Israel and also the revival of the Roman Empire. Russia and Germany will join, and eventually attempt to grab the riches of Palestine. Evidence of this can be seen today—the recent Russian and East German alliance. There will be increasing persecution of Christians and Jews (Daniel 7 : 21, 22), The waste of Palestine will be cultivated after many years of barrenness (Isaiah 43 : 19, 20) ; Ezekiel 34 : 26, 27 ; 36 : 4-10) Paul speaks of the deteriorating moral situation in the last days (2 Timothy 3 : 1-8). Everywhere today we see a frightening lack of moral standards, soaring crime statistics and evidence of illicit sex life. This deterioration of society will culminate with the reign of the anti-Christ.

Christians, however, will not have to endure these times, for in the twinkling of an eye the Lord will come, and " the dead in Christ shall rise first ; and 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).

(*continued overleaf*)

MY WIFE WAS HEALED

By CECIL ASHLEY

"I WILL lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1), is a text that has been my strength for many years, particularly as my early life was spent in the Canadian Rockies. Recently, however, the words have taken on a special meaning for me.

For several years now I have had to stand by helplessly as my wife's health worsened. Suffering from spinal trouble and arthritis, after a major cancer operation, she was finally confined to using a wheel-chair permanently just over a year ago. Through it all, she was convinced that if she could obey the Lord's command and be baptised in water she would be healed. Although we had only been attending the Elim Pentecostal Church since last autumn, we told the pastor, Rev. Ian R. Hall, and he agreed to arrange a baptismal service.

However, on July 12th, at the close of the evening service our pastor asked those who wished for prayer for healing to come forward. My wife said, "I am going to the front." With great difficulty, aided by two walking sticks, she hobbled down the aisle. The pastor then asked Pastor P. T. Bunting, from Mosborough, who was here on holiday, to help him pray for the sick. After they had anointed my wife and prayed over her she *walked* back to her seat greatly improved.

Since then her health has become steadily better and on August 9th both my wife and my daughter, Penney, were baptised in water by our pastor, assisted by Mr. Peter Rowe, the church treasurer. A few weeks ago we went on holiday to Blackpool and what a joy it was for my wife to be walking instead of using the wheel-chair. On one occasion alone she walked over four miles without difficulty.

CECIL ASHLEY.

Mr. and Mrs. Ashley and Penney were received into membership at the Elim Pentecostal Church, Ryde, on November 1st, 1970. IAN R. HALL.

Christian holiday on Costa Brava

Christian enjoyment and Bible ministry are part of this early summer holiday in sunny Spain. Features include excellent hotel and cuisine, rugged countryside, swimming, daytime jet travel. Fourteen days in Palamos, £68/10/-, from May 27th, June 10th or July 8th.

Contact Rev. Ben Peake,

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D.2238

Don't dodge the issue

By MICK BUNYAN

BEESTON YOUTH LEADER

IF a motorist sounds his horn you get out of the way. If someone yells "Fire" you run to safety.

Yet when God warns you to "flee from the wrath to come" you ignore Him.

If a chemist tells you a thing is poisonous, you take notice. If the local authorities told you that the water was contaminated you would stop drinking it.

Yet when God tells you that "the wages of sin is death" you just keep on sinning.

When a painter puts up a sign "Wet Paint," you move cautiously away. If a workman puts up a danger sign you observe the warning.

But when God tells you that "the soul that sinneth it shall die" you turn a deaf ear.

If a certain event requires a ticket you get one in good time.

But when Christ says "Except a man be born again he cannot see the kingdom of God," you just don't bother.

If a shop offers a free gift you rush to get one before they run out.

But when the scripture announces "The gift of God is eternal life," you say: "not just now," although we need this more than anything else.

This is why men are lost.

The Bible says "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (1 John 9:10).

Believe God now. Face up to the issue and accept Christ!

YOUTH PAGE (*continued*)

The deterioration of moral standards, the general unrest throughout the world and the desire of the people for someone who will bring peace will create ideal conditions for the rise of the anti-Christ. He will arise as head of a ten-country federation—probably the Common Market, and he will demand the allegiance of all (2 Thessalonians 2:4; 8-11). The anti-Christ is the Devil's Messiah; he will imitate the Lord. During his reign it will be very difficult to live unless one goes along with him.

When the tribulation is in full swing the Lord will come, suddenly, swiftly and splendidly, in like manner as He went (Acts 1:11). He will see the armies of all nations gathered together into a place called, in the Hebrew tongue, Armageddon (Revelation 16:16). Every eye shall see Him (Matthew 24:30). When the Lord's feet touch the Mount of Olives at the moment of His return an earthquake will occur. He will have come to reign as Lord of lords and King of kings (Zechariah 14:1-5).

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THE ELIM EVANGEL

Vol. LI No. 50 December 12th, 1970 9d



1970 VACATION VENTURE REUNION AT YEOVIL

Pastor L. E. Lambert pictured with the young people who attended

(NEXT YEAR'S VACATION VENTURE—SOUTHPORT, AUGUST 1971, D.V.)

Proclaiming the Truths of Pentecost

THE PRESS

IN Mark chapter 2 and Luke chapter 19 there are reported two instances of needy seekers frustrated in their attempts to reach Jesus. At Capernaum, according to Mark 2:4, many had gathered in the house where Jesus was preaching the Word. To that focal point came four men carrying a paralytic. Mark relates that "they could not come nigh unto Jesus *for the press.*"

Luke sketches the episode as Jesus passed through Jericho, bound for Jerusalem and His passion, when Zacchæus, short of stature, "sought to see Jesus who He was, and could not *for the press.*"

Analyse these pictures. Capernaum was a little fishing village on the northern shore of Lake Galilee, with crooked rows of flat-roofed houses, not unlike those to be found in Israel today. Around one of the homes a press of people, crowding upon the house, blocked all passage. In the centre of that crowd in the house was Jesus the Healer, an equally effective Preacher and Teacher. People were hanging on His words. Down the narrow street toward the focal point of activity came the paralysed man, carried by his four benefactors. Those men knew that somewhere within that crowded house was the Man who could make the difference between health and invalidism, between usefulness and helplessness, between livelihood and poverty for the paralytic. But they were blocked by the press.

In Jericho the picture was not too different. The crowd moved through the narrow thoroughfare like a glacier between two mountains. Somewhere in that tumbling stream of humanity was Jesus, the One who could give to a hated publican, an admitted extortioner, a new start in life. But how was Zacchæus to penetrate that wall of humanity to get to Jesus? He was frustrated by the press.

Just who was this press who kept people from Jesus? There were the twelve disciples whom Jesus had named and chosen. There were other close followers, possibly including the seventy whom He had sent forth two by two. There were still others, hangers-on, attentive to His words, impressed by the miracles. These were eager, faithful people.

This was the press who kept people from reaching Jesus.

Did you ever see the press? I did. It was on a Sunday evening. There were row upon row of us in church, groomed, spotless, intent on the words that fell from the preacher's lips. Some said it was a grand message. Others that it was just what the church needed. Afterwards a number thanked the preacher for his sermon. How privileged they felt to be in a fundamentalist church, to sit under faithful men.

But few of us bothered to think that, at that very time in the streets of the city and in homes within walking distance of the church, there were people who desperately needed to reach Jesus.

I have passed some of them myself, with an admitted twinge of guilt. There was the fellow who stood leaning against the church railings right where I parked my car. He seemed to be almost waiting for an invitation. Or was he? Anyhow he would feel uncomfortable with just a sports shirt on amid the well-dressed worshippers. It could prove embarrassing to all concerned. So I walked on, and possibly a man hungry for something to fill the inner void was denied the chance to meet Jesus.

What hindered him?—*the press*!

The doors were open. There were vacant seats. The ushers were ready to welcome any who came through the doors. He could have entered on his own, but to the uninitiated a church is a formidable thing. What do you do, he thinks, when you slip past those sentinel doors? Does the man on the doors expect you to show your ticket? Are the seats reserved? Are you supposed to sit or kneel for the prayers? We tend to forget that church may be a totally strange experience for this generation. So we have the anomaly of a well-attended church with open doors which needy people on the outside are reluctant to enter.

What is hindering them?—*the press.*

That somewhat smug, contented group of saints on the inside who, with all good intentions, faithfully attend as many services as possible, appreciate the preaching, enjoy the warmth of mutual fellowship, care not, seemingly, that their fellow citizens are hell-bound.

We are the present-day press. It would be the supreme irony if God should have to by-pass His Church in order to reach the lost of our area.

Where people are gathered in Jesus' name there He is. The church is the most natural place for the unconverted to meet Jesus. But if they are going to make contact with Him we are going to need to do more than we are doing now to clear the path for them. We cannot stand in the doorway and beckon. We must slip an arm through theirs and ask, "Won't you come with me?"

From Bridge Street, Leeds, News Letter by permission.

Church reports

KINGSTON-UPON-THAMES **Pastor: H. Palliser**

The fortieth anniversary of the Kingston-upon-Thames Elim Pentecostal Church was a happy occasion, not simply because of recalling the blessings of the past, but also because of receiving blessings in the present. The visiting speakers were, firstly, Pastor F. J. Slemming, a former minister, whose preaching, spiced with humour, brought blessing, next, Pastor and Mrs. H. Burton-Haynes, both former members, whose ministry in word and song was more than appreciated, and Pastor Joseph Smith, one of Kingston's first ministers. He came to us with a freshness and vigour which completely belied his eighty years, and with a ministry which was both refreshing and challenging, especially when he dealt with the Middle East situation in the light of the prophetic Word. During the services our own members ministered in song and testimony. We mention with gratitude the visit of Mrs. Stuart on the final Sunday evening. We were deeply moved as, in a brief testimony, she told how six years ago, the Lord saved her when she was a stage artist, then how the Lord healed her from cancer, and subsequently filled her with the Holy Spirit.

May the Lord lead us on into the blessings which are ours in Christ Jesus!

H. PALLISER.

BURTON-UPON-TRENT **Pastor: R. Morrell**

Capacity crowds again filled the Elim Pentecostal Church in Moor Street on Wednesday to hear the final address of Rev. Brian Garrard who has been conducting the ten-day crusade here in Burton. The evangelist took as his final theme "These closing days of time."

The service was heightened by a testimony given by Miss Brenda Greening on behalf of her mother, Mrs. L. Greening, who had come forward for prayer on the Sunday night of the crusade. Mrs. Greening had suffered for years with an arthritic hip which had caused her great difficulty in walking. In recent weeks her condition had worsened, but after prayer on Sunday evening she found she was completely healed of the condition and could walk normally.

The resident minister said he was delighted with the results of the crusade. "We have faced 'bus strikes, cold weather, and even the attraction of the Statutes Fair, and the lowest attendances have been in excess of sixty adults. On Saturday extra seats had to be brought in and we even had folk standing at the back of the church."

The Burton Mail.

TAMWORTH **Pastor: S. C. Cain**

A large congregation gathered at the Elim Pentecostal Church, Glascote, Tamworth, for the Women's Rally at which local churches were well represented. The service was conducted by Mrs. Cain, wife of the pastor. Mrs. Walker, the treasurer, led the meeting in prayer and the address was given by Mrs. F. G. Evans, of Erdington. Two solos by Mrs. Goldengay and the singing by the choir, led by Mr. V. Smith, thrilled the congregation. The pianist was Mrs. Rawlings. Recitations were given by Mrs. Blount. This impressive service concluded with the benediction by Mrs. K. Bailey, secretary.

LOWESTOFT **Pastor: J. Harrison**

A series of children's meetings entitled "Children's Special" was held recently. Leaflets had been distributed at the gates of the local primary schools by members of the church. An average of 150 children attended nightly. The programme included chorus singing, quizzes, stories, flannelgraphs and coloured films on a colour television. Points were awarded each evening and the children with the most points received prizes at the end of the week.

The children enjoyed the meetings so much that they were sorry when the end of the campaign arrived. It was decided to continue "Children's Special" every Tuesday. At the moment fifty children are attending regularly, despite inclement weather.

Thanks are due to "Uncle John" (our own minister, Pastor J. Harrison), for all the hard work which he put into this campaign to make it such a success, but most of all to God for His blessing. In the last evening of the campaign thirty children were counselled for salvation. There has also been an increase in the Sunday school and our other youth branches.

(MRS.) P. BIRNIE.

NORTHAMPTON **Pastor: J. M. Cuthbert**

"A clean movie . . . a film without sex and violence? Why, it would die on the vine in the box-offices of our swinging, permissive society! But I discovered last week that the clean film—even the religious one—is far from dead wood; indeed it exerts considerable appeal. Proof of this was the Billy Graham Film Crusade, which for seven consecutive evenings attracted audiences of 150-200 people to the Elim Pentecostal Church in Abington Square."

So wrote a reporter in the city's main newspaper, in a four-column report with photograph. Preparations for the campaign included a day of prayer and a carcade tour of the city announcing the meetings by loudspeaker. We praise our Lord for more than twenty who responded to the appeal, most of whom are now attending the church meetings.

PAUL DRURY.

MANCHESTER MISSIONARY EXHIBITION

Report by J. Tetchner

THE Elim Missionary Society was well represented at the Manchester "Overseas Week" held recently in the Renold Buildings of Manchester University. Under the auspices of the Evangelical Council of the Manchester area, fifty missionary societies exhibited their work and demonstrated examples of Christian missions. It truly was "an eye to see the world." Every night at 5.45 youth workshops were held in adjoining lecture halls, illuminating many facets of modern methods of missionary work, underground churches, famine relief, medical missions, printing and literature, pioneering, including use of aviation, and transistor, disc and radio evengelism. Young people came around the stalls to ask many questions, and our missionaries were ready with the answers.

The evening rallies were attended every night by 400-500 people. Such well-known speakers as Canon Neach, Revs. J. C. Bird, D. M. Carr, David Jebson, K. Prior and Alan Redpath kept before the congregations the foreign and home fields. Missionary films of a splendid character were shown each night, too.

Our own effort was a credit to our movement and several other societies commended us on our stall. A representative of a large missionary society said: "You have everything—good display, fine advertising matter, visual aids of good standard, and impressive costumes." This was accomplished because of wonderful co-operation long before the exhibition opened. Pastors J. Glass and A. Lambie built the structure of the stall, then along came Pastor Peter Sanderson to set out very tastefully exhibits and photographs. Day by day our missionaries and workers manned our part of this great exhibition. Miss Hopper, Pastor G. L. W. Ladlow, Mrs. G. Gorton and Miss Paint were there answering questions, not only at night, but during the day, when many contacts were made with students, who passed our stalls to go into lecture halls. Besides getting through a great deal of missionary literature, we supplied a great deal of Pentecostal propaganda to students who wanted to know more about our fundamentals. One student told of how he, being baptised in the Holy Ghost, was able to lead twenty more into this glorious experience. Another two students, Anglicans, told how they had received an Acts 2:4 experience two weeks before at a prayer meeting. A Roman Catholic nun, a student at the university taking a special course, was an anxious inquirer about the baptism in the Holy Ghost.

Real missionary work went on during the whole week. Students, youngsters, elderly people, all were interested in our message and in the fields where our missionaries toil. I feel sure that we shall get much more prayer support.

What wonderful work Pastor and Mrs. J. Glass and their Crusaders did. Night after night the young folk dressed in national costumes and gave out literature, truly a worthwhile effort. Many people in the north, who knew little about our missionary enterprise, now know a great deal more. Other missionary societies showed great interest in our work and were glad that the Pentecostal work was so well represented.

AN APPRECIATION

CLAPHAM has recently lost three of its long-standing and faithful members. Mr. Arthur Birkenshaw was associated with the Elim Pentecostal Church, Clapham, since the beginning in 1922. He was constant, loyal and faithful, always active and ready to work for the Lord. He was as ready to do an unpleasant task as a pleasant one and never shirked a responsibility. He held the offices of Crusader secretary, Sunday school superintendent, deacon and church secretary, the last two together for a number of years. We miss him greatly and his memory is a constant challenge to us to press on to greater things in the name of the Lord. Many Elim friends will recall meeting Brother Birkenshaw at Royal Albert Hall meetings, where he shared many acts of service with his wife.

Mrs. Wilcocks, a mother in Israel, passed into the Lord's presence after some months of illness. She worked hard until she was eighty-four years old, then suddenly she went down with sickness and could not converse with us at all. However, she responded visibly to a time of prayer at each visit, Then after four and a half months she deteriorated and was promoted to glory in a few days. Our memories of her are very sweet and will live long. Her place is hard to fill and her long-open home no longer exists.

Now we have lost our well-beloved sister, Mrs. Ellen Love. Though she did not enjoy very good health, she was regular and faithful at the Lord's House and always had a smile. Praise, and not complaint, was the order of the day with her. She was a member of Clapham church since 1924 when she gave her life to God, and she has been an example in many ways.

We thank God for these, and so many others like them, who have been the mainstays of Elim through the years. The work has to go on, and we look for others to take their places, people of character and ability who are not petty or self-centred but who put the Lord's work first and have a burden for others.

IAN R. MOORE.

Points for preachers

By J. ALEX WRIGHT

PASTOR OF ELIM PENTECOSTAL CHURCH, SOUTHEND-ON-SEA

AN OUTLINE

THE MISCHIEF OF THE MISPLACED COMMA

This occurs after the word " saints " in Ephesians 4:12. The responsibility for " the work of the ministry " lies squarely on the shoulders of all believers, not just on those of the leaders. Modern versions make this clear:

" That the saints should do the work of the ministry " (Amplified); " His gifts were made that Christians might be properly equipped for their service " (Phillips); " He gave gifts to prepare all God's people for the work " (Today's English).

No " spectators only " in the church then!

" There's a work for Jesus,
Ready at your hand,
'Tis a task the Master
Just for you has planned."

A POEM

THE INDISPENSABLE MAN

Sometime when you're feeling important, sometime when your ego's in bloom,
Sometime when you take it for granted, you're the best qualified in the room.

Sometime when you feel that your going would leave an unfillable hole,
Just follow this simple instruction, and see how it humbles your soul.

Take a bucket and fill it with water, put your hand in it up to the wrist;
Pull it out, and the hole that's remaining is the measure of how you'll be missed.

You may splash all you please when you enter, you can stir up the water galore,
But stop, and you'll find in a minute that it looks quite the same as before.

AN INCIDENT

GOOD ADVICE

The famous Christian missionary, C. T. Studd, just before he was married wrote to his fiancée as follows: " My prescription for you is to sing daily, 'Jesus, I love Thee, Thou art to me, dearer than ever Charlie can be' "!

Broken in health at fifty-two years of age, against the advice of doctors who told him that he could not survive another term, he wrote: " The committee I work under is a conveniently small committee, a very wealthy committee, a wonderfully generous committee, and it is always sitting—the committee of the Father, the Son, and the Holy Ghost."

A QUOTATION

THE FOUNDER OF COMMUNISM WAS RIGHT!

" Christianity, especially in the Protestant form, is the ideal religion for the renewal of lives made wretched by sin."—KARL MARX in *Das Kapital*.

Letter to the Editor

DEAR MR. WALKER.

I recently had a chat with the minister of a Free Church near Belfast. He is a young man, filled with the Holy Spirit. He has been in charge of this church a little over six years. When he went to this church there were two people in the prayer meeting and two in the Bible study.

He told me that on the previous Sunday he had over 700 in the evening service. They had to close the doors forty minutes before the service began. On Sunday mornings the attendance is over 600, not including children. In the children's church they have an average attendance of 250. In the Bible study on Tuesday nights the attendance is around 300 every week. Souls have been saved every Sunday for the past six years.

What is the secret of this success? On Tuesday night, following the Bible study, there is a prayer meeting which continues up to near midnight. On Wednesday there is a women's prayer meeting from 10 a.m. to midday. On Friday there is a prayer meeting from 9.30 p.m. to 3 a.m. On Saturday there is a prayer meeting for teenagers from 9 p.m. to 11 or midnight. On Sunday there is a prayer meeting for everyone from 7.30 to 9 a.m. Over and above these there are prayer meetings conducted in the homes of church members.

This is not a report from Latin America or a record of what took place in some great revival many years ago. I know the minister personally and have had the privilege of sharing the platform with him when he preached in one of our Elim Pentecostal churches in Belfast.

Other churches please copy.

Your brother in Christ,

JOSEPH SMITH.

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EDITORIAL

THESE are hectic days for mothers. The pre-Christmas rush is coming up to its height. We know of one lady who started buying Christmas presents at bargain sales last summer!

Somehow Christmas seems to have developed into a pattern. Warnings of power cuts, shortages of fuel, gloomy forecasts of rising prices in the new year, postal chaos despite our sending off our cards and parcels ever earlier—and, terribly, those dreadful road casualty numbers and warnings—we seem to have got it all into a routine. More and more people and firms send ever more cards and calendars, often "because they sent us one last year." The advertisers muscle in on it all with circulars which look like Christmas communications. Scrooge lives again, you say?

Honestly, we wonder about much of it. Presents which are unsuitable sent to folk we do not think about until Christmas comes round again—is this the spirit of Christmas?

We cannot but think that all of us would do ourselves good if we gave the matter more thought. Of course, family reunions are lovely and certainly gifts and giving are grand. Do not let us overdraw the picture. Even if we do remember some folk only once a year, at least we do think about them sometimes!

A very busy G.P. in a country town hardly had a moment to himself all Christmas. He nearly missed seeing his children altogether on the morning of the 25th because of an emergency call. Despite arrangements for a locum he still had to turn out because there was extra sickness that year. But he spared time, thought and trouble to arrange for one of his very elderly patients to spend the great day at his own home. She was nothing to him really, only one more in a trying list of geriatrics. But he knew she was alone, not able really to cope, but not ill enough to go into hospital. She spent a wonderful time in the loving family fellowship of a Christian doctor's home.

Organised charities are not our cup of tea in some ways. We specially object to inertia selling even by societies which do grand work. The Christmas stamps sent unasked for to your home with a bill are not calculated to earn good will, in our view.

Perhaps we ought to consider much more than we seem to what it is all about. Pakistani cyclone victims, Vietnam war orphans, suffering Chinese Christians, homeless folk even in Britain, sick, sad, lonely, poor, refugees—the list is endless.

Who is my neighbour?

Anyway, Somebody cared; He came, meek and lowly, to show us how much!

BRICK FOR STONE

(*Genesis 11 : 3*)

by a brickmaker—G. CONNEW, Southend-on-Sea

" Ye also, as living stones, are built up, a spiritual house " (1 Peter 2:5).

BRICK is comprised of clay dug from the earth and an admixture of ashes, moulded to the shape and size required. The fire within the kiln really produces the quality of brick required by the maker. When a " green " brick is subjected to a heat of 1,040 degrees Centigrade the ash is consumed and the clay petrified (turned to stone), becoming virtually indestructible. The fire which consumes creates.

There are five kinds of bricks, illustrating degrees of spiritual experience.

The first are *the " common " bricks*. Placed in the outer part of the kiln, the central fire does not reach them to the same degree as it does those nearer it. With but little application of the fire, they remain comparatively soft. If used for outside work they would soon disintegrate in inclement weather, so they are used for inside work, and are protected by the stronger outside bricks.

The second are *the " mild " bricks*. They are placed nearer the kiln centre and are subjected to a heat of about 700 degrees Centigrade. Because they are placed next to the " common " ones on the one side they may come out with one face soft and the other hard. They are better than the " common," but, because of those two faces, they are inconsistent.

The third are *the " second stocks."* They have been well within the range of the fire, potentially they are the best bricks produced, but sometimes draughts and chill winds cause variations and spoil an otherwise perfect appearance. They mar the creative work of the fire, hence these are " seconds."

The fourth, *the " first stocks,"* are best for facing, because they are unmarked by the adverse elements which spoil the " seconds." They look and are good. They are hard and weather-proof. Some bricks are merely " baked " and have a veneer, a pleasing appearance on the outside, but the " stocks," because they are properly burnt, are good and solid, inside and outside.

The fifth class are *the " roughs."* Since they are used for the footings of buildings, they are rarely seen. These are harder than all the others, sometimes being burnt to a granite-like condition. The intense heat of the furnace has deprived them of any flattering appearance, but they are absolutely imperative to the foundation of a building. Some of them are charred and twisted, yet those who know their bricks know these to be unparalleled for strength and durability. A greater proportion of ash in their " green " state attracts to them a fiercer fire, and so they are burnt beyond all others.

There are believers who are like the " common " bricks. They live on the perimeter of Christian experience. They have not ventured far into the central presence of that eternal Flame, our God who is a consuming fire (Hebrews 12:29). They are therefore not equipped to meet the alien elements that oppose the Church of God.

Some are like those " mild " bricks, or like Ephraim, " a cake not turned " (Hosea 7:8), vacillating and weak.

Others are like the " second stocks." Though dwelling near the fire, they are susceptible to occasional spiritual chills which sadly mar an otherwise consistent life in God.

The " first stocks " speak of the sanctified, who live in constant dedication to the will of God, and upon whose hearts the fire ever burns.

The last, the " roughs," are like those who exercise a hidden ministry, from whom the glamour of the world has been purged, and who dwell in the devouring flame, the everlasting burnings of His presence (Isaiah 33:14). Such " stand secure like Zion's mount, and shall never be removed."



MANCHESTER MISSIONARY EXHIBITION
(see report on page 820)

IT is a common thing today for people to be robbed, either by violence, by breaking and entering, by the slick fingers of pick-pockets, even by the fleet-footed bag-snatcher. Thieves become more and more daring in their efforts to obtain easy cash. Money that seemed safe in the hands of Securicor or some other such organisation, has been the prey of desperate thieves.

But can God be robbed? Evidently He can, for Malachi accused the people of his day of this very thing. If we consider this accusation closely enough we will see the finger of God pointing at us and hear His voice as He condemns us for the very same thing.

THE PERSON ROBBED

The question in Malachi implies that robbing God is something no one would dream of doing, yet, to the amazement of the prophet, God showed him that such a thing had taken place.

The Bible has much to say in connection with our relationship to God. As we consider this we may shudder at the thought of robbing such a One as God.

God is our Saviour (Luke 1:17). It is almost unbelievable that those who have been saved from a life of sin and from an eternal hell should rob the One who has given them eternal life.

God is our Father (1 John 3:1). Malachi makes it clear that we do not have to ascend to heaven and take the crown off God's head or the sceptre from out of His hand to be guilty of robbery. It can be done in other ways.

God is our Provider (Philippians 4:19). "God giveth and giveth and giveth again," but He hates robbery on the part of His people who have been redeemed by precious blood.

THE POSSESSIONS REMOVED

When a person is robbed certain of his possessions are removed from him. They are rightfully his, but they are transferred to someone else by the act of robbery. Our text shows that God has been robbed even by many who profess faith in Him.

God is robbed by our withholding worship. In Malachi's day worship as such was carried on, but God was not pleased with it because it was not what it should have been.

It was *unscriptural.* Malachi terms their offerings "polluted bread upon Mine altar" (1:7) and the prophecy indicates that the worship of Jehovah did not stem from sincere hearts. God is Spirit and they that worship Him must do so in spirit and in truth. If God is given only lip service we rob Him by our unscriptural worship.

It was *unacceptable.* "And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your



R

by GEORGE H.

PASTOR OF HALIFAX ELIM P

hand? saith the Lord" (1:13). What God does not authorise He cannot approve, and what He cannot approve He will not accept. "Any old thing will do for God," thought the people of Malachi's day, and so they brought the worst animals they had and, though they went through forms of worship, God did not accept them. He accused them of robbing Him.

It was *unavailing.* They were one thing at the altar and entirely different during the rest of the week. "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good will at your hand" (2:13). One writer says: "Tears may have a certain eloquence. They speak when words cannot be spoken. Depending upon their prompting, tears may be liquid love, drops of sympathy, flowing sorrow, floods of jubilance, but not so here. They were dry tears out of a parched ground, empty tears out of empty hearts. They made imprints on the altar, but no impression upon the Lord."

God is robbed by our withholding wealth, "Wherein have we robbed Thee? In tithes and offerings" (3:8).

Many years ago an American evangelist spoke to a man who was complaining about having to give too much to the church. The evangelist asked him, "How much do you give?" He replied, "Five dollars," and was asked, "For how long have you been converted?" "About four years." "What sort of a man were you before you were saved?" "I was a drunkard." "How much did you spend on drink?" "About 250 dollars a year." "How much were you worth?" "I had nothing I could really call my own, for I rented land and ploughed with a steer." "What have you now?" "I have a good plantation and a string of horses." "Well," said the evangelist, "You paid the Devil 250 dollars a year for the privilege of ploughing with a steer on rented land, and now you do not want to give God five dollars for the privilege of ploughing with horses on your own plantation." He added, "You are a rascal from the crown of your head to the sole of your feet."

Spurgeon said of giving: "If we spend upon our-

BBING GOD

ACE
URCH

(Malachi 3:8)

selves beyond bounds, if we lay out upon luxury more than is meet, if we are superabundantly self-indulgent and are not consecrating a fair proportion of our substance to the cause of God and the help of the poor, we are assuredly robbing the Most High." Read what the Scriptures say in 2 Corinthians 9:7; Acts 20:35; Luke 6:38; 1 Corinthians 16:2.

God is robbed by our withstanding His will. "Ye have not kept my ways, but have been partial in My law" (Malachi 2:9). "Ye say," "Ye said," "Ye have said," occur thirteen times and thirteen has a numerical connotation of rebellion. This was precisely the attitude of the people toward the heaven-sent message and toward the Lord personally. It has been said of them: "They had not repudiated the law. They did not disavow its existence, its sacredness, or its Author. They simply became self-opinionated concerning its precepts, superimposing their own interpretations and granting themselves leniency and latitude in applying it to their own lives."

A minister was trying to impress upon a man his obligation to live a consistent Christian life. When asked if he had ever been baptised the man replied, "No, sir, I have not. Why should I? The dying thief was never baptised and he went to heaven." Regarding giving to support the work of God with his money he replied, "The dying thief never gave a penny to missions and he went to heaven, so why should I give?" Turning away in disgust the minister said, "Mister, the only difference I can see between you and the dying thief is this: he was a dying one and *you are a living one.*"

THE PUNISHMENT REVEALED

"Ye are cursed with a curse: for ye have robbed Me, even this whole nation" (3:9). According to this they had robbed God and were now suffering because of their folly. Read the entire story and you will see that God had punished them with famine, scarcity, unseasonable weather and insects that ate up the fruit of the ground. God had punished them in a similar fashion for not building the temple (Haggai 1:10); this punishment was for not maintaining the temple services.

The Church is what it is today because of its neglect of the things of God. It has been said: "No man ever lost by serving God with a whole heart, nor gained by serving Him with a half one."

The order of divine dealing with His own people is: instruction, reproof, correction. When disobedience leads away from His will, reproof is registered. When reproof is disregarded correction becomes necessary. As far as spiritual things go there is a great famine. Hardly any showers of blessings are falling and certainly there is no real deluge of Holy Ghost power. On every hand we can see the devourer at work. What must be done?

THE PROMISE RECORDED

"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."

At the flood the windows of heaven were opened in wrath. Here God promises to open them in mercy and blessing. We need the windows of heaven to be opened upon us in blessing, so let us get back to God and experience spiritually what God promised nationally in the days of Malachi the prophet.

MISSIONARY FAREWELL

The farewell service for Miss Olive Jarvis was held recently in the Elim Pentecostal Church, Swansea, prior to her return to India. Pastor G. W. Gilpin gave the farewell address and spoke of his visit to the mission station at Dehri-on-Sone.

It has been a privilege to have Miss Jarvis with us in Swansea. We know that the Lord will richly reward her as she returns to the field after so short a furlough, to labour again for the Master with her colleague, Miss S. F. Beardwell.

Our love and prayers will certainly go with her.

KATHIE DAVIES.



NORTHAMPTON CARCADE
(see report on page 819)

From T. H. Stevenson

THE inauguration of the General Synod, which includes laymen in the supreme governing council of the Church of England, was graced by the presence of Cardinal Heenan and by his gently said remark that, to the people of England, the Anglican community is "The Church." That would undoubtedly refer to the non-Catholic members of the populace and reminds one of the past general practice with recruits or conscripts to H.M. Forces. When individuals affirmed "no religion," or named a denomination unknown to the military official dealing with the matter, the newly uniformed man found himself registered as "C. of E." And what nonconformist minister has not found the hospital bed notice informing him that a once healthy member of his church has been made a sick Anglican?

The fact remains, however, that in the cathedral city of Worcester, where I minister, almost the entire population is exclusively Anglican. At least a recent experience points this way. Sharing with seven other churches in our area we have been engaged in a united door-to-door mission, presenting copies of Kenneth Taylor's modern translation of John's Gospel. Of the first eighteen houses I visited seventeen householders informed me that they were "members of" or "went to" the adjacent Anglican church. My eighteenth call produced information that the family faithfully attended and were workers in the local Presbyterian church.

My experience was general among all others taking part in the visiting, many suggesting that the Anglican church concerned must be packed out at each service. But this is very far from being so. With a gentle probing I elicited the truth that only one of the seventeen professed Anglicans attended a normal church service. I could not fail to contrast our local Elim Pentecostal Church membership, which I trust is a general picture of our movement. There is always something to be desired, but one is grateful for an active membership not only contrasted with the quoted example of nominal Anglican membership, but by our share in the co-ordinated effort of the eight churches and denominations concerned in the mission. At least sixty per cent of the participants were Elim members and that percentage was vastly enhanced in the actual man-hours (and woman-hours!) of visiting. My mixed feeling between gladness and sadness was perhaps fifty-fifty. During many years I have promoted several local Elim efforts and have willingly co-operated with united efforts. I can well appreciate why Elim and other Pentecostal churches are usually welcomed to support united efforts and special meetings **but, while remaining charitable to all, I consider it justifiable, and no doubt more profitable, in a genuine meaning, increasingly to promote our own convinced testimony.**

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Margaret M. Ladlow's page

Take your time

AT the time of writing I have been just one month in Salisbury and so have been very busy settling into a new house. It has been a non-stop enterprise, first installing furniture and floor coverings, then decorating, unpacking clothing, bed linen and curtains and worst of all books, books and more books! The weather has been kind and I have succumbed to temptation and had numerous sorties into the garden to plant bulbs, to replant borders, to prune bushes and roses. For days on end I seem to have been rushing from one task to another, not always coming to the end of the day with a pleasant sense of achievement, but with a frustrating awareness that many jobs were still undone.

There is an unusual statement in Isaiah 28:16 which has an application to all of us when life seems particularly hectic: "Behold, I am laying in Zion for a foundation stone, a tested stone, a precious corner stone, of a sure foundation: 'He who believes will not be in haste.'"

There is something very deliberate about this text. No suggestion of haste intrudes, for God chose, not just a stone, but one which had been tested, a valuable corner stone, specially shaped, to be placed in a prepared foundation, and laid carefully with precision by the divine Builder. There can never be haste in the choice and positioning of a solid mass of masonry. When we, who understand the prophetic meaning of this promise, read it, we appreciate the second half of the text.

There were momentous issues at stake when God planned His work of salvation and such a stupendous task could never be undertaken in haste. We who know, believe and appropriate what God has done must combine faith with calmness and lack of tension. There is such a thing as the "composure of faith." It is wonderful how our faith has a beneficial effect on every department of our lives. God is sovereign; in spite of rejection by men and opposition from the Devil, God *has* laid the great Corner stone of salvation. Surely we "remaining steadfast" (for that is the root meaning of the word: believe), can trust God to help us with our everyday tasks and service for Him, in fact with every detail of our lives. Our lives should not be spoiled by undue haste and feverish activity which makes us bad-tempered and irritable.

I think that the end of the chapter is a very apt commentary on the help and instruction God gives to His trusting children. In verses 23-29 we have a description of the work of a farmer and the R.S.V. renders verse 26 thus: "For he is instructed aright; his God teaches him." The chapter ends with the triumphant words: "This also comes from the Lord of hosts; He is wonderful in counsel, and excellent in wisdom."

Specially for the busy and often harassed housewives and for the great army of workers in the vineyard of the Lord, here is my final word: *God knows your tasks and His help and counsel are always available*. There is no need for anxious haste. We can make Washington Gladdens's prayer our own:

"O Master, let me walk with Thee
In lowly paths of service free.
Thy secret tell; help me to bear
The strain of toil, the fret of care.
Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live!"

S

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CHURCH REPORTS

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

Pastor A. D. Sandford recently said farewell to the Cheltenham church, where he has served for over thirteen years as honorary pastor. On the Saturday an informal meeting with buffet refreshment was held, during which appropriate gifts were made to Pastor Sandford and family in appreciation of their ministries in Cheltenham. On the Sunday in the gospel service many of those saved during Pastor Sandford's ministry took part. As he takes up full-time ministry in Ballymena we wish him grace, mercy and peace from God our Father and Jesus Christ our Lord.

On the following Friday we welcomed our new minister, Pastor A. J. K. Magee. The President, Pastor W. R. Jones, convened, and Pastor D. O. Ward ministered from the Word. Pastor Magee made a very informal speech, and the joy and fellowship of the presence of the Holy Spirit were much felt. We feel that God's anointing rests upon our new pastor and we are trusting Him to provide a fruitful ministry in the days that lie ahead.

C. NOURSE.

BRIGHTON **Pastor: J. J. B. Hounsome**

It was a day of rejoicing at the Lanes as many friends gathered, all unknown to the pastor and his family until the last moment, to celebrate the first anniversary of their arrival in Brighton.

After a service of thanksgiving, with items from the Sisterhood, Crusaders and Sunday school, a presentation was made to Pastor and Mrs. Hounsome and little Pauline. A wonderful buffet meal was then provided by the sisters.

Our annual business and fellowship meeting coincided with the pastor's birthday. Reports from the various departments were dealt with and once again the sisters ably supplied us with refreshments.

W. AYLING.

LOUGHBOROUGH **Pastor: J. H. Hunt**

At the twenty-second anniversary services of the church the special speaker was Pastor S. J. Brown, a former pastor. The forthright, anointed ministry of Mr. Brown was an inspiration to all. We shall long remember the visit of Pastor and Mrs. Brown.

On the following weekend Pastor J. H. Hunt was inducted as our new minister. Following is the press report:

On Saturday, Rev. James Hunt was inducted as the new minister of the Elim Pentecostal Church. A good number of people gathered for this occasion, there being representatives from the various Elim churches in the presbytery. There were also members from some of the local churches.

The service was conducted by Rev. C. J. Watkins, the district superintendent. A word of welcome was given to Mr. Hunt by the church secretary and by one presbytery minister. This was followed by the induction address given by Rev. A. V. Gorton, of Sheffield.

The new minister has been in the ministry for over twenty years and was a member of the original team who held an evangelistic campaign in 1948 when the Elim church commenced in Loughborough. Mr. Hunt has a wide and varied experience, having been minister of several churches. He has been a tutor and warden of Bible colleges in Birmingham and London. *Loughborough Echo.*

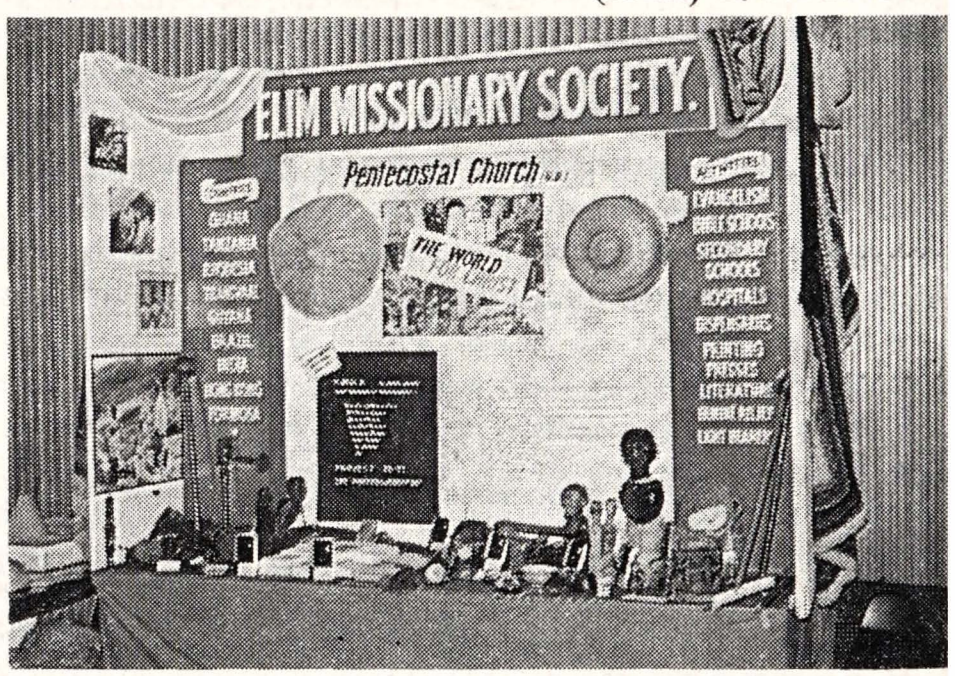
BOURNEMOUTH, WINTON **Pastor: G. N. Backhouse**

Two baptismal services have been held in the church recently. These meetings were a source of blessing and inspiration. Among those baptised were a whole family—mother and father and two sons, all of whom have recently been converted. It was an encouragement to see the son and daughter of our Sunday school superintendent baptised and two ladies who had come into the church through the Women's Meeting.

Special convention meetings were held to mark the second anniversary of Pastor and Mrs. Backhouse. We were privileged to have Pastor G. W. Gilpin with us. His thought-provoking ministry was greatly blessed. The ministry in song was ably presented by the Wessex Gospel Choir under the leadership of Mr. D. S. House. Solo items were rendered by Messrs. T. S. House and G. Roberts. During the Saturday evening meeting the church secretary aptly expressed appreciation to Pastor and Mrs. Backhouse for their work during the past year. He singled out particularly the growth of the Women's Meeting and the influence this meeting had had in bringing others who had been saved during the past year.

The opportunity was also taken for the presentation of a very attractive pulpit fall by Mrs. Newton in memory of her husband, the late Mr. W. Newton, who was a trustee and faithful member of the church for well over thirty years.

(MRS.) D. F. KEMP.



MANCHESTER MISSIONARY EXHIBITION
(see report on page 820)

COMING EVENTS

BIRMINGHAM, Kingstanding. December 20. Elim Pentecostal Church, Warren Road. Carol Service by candlelight. Preacher: R. J. Morrison. At 6.30.

BOURNEMOUTH, Winton. January 3 and 5. Elim Pentecostal Church, Hawthorn Road. Visit of Felix Lloyd Smith. Sunday at 11 and 6.30. Tuesday at 7.30. Singing items on Tuesday by The Calvary Singers. Convener: George Backhouse.

CRADLEY HEATH. December 20. Elim Pentecostal Church, Bearmore Road. Carol Service, with colour filmstrip with sound, "O Holy Night," presented by J. R. Brown. At 6.30.

SOUTHPORT. January 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor's forty-first anniversary in the Elim ministry. Preacher: A. C. Jarvis. Convener: L. Knipe. Saturday at 7.30. Sunday at 10.45 and 6.30.

STRATFORD-ON-AVON. December 19. Elim Pentecostal Church, Guides' Hall, Grove Road. Revival Rally at 7. Preacher: T. W. Walker, with items by Headquarters office staff. December 20. Christmas services. Sunday at 11. Mr. J. E. Burston. 6.30, Camp-fire Carol Service. Preacher: G. J. Feasey.

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ITINERARIES

The President:
December 31, Kilsyth; January 3, Whitehaven; 4, Greenock; 5, Dundee; 6, Aberdeen; 7, Edinburgh; 8, Paisley; 9, Clydebank; 10, Coatbridge.

London Crusader Choir with Douglas B. Gray:
December 13, Maidstone prison; 17, Croydon (Fairfield Halls); 27, Pentonville prison.

BIRTH

SMITH. On November 22nd, to Pastor and Mrs. Ken Smith, Elim Pentecostal Church, Bolton, a son, Andrew Priestley, a brother for Mark. Thanks be to God.

DEDICATIONS

GUCK. On October 9th, to Andrew and Pauline (née Brown), God's precious gift of a son, Richard Owen. Dedicated to the Lord on November 1st at Elim Pentecostal Church, Kingstanding, by Pastor R. J. Morrison. C.2250

SCARLE. On November 22nd, Julie Ann Scarle, daughter of Michael and Sue, was dedicated at Selly Oak Elim Pentecostal Church by Pastor A. Caple. C.2254

MARRIAGE

KOCH—BISSET. On November 21st, at Elim Pentecostal Church, Ilford, Leslie Francis Koch to Hilary Jean Bisset. Officiating minister: James F. Hardman.

WITH CHRIST

BROWN. On November 18th, Mrs. M. Brown, aged 81, faithful and loved member of Elim Pentecostal Church, Edinburgh, went to be with her Saviour. Officiating minister at funeral: B. J. Hayes.

CAVE. On November 27th, Mrs. Amy Winifred Cave, aged 46 years, faithful member of Elim Pentecostal Church, Exeter, went home to be with the Lord after much suffering courageously borne. Officiating minister at funeral: J. H. Sainsbury.

DAWSON. On November 15th, in hospital, Mr. Squire Dawson (father of Pastor H. L. Dawson), member of Bridge Street Church, Leeds, for over twenty years, passed into the presence of the Lord and Saviour whom he loved and served. Officiating ministers at funeral: J. E. Moore, O. G. Miles and J. Kay.

EVANS. On November 3rd, Mary Evans, beloved wife of Aubrey Evans, and faithful pianist of Elim Pentecostal Church, Swansea. Officiating minister at funeral: Edward J. Jarvis.

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YOUTH TREKS NEXT SUMMER

(1 Corinthians 16 : 9)

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Sunday, December 13th — John 20:1-18

" Where the body of Jesus had lain " (v. 12).

The Garden Tomb discovered by General Gordon revealed the peculiar structure of Jewish tombs of the time of Christ: the niche in the virgin rock for the head, the loculus, a coffin-like recess to receive the body. Nicodemus and Joseph, having wound the body in yards of linen interleaved with spices, and having wrapped the head of Jesus in a head cloth laid Him in the tomb. When Peter and John came to the tomb they saw the linen winding sheet still lying in the loculus with the spices and the head cloth in the niche. Gazing upon those grave clothes, they knew that the body of Jesus had passed through them, leaving them undisturbed, and with that witness they were convinced. Jesus was alive.

Monday, December 14th — John 20:19-31

" Then were the disciples glad when they saw the Lord " (v. 20).

" Hope deferred maketh the heart sick," but hope lost leads to unrelieved despair. What a despondent outlook was theirs that black Saturday, but Easter Day dawned! Still fearful that the punishment meted out to the Master would be the lot of His disciples, they met behind closed doors. Jesus came and stood in the midst. What joy, what gladness filled their hearts. Courage soared, vision rose, faith was quickened: the Master was alive. Our source of comfort and inspiration in these confusing days is to see the risen Lord.

Tuesday, December 15th — John 21:1-14

" It is the Lord " (v. 7).

That Jesus was different in His resurrection body is clear. He was no longer limited by time and space. He could enter through locked doors. His appearance must have altered for the Emmaus two and these seven did not at first recognise Him. But that He is the very same Jesus is seen here. He who had washed the disciples' feet before His crucifixion now, in His risen body, prepared them a breakfast. The cold, despondent disciples found a warm fire, fish cooked to perfection and bread, all prepared by the risen Master. Though in a glorified body, this same Jesus is coming back again. Do we have His spirit of service?

Wednesday, December 16th — John 21:15-25

" Feed My lambs . . . feed My sheep " (vv. 15-17).

Peter restored and commissioned was given this charge: " Feed My lambs . . . feed My sheep." Feed them, do not fleece them or flog them. They are the Master's sheep and lambs; He is the great Shepherd of the sheep and to Him must account be given. We can never claim the lambs or the sheep as our own. The inspiration of our ministry, whether to the lambs in the Sunday school or to the sheep in the church, must be our personal devotion to the Master: " Lovest thou Me? " Our love for the good Shepherd, who gave His life for us all, must be the motivating power of our service.

Thursday, December 17th — Song of Solomon 1:1-17

" Draw me " (v. 4).

Here is a parable under the type of a Bridegroom's love to his Bride, of how the Lord seeks the one whom He loves and offers to her the purest, heavenly love. We often speak of a sinner seeking the Lord, or a believer seeking deeper blessing, but in the Song of Solomon we find the Lord seeking to bring the one whom He has redeemed into closest communion with Himself: " Draw me."

There, Lord, to lose in bliss of Thine embrace
The recreant will;
There, in the radiance of Thy blessed face,
Be hushed and still.
There, speechless at thy piercèd feet,
See none and naught beside,
And know but this, that Thou art sweet,
And I am satisfied.

Friday, December 18th — Song of Solomon 2:1-17

" The rose of Sharon and the lily of the valleys " (v. 1).

" As the apple tree among the trees of the wood " is our glorious Bridegroom, with the dew of everlasting youth upon Him. He comes near to His beloved to call her away. " The winter is past," now is the time of resurrection life, " the flowers appear." There is music and melody, sweet communion with the Love of God. " The song of the birds and the sound of the turtle dove " are heard. Fig and vine put forth their luscious fruit. How wonderful to know the resurrection life which comes from true union with our risen Bridegroom!

Saturday, December 19th — Song of Solomon 4:16; 5:1-16

" Awake, O north wind " (v. 16).

The Bride is like a garden enclosed, full of the rarest fruits and spices. Then the north wind blows. It veers, and blows from the south, and wafted out on stormy wind or breeze comes the fragrant smell of flower, fruit and spice. When the Bridegroom comes into His garden He is delighted and satisfied. What sort of flower, fruit and spice flourish in **my** life? Do the winds of adversity blowing upon me bring forth fragrance? Am I a satisfaction to Christ?

Sunday, December 20th — Song of Solomon 6:1-13

" Clear as the sun " (v. 10).

The bride of Christ in true union with Him is glorious. There is sunrise in her face: " She looketh forth as the morning " (v. 10). At the same time there is a delicate beauty, for she is as fair as the lovely, silvery moon at the full, reflecting the splendour of the sun. Yet she is as " clear as the sun "; the very light of Christ is in her and shining from her in cloud-dispelling radiance. Full of beauty and brightness, she is also full of might, " terrible as an army with banners," marching irresistibly against sin's fortifications. How far has the bride of Christ fallen! Yet He shall present her to His Father, blameless and faultless, without spot, wrinkle or blemish—a glorious Church.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

Please remember the following requests in your prayers:

Over eighty years of age, very ill (S. Yorkshire); mental affliction and lameness (N. Ireland); nervous breakdown, arthritis (Birmingham); angina, poor sight (London); blood pressure (Cheshire); loss of use of limbs (Buckinghamshire); blood pressure (Belfast); rheumatism and blood pressure (Essex); unable to eat or drink (Kent); internal complaint, arthritis, lonely (West Wales); arthritis (Glamorgan); mentally ill (London); recently bereaved (Tyne area); nervous condition (Yorkshire); abdominal pain (Birmingham area); suffering from the effects of a stroke (Berkshire).

We rejoice and thank the Lord for the following testimony:

" I am very pleased to tell you I am feeling much better and have not found any trace of my complaint " (prayed for at Gloucester crusade).

COUNSELLING YOUTH (3)

by JOHN M. CUTHBERT

PERSONAL PROBLEMS

"GOD wants you to live your teen years as a real teenager, but this doesn't mean you'll have to forget your teen crowd and crawl into a cave somewhere. Rather, it means that you'll have to follow some basic principles of life, principles that were made particularly for teenagers and that have been proved a million times over."—WARREN W. WIERSBE: *Be a real Teenager*.

Wherever young people are to be found, eventually romance will bloom; as in the secular society, so in the church. But our teens are living in days that can be compared in their immoral permissiveness to the period that culminated in the destruction of Sodom and Gomorrah. All the rules have been thrown overboard and the standards of the Bible have been labelled archaic, being described as promoting inhibitions and social retardation. This is the sort of world we are living in, and it is no use desiring to turn the clock back and wishing that we were living in Victorian Britain. This is not a temptation peculiar to this age, however; Timothy was advised to "flee youthful lusts," which must mean the avoidance of situations that promote such thoughts and passions. But never has there been a time before when such passions have been catered for and encouraged by mass media and commercial enterprises.

The Bible has the answers and its call to holiness and purity must come through loud and clear in the ministry of counselling.

THE GROUP

Always encourage the group concept among young people. Pairing off often leads to spiritual pitfalls, for the fellowship as well as for the couples concerned. Group activities in evangelism, outreach, and consolidation can be hindered because Jim and Edna, etc., are elsewhere holding hands when the rest of the group are meeting. Romance can, of course, be a blessing. Uniting two young people in the assembly, eventually to be husband and wife with a Christian home of their own, is good. On the other side of the subject the blessings are absent. Many have felt they have had to leave the church when their friendship or courtship has broken down or ended. Many youngsters have come to the conclusion that they must not be left out of things when some in the group begin to pair off, and so they begin an unsuitable friendship. Let the counsellor impress upon all the greatness of God's plan for us; He is seeking to prepare us all for eternity and, since He knows what is best, if we are willing to trust Him in the matter, He will lead us to the one who is to be our partner in life.

There are a number of good books available on Christian courtship and marriage which should certainly be recommended to those who are soon to wed. There are books which can more fully explain and challenge young Christians concerning temptations that face them (*Be a real Teenager*, already cited, is one), and these should be made available to our youth. Why not sell them at a reduced price to those still at school? When dealing with questions pertaining to the permissive society, etc., the counsellor should not include those of the opposite sex in the discussion; this could create new problems. It prevents the degree of frankness that is sometimes desirable in such counselling.

Let the counsellor also point to some of the great men and women of church history who were greatly used of God and who never married. This will at least console those seventeen-year-olds who are convinced they are sure to be "left on the shelf"!

MONEY

"Teens have money and this money has to be spent. The smart thing to do is to create a market. The result? Teen fashions, teen music, teen magazines, teen idols and a vast array of items that today's teens think they cannot live without."—WARREN W. WIERSBE.

Christian young people also have money—and they spend it! Basic principles relating to stewardship and responsibility in the church should be impressed upon the group by the counsellor. Habits formed now—good habits, like tithing and regular church attendance—will help them in the mature days that lie ahead. Like some of their elders, Christian teenagers are prone to forgetfulness when it comes to regular, realistic giving to church funds.

Let the youth group be financially independent, if that is at all possible. It should not be for ever dependent on the adults for support. At home and at school everything is freely provided and often taken for granted. Maybe by putting things in a true perspective they will become aware for the first time of their personal responsibility to God and the fellowship.

Counselling youth requires consecrated, tactful, prayerful, considerate, loving men and women who have an up-to-date experience of life and of salvation and who can communicate with young people. The work can be frustrating, disappointing and exhausting, but it is most rewarding.

ONLY THREE CHRISTIANS

During the summer a group of us went on holiday to a town in Spain. We had a most remarkable and blessed experience.

There were no facilities in our hotel for holding meetings, but our courier via Pastor D. G. Hathaway had made arrangements for us to worship in a private house.

This was the home of a young couple who had been wonderfully converted. The husband was brought up in a devout Roman Catholic home. In 1963 he was very seriously ill with a lung complaint. While lying in bed and feeling bored, he idly switched on his little bedside radio and heard for the first time in his life the message of salvation, coming over the air from Radio Monte Carlo. He heard the invitation given to anyone who wished to correspond with them to do so. He was so thrilled with this message that he did write to Radio Monte Carlo and through them was introduced to a church in Barcelona.

He travelled all the way to Barcelona on the following Sunday and accepted Christ. After a week or two his wife was also converted.

In her own words, spoken in Spanish and translated by our courier, she said: "Before this there had been constant friction in our home and now the peace of God reigns."

Until then there had been only one born-again Christian in the whole of the town, an old lady of ninety. Now there are only three Christians there.

The young couple have made one of the rooms in their home into a little church complete with pulpit, communion equipment, etc. Each night we met there and had wonderful fellowship with these dear people and on each Lord's Day morning we had a blessed communion service.

We should appreciate our freedom in this country, where we do not need to worship in secret as these dear folk do.

We trust that all who read this article will include these three Christians in their prayers.

(MRS.) NESSIE TAIT.

"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.

Book review

They came to Believe, by Margaret and Alan Harvard. Published by Scripture Union. Price 8/- (40p.).

Here is a book of especial worth to the keen soul-winner and to the frustrated seeker after truth. A variety of folk tell in a variety of ways how they came to know the Saviour.

The many experiences described put a remarkable focus on the versatile ministry of the Holy Spirit. He has no set method of procedure. "The wind bloweth where it listeth."

In some chapters I get the impression that I am not hearing the person directly concerned as much as I would like. I wonder if a good testimony can sometimes be embellished until it loses the keen edge of its effectiveness? Chapter six is the exception and I think strikingly illustrates the point.

Nevertheless, this book is warmly recommended as enjoyable and enlightening.

O. G. MILES.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

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THE ELIM EVANGEL

Vol. LI No. 51 and 52 December 25th, 1970 One Shilling and Sixpence



Photograph by Jane J. Miller

A robin takes a look at a Christmas decoration in the snow.

Christmas Double Number

THE INCOMPARABLE CHRIST

MORE than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if they were pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His services.

He never wrote a book, yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, yet He has furnished the theme for more songs than all the song-writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshalled an army, or drafted a soldier, or fired a gun, yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot fired.

He never practised psychiatry, yet He has healed more broken hearts than all the doctors far and near.

Once each week the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

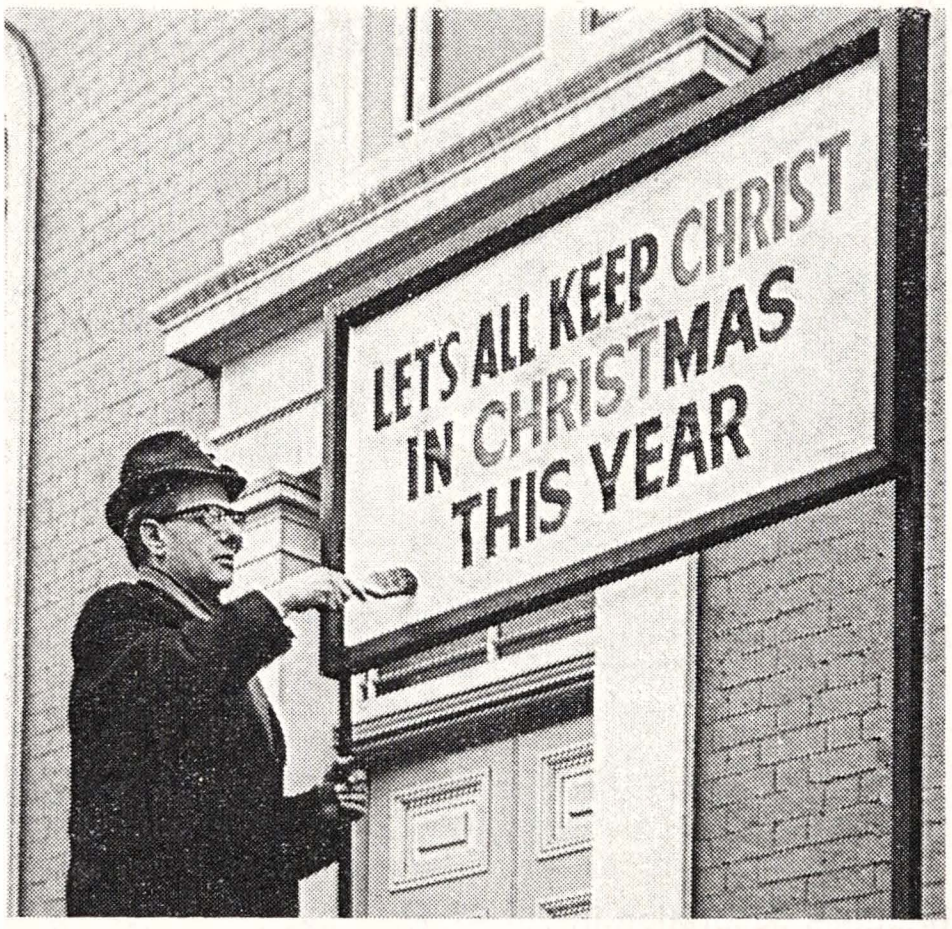
The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers and theologians have come and gone. But the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion He still lives. Herod could not destroy Him and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints and feared by devils as the living, personal Christ, our Lord and Saviour.

We are either going to be for ever with Him or for ever without Him. It was the incomparable Christ who said:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).



Acknowledgments to Bolton Evening News

FOR

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

THEREFORE

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

American Tract Society.



THE FIELD SUPERINTENDENT'S REVIEW OF THE YEAR

THE first year of the seventies will soon have reached eternity and as I reflect upon it my thoughts confine themselves to three areas: AT HOME, ABROAD and AHEAD.

AT HOME

The word "evangelism" seems to have been particularly to the fore during this year and it is a word which must never be dissociated from our movement. It involves the whole purpose behind Christian service. The Evangelistic Committee has worked arduously throughout the year to foster a fervent spirit of Gospel outreach throughout Elim. It organised the Twenty Town Crusades which have dotted the country and encouraging reports of decisions made have reached us from the various centres. It recommended to the Annual Conference that consideration should be given at church level to the formation of Home Bible Cells as a medium of evangelism. It supported to the full the Evangelistic Conference held in Cardiff, surely one of the outstanding features of the year. The atmosphere was impregnated with the sense of urgency to woo and to win the lost. Ministers returned to their churches fired with a new zeal to "do the work of an evangelist" within the areas of home, church and presbytery.

The enormous task of establishing the new church in Luton has been relentlessly pursued and a solid work is developing. Two other pioneer efforts have resulted in the formation of churches at Cannock, Staffordshire, and Dundonald, Belfast. Various other campaigns have been held and some we could mention are Barnsley, Beeston, Blackheath, Carlisle, Exeter, Gloucester, Halifax, Motherwell and Scarborough.

Annual events like the Trafalgar Square and Blackpool open-airs, the Royal Albert Hall demonstration on Easter Monday, the Youth Rally in Westminster Central Hall, Vacation Venture and other Youth Camps have all succeeded in winning young and old for Christ.

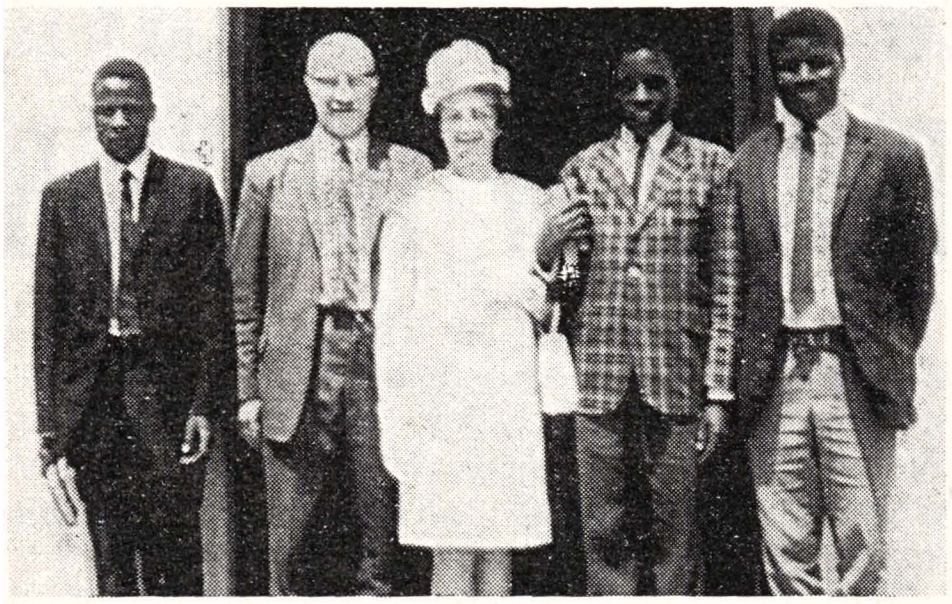
Our Annual Conference reached real heights of spiritual blessing and there is a sense of eager anticipation for the next one. Have you booked yet? **May 8th-15th, 1971,** D.V. The College Open Day was an occasion for thanksgiving as we saw and heard fine young men ready to launch out into the full-time ministry. Already some of these graduates are seeing results in their churches. The eleven candidates who were ordained to the ministry at Clapham also brought thrills to our hearts as we heard their testimonies.

Mention should be made of and appreciation expressed for the faithfulness of the unnamed and unheralded devotees who form the solid core within our churches. Without them there would be no Elim movement; they faithfully provide the finance for our efforts, they occupy the pews in our meetings, they invite our guests along, they intercede for all our activities, **they are Elim.**

ABROAD

My cords have been lengthened this year as I have been privileged to stray to more distant fields and review the work there. One felt humbled at times as the dedication of certain missionaries was observed. They accept the restrictions of primitive conditions, labour long hours in the heat of the day as well as the cool of the night, and endure isolation and privation, because of an irrepressible love for needy souls and an obedience to the divine call. Wonderful opportunities still present themselves and there are areas where the door is wide open to missionary work. The hospitals and the schools of Rhodesia provide an enormous territory of service which is alive with possibilities. The villages and towns of Ghana call out for labourers. South

Africa's tremendous coloured, Indian and Bantu populations are ripe fields for the right workers. Considerable assistance can be given by Lightbearers



The Field Superintendent and Mrs. Chapman at Inyanga North, Rhodesia, with graduates from Elim schools who are now evangelists.

to these areas and already some have wrought very effectively and reaped richly. It was a great honour to be able to drive for hundreds of miles one of the mini-buses purchased through Green Shield stamps. Without this splendid provision from the youth and women's departments of our home churches we could not have visited many of the areas to which we went with the Gospel and in which we saw such ready response.

It was a heart-warming experience to engage in fellowship with our friends in the Full Gospel Churches, too, and to see some of their work. One story about their Indian work has constantly thrilled me. The white missionary laboured diligently for six whole years before gaining a single convert and then the Lord graciously broke through. Today there are some 25,000-30,000 converts, largely from Hindu background, who gather regularly for Pentecostal worship. This is an example of tenacity which should encourage not only missionaries but also labourers at home. If that missionary had quit in despair after five years what might the situation have been today? Here again the review calls for an expression of thanks to the many loyal souls who have given consistently to and prayed continuously for our missionary enterprise over the years. My eyes have seen some of the fruits of your sacrifice and devotion.

Remember that in the holiday month of August the overseas work is brought right home for you at Capel through the Missionary Conference. Why not join our missionaries there in 1971?

AHEAD

Looking back over 1970 brings to me a sense of optimism for the future and I feel we can all worthily share in it. An upsurge of passion for souls through our evangelistic vision must surely bring growth and increase. The zealous young men joining the ranks of our ministry offer hope for the years to come. The dedicated efforts and widening scope of our overseas workers provide us with grateful encouragement. So as we look ahead may I wish you a very happy Christmas and may the second year of the seventies truly hold for us all more blessings and much greater spiritual growth than even the most optimistic could anticipate.

GOD BLESS THE WHOLE FAMILY OF ELIM THIS CHRISTMAS-TIDE

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments for the quarter ending October 1970.

	£	s.	d.
Belfast (Melbourne Street)	6	17	0
Blackburn	4	14	7
Braintree	5	1	3
Brecon	5	6	4
Burton-on-Trent	14	3	0
Camberwell	1	10	0
Carshalton	3	0	0
Chelmsford	7	10	9
Croydon	10	17	10
Dowlais	1	0	0
Driffield	1	5	0
East Ham	4	0	0
Erdington	5	0	0
Hayes	5	14	0
Ilford	6	0	0
Ingatestone	2	15	6
Islington		10	7
Knottingley		10	10
Larne	15	0	0
Leigh-on-Sea	11	2	0
Leyton	3	2	5
Longton	10	0	0
Mansfield	5	0	0
Newtownards	5	0	0
Romford	4	8	7
Selly Oak	6	4	11
Sheffield	38	2	3
Sheffield (Beighton)		6	0
Silverdale	3	18	9
Southampton and branches	76	18	4
Thornton Heath	4	11	0
Weoley Castle	16	14	2
Weoley Castle (branch)	5	0	0
Woolwich	2	8	11
Worcester	35	3	9
York	4	0	0

BOOK REVIEW

Israel Today, by Richard Wolff. Published by Coverdale House Publishers Ltd. Price 10/- (50p), postage and packing 1/- extra.

This is a reference work for the mature student and a crash course textbook for the beginner.

Israel Today ensures perspective, geographical, strategic, wealth potential, historical and Biblical, by viewing Israel in the context of surrounding nations and taking account of major world powers with competing interests in this vital area. Separate chapters deal in depth with the Middle East, the Promised Land, the seven peripheral nations, guerilla groupings, the refugees, the arms race, etc.

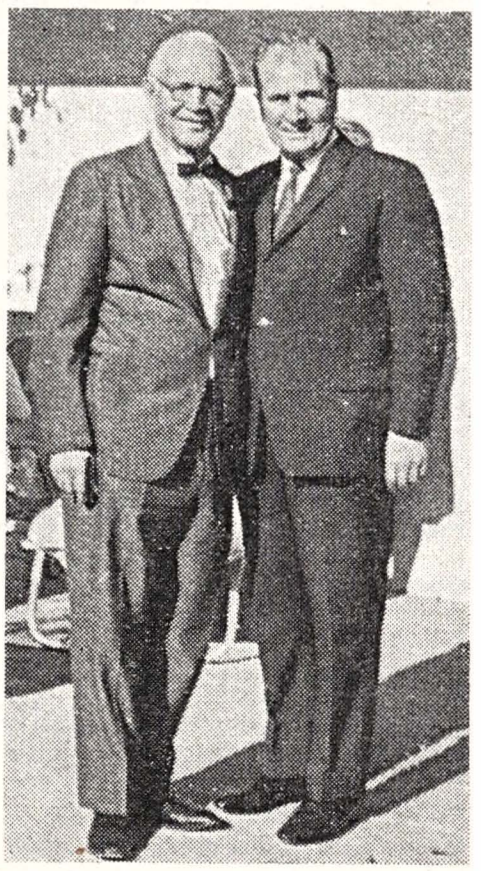
The rôle of the world powers is duly emphasised, and the U.S.S.R. is seen casting its ominous shadow over the whole of the Middle East in general, and over Israel in particular.

Several helpful maps enhance the value of this informative, prophetic source book.

R. J. GEORGE.

NINTH PENTECOSTAL WORLD CONFERENCE

Report by P. S. Brewster (Chairman)



P. S. Brewster and L. Pethrus at the conference.

THE conference opened in Dallas, Texas, U.S.A., with dramatic pageantry led by bearers carrying the flags of almost forty countries. Crowds of young people took part in the march, which was followed by two single-file processions. One was led by the writer, who conducted the World Advisory Committee to the platform, and the other by Thomas F. Zimmerman, who escorted the Council of the Pentecostal Fellowship of North America to the platform. The whole building was in darkness except for powerful spotlights. Then a choir of 600 young people burst into triumphant song. A small torchlight was taken to the platform by a boy who lighted a hugh flame illuminating the conference theme: "The spreading flame of Pentecost" in brilliant red.

There were 8,000 people present as the chairman introduced the members of the Advisory Committee. He then delivered the keynote sermon on the theme of the conference. There was great enthusiasm as the doctrines of the blood of Christ and the Holy Spirit were presented (see ELIM EVANGEL, October 31st).

It was a thrill to hear from so many of the converts of Pentecostal missionaries, who addressed the conference in their own right as superintendents of vast areas of the world: Pastors Vascomceles (Brazil), Jose Silva (Panama), A. M. Cakau (Fiji) and P. Ryan (West Indies). These four addresses on the Holy Spirit were masterly and inspiring.

Music was supplied by bands from Sweden and from Evangel College, Springfield, U.S.A., Lee College Choir, U.S.A., and various other groups. There was even a choir who sang in the sign language used for ministry to the deaf!

Pastor L. Pethrus took the place of Pastor E. Ström, of Norway, who died in New York on his way to the conference.

Speakers from around the world gave authentic statistics of the strength and progress of the Pentecostal work in their areas.

The presidium, composed of Pastors T. F. Zimmerman, H. P. Courtney and C. W. Conn, assisted the chairman in steering the conference to a happy. successful and profitable conclusion.

One of the decisions of the advisory committee, which was ratified by the conference, was the commencement of a new world Pentecostal magazine to supply news, information, doctrinal teaching and details of the progress of the Pentecostal Movement around the world.

It was also decided to set up a world office in Britain for keeping the files and records of the world conference.

The new advisory council of twenty-three members were presented by the chairman and accepted.

It was decided to accept the invitation from the Far East Committee to convene the 1973 Pentecostal World Conference in Seoul, South Korea. Pastor T. F. Zimmerman, General Superintendent of Assemblies of God of U.S.A., was elected as the new chairman and Pastor P. S. Brewster, Executive Council member of the Elim Pentecostal Church, was elected as secretary.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: W. R. Jones (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.

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EDITORIAL

A BABY . . .

THIS is the sheer wonder of it all. The very word conjures up a kaleidoscope of home and family. It recalls wakeful nights, careful nursing, feeding times, the first smile, the waving, gradually concentrating arms, the gyroscopic leg movements, the persistent cry for no apparent reason, the warmth, the joy, *the love* of it all.

What a tremendous difference seven pounds of humanity can make! Life has to be reorientated, revolutionised. Carefree living has now gone; baby must be fed, washed, changed. Two have become three and it is almost as if two serve the third! But the breathtaking, surprising joy of it—it has happened down the centuries to millions and now it has actually entered our lives! This is flesh of our flesh, bone of our bone, love of our love.

The more we know about the Christmas story the more marvellous it becomes. We look at a baby, perhaps *our* baby, and remember *He* was once like this—dependent, innocent, a new Adventurer in the Kingdom of Life. We could well conjure a picture of men's ideas on divine intervention and imagine a superman invading from outer space with all the trappings, a kind of half-angel temporarily visiting us, as the Pope, begowned and resplendent, must appear when he pays a brief call on disaster areas. But the Saviour came into life just as we did and started it just as we did, totally involved with and completely relying on His mother and on His earthly father.

This is the glory of it. This was the Man born to die, but the King come to reign. A Babe wrapped in swaddling clothes was this, yet heralded by myriads of the heavenly host acknowledging His deity and His supernatural splendour. Calvary was to come and the Resurrection, as will the Second Coming. But it began on earth with a Baby, howbeit it began in heaven before the foundation of the world.

He came, yes, but He came *among* us, to be one with us, *God with us*, that He might save us.

In a manger, His first cradle, lay the King of angels, the King of kings and Lord of lords.

Let us adore HIM!

THE GREAT SIGNIFICANCE OF CHRISTMAS



by T. H. STEVENSON, PASTOR OF ELIM PENTECOSTAL CHURCH, WORCESTER

ON the surface of things, hearts might be saddened and minds clouded by the travesty of Christmas that is made by commercialisation and by the persistent tragedy of the Middle East, the cradle of civilisation and, in the fullness of time, the cradle of Deity. But truth shines forth through the sham and the shame to proclaim again that "Christ was born in Bethlehem." The story and the scene of Jesus' birth are told in wondrous detail in the Bible, but beyond these is revealed the significance of the coming of Christ to the world. The when and where point to the who, how and why of Jesus being born. So great a combination of the divine purpose is enough to make us feel our utter inadequacy seriously to contemplate "the towering miracle of God's visit to this planet." In his *Good News,* J. B. Phillips wisely wrote: "Beyond all our fun and games at Christmas-time, we should not try to escape a sense of awe, almost a sense of fright, at what God has done. We must never allow anything to blind us to the true significance of what happened at Bethlehem so long ago. Nothing can alter the fact that *we live on a visited planet.*" The first cosmonaut, Russia's Major Gagarin, may scathingly have said that he did not see God in outer space, but angels and men have seen God down here!

THE GREAT MYSTERY OF REVELATION

"Great is the mystery of godliness: God was manifest in the flesh" (1 Timothy 3:16). Of the numerous mysteries declared in the New Testament, two are emphasised as "great": the great mystery of Christ and His Church (Ephesians 5:31, 32), and this great mystery of Christ and His cradle, the Babe in swaddling clothes. Contrary to our usage of the word mystery as referring to the unknown, the New Testament uses the word to denote making known what previously was unrevealed. How glorious is this revelation! "God contracted to a span" is the language of poetry, but let the Bible speak forth its language and deeply imprint its message on our hearts: "For in Him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9); "Who is the image of the invisible God, the firstborn of every creature" (Colossians 1:15); "Emmanuel, which being interpreted is, God with us" (Matthew 1:23); "He that hath seen Me hath seen the Father" (John 1:9).

THE GREAT MIRACLE OF INCARNATION

Who can possibly enter into the feelings of Mary, when the angel Gabriel made his salutation to her, and prepared her mind for the wondrous message he would convey by his reassuring "Fear not, Mary"? Who can penetrate her sense of awe reflected in her words "How shall this be, seeing I know not a man?" when told that of her would be born the "Son of the Highest"? To the question "How shall this be?" the reply of Gabriel that "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God" might well have been the climax of this bewildering experience. But her heart was at rest, for the final word of the heavenly messenger was that which still answers every question: "For with God nothing shall be impossible." The prophecy of Isaiah was no longer a hidden saying: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." The first prediction in Bible narrative, God's word to the serpent, was now to become history—the Seed of the woman would bruise the head of the serpent. The miracle of the incarnation is that God was made manifest in His Son by the Holy Ghost. There is the glory of it, but the greatness is also that Christ was born of human-kind: "made of a woman, made under the law" (Galatians 4:4); "made like unto His brethren" (Hebrews 2:17); "made a little lower than the angels" (Hebrews

2:9); "made in the likeness of men" (Philippians 2:7).

THE GREAT MINISTRY OF RECONCILIATION

"God was in Christ, reconciling the world unto Himself" (2 Corinthians 5:19). Sidlow Baxter in his series *Explore the Book* declares of the portion of Scripture containing this verse that Paul is here "unveiling that which lay at the very heart of his ministry and message." Bethlehem was on the road to Calvary—"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Philippians 2:8). The cradle was made for the cross. In the death of Him who, in His incarnation, made Himself partaker of "flesh and blood" our salvation was wrought and atonement was made. We are "reconciled . . . by the death of His Son" (Romans 5:10).

Today, we look upon a world seemingly far from being reconciled to God, and on nations and men at enmity with each other, but the message of the angels will yet be realised: "On earth peace, good will toward men." The prayer of a multitude without number will yet be answered, the prayer that Jesus taught men to say: "Thy kingdom come, Thy will be done in earth, as it is in heaven."



Christmas—the dynamic for daily living

by Gordon Wright

JESUS did not come into the world as the eternal Babe. He grew up and went out into the world to heal the sick, comfort the sorrowing, lift the fallen. He is to be known eternally not as the Babe in a manger but as the "Lamb as it had been slain." Christmas was to lead to the self-giving of the cross.

Therefore, viewed in its right light, Christmas becomes to us the source of inspiration, comfort, faith and hope, a challenge to noble effort and sacrificial service, the dynamic we need to live a life that is glorifying to God. However much we would like to, we cannot linger in the stable for ever any more than the disciples could linger on the Mount of Transfiguration. There is a wise, loving purpose behind these experiences apart from the glory of the moment: they are to prepare us for all the emergencies of life.

GLORY

God wants us to take the glory of the Incarnation into the daily round. It is not uncommon to hear people talk of the monotony of daily life; some even speak of the drudgery of the daily grind. But surely to a great extent the daily round is *what we make it*. So often the trouble lies in ourselves, not in our circumstances. If we bring to our tasks a heart that is frustrated, soured and discontented what else can we expect but drudgery? The shepherds discovered that the events of that first Christmas could bring a spiritual glow to every department of life. It is written of them, "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:20). They returned to their duties with renewed zest. They carried the glory of the Incarnation back to the fields.

We must still build cars and clean the house, but Christmas can bring gladness to these tasks the whole year through; there need be no drudgery in our work. Deep spiritual experiences never lead to the neglect of duty—quite the reverse: they ennoble and sanctify every avenue of life. They make us better shepherds, better housewives, better tradesmen.

ENTHUSIASM

It is not surprising that the shepherds "made known abroad the saying which was told them con-

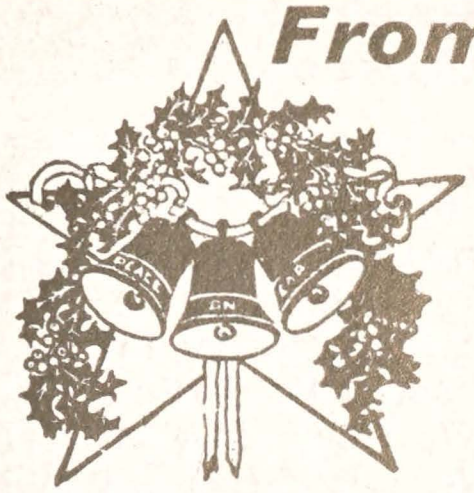
(*continued on page 857*)

Christian holiday in Italy

Three days seeing the sights of Rome, eleven days relaxing in the sunshine of magnificent Amalfi Bay, plus inspiring Christian ministry. This is another of C.H.C.'s very popular holidays. Day-time jet travel, June 4-18, £98/10/-.

Contact Rev. Ben Peake,
C.H.C., 10 Cuthbert Road, Croydon, CRO 3RB

D.2239



From the President's pen

Delivered by Christmas



LIFE with God has always been exciting. What about watching a bush on fire and not burned away? What about hearing the voice of God speaking to you out of the midst of that very bush? This is exactly what happened to Moses away back in the wilderness of Mount Sinai. What God said to him could hardly have been more exciting. Read it for yourself: "I have *heard* their cry . . . I *know* their sorrows . . . I have *seen* their affliction . . . and I am *come down* to *deliver*" (Exodus 3). God had come to the rescue of His people.

Come to think of it, this is just what Christmas is all about. As I recall God's message to Moses I am reminded of the thrilling words in Romans 11: "There shall come out of Sion a deliverer." Christmas means that God has come to *our* rescue.

The story in Exodus is much more than poetic prophecy of a pleasant little gift-giving season of good will. The star-lit fields of Bethlehem are joined to the burning bush of the desert. When Moses stood by the thorn bush that blazed with fire yet was not consumed, he stood within the circle of eternity. When he heard God say, "I have seen, I have heard, I am come down to deliver," he was listening to the everlasting gospel. Here is the Divine initiative, the drama of redemption. Thus then does the story of the Bible go on from generation to generation, man always in affliction and trouble, and God always the Deliverer.

Today on a scale unknown since the first Christmas the soul of man is enslaved by the corruption of human standards, by an affluent society, by a resurgence of suspicion and hatred. This, I declare, is not the time for clever little moral exhortations and appeals for a growing sense of maturity. It is not much good bringing to people a little bit of heavenly sentiment in the lilting music of a well-worn carol.

It is the delivering gospel that the world needs. God, the God of Christmas, comes to the rescue. Christmas, with its message of God hearing, God seeing, God responding and God acting, is the answer.

It seems to me that this old world of ours is passing through a devilish night. Someone has called this generation "a gamble in the dark." The message of Christmas is that God lives and loves and comes to our rescue even in the midst of the darkest night. Christmas took place in a dreadful night when a dictator's armies rumbled across the earth and when human lives counted cheaply. Behold a Deliverer! Good tidings of great joy! God was here! Christmas means that God is not outside history but inside it. He is not remote or detached; He moves in the hearts and homes of men. There can be no salvation from a distance. The Deliverer must be where the victims are. The Christmas gospel is that God is in the neighbourhood. The birth at Bethlehem was God becoming involved in the affairs of men. There was no other way whereby He could win us without crushing us. A spectacular rending of the heavens with other appropriate signs could never have changed your heart or mine. God had to get at us from the inside. This He has done in the Incarnation!

Christmas also delivers us from any doubts we may have about God. Men of all ages have been persuaded of the reality of God. But what was God like? Is He concerned about guilty sinners like you and me? True, He is the God of creation, and this creation reveals Him to us as a God of might, power and majesty, but I feel that I dare not approach the presence of such an august One, for I am weak, faltering and sinful. Creation tells me of the power of God: "The firmament sheweth His handywork"; but I want to know about His heart and about His love, otherwise I am only stricken with fear. Thank God, Christmas delivers me from my fears. Listen to its message again: "I have seen, I know, I have heard, I am come down." Hallelujah! No longer do I just have creation's revelation of God, for God has now revealed Himself in Jesus. My fears are gone. My doubts are at an end. God has not just sent messages through angels or prophets; He has come Himself in the person of His beloved Son and by His coming He has made us quite sure that His name and nature are love, uttermost love, redeeming love.

Close to the Christmas star is Calvary's cross to tell us of the immeasurable lengths to which God has gone in order to deliver us. He who came at Christmas came to save. Wonder of wonders—no

person anywhere need be entangled in the frightening web of failure or of guilt, for God has come to our rescue in the glorious person of Jesus.

At that first deliverance out of Egypt's bondage, Miriam and the children of Israel sang, for their Deliverer had come down.

At that first Christmas the angels and the shepherds sang.

So, too, at this Christmas time we can sing, for our God has seen, and heard, and has come down to deliver us!

I WISH YOU AND YOURS THE MOST BLESSED CHRISTMAS POSSIBLE. MAY HIS PRESENCE AND HIS BLESSING FILL ITS DAYS AND MAY THE NEW YEAR BE ONE OF GREAT FRUITFULNESS IN OUR SERVICE FOR THE SAVIOUR.

W. RONALD JONES.

PRAYER AND PRAISE

The Lord will provide

by F. H. Coleman

"THE Lord will provide" must have been said by thousands of Christians down the centuries. I heard it said by an elderly woman recently. She had prepared for the time of old age and suddenly the home she had had provided for her was swept away. God would provide, He would not fail. Her faith was tested and months passed away without that provision she so much needed. The Lord appears to be providing in an amazing way.

She was a young convert and had in a short time grown to love and to trust the Lord. Life was not easy. Her health was indifferent and she had a mother as well as her family to support. There was no man to be a breadwinner. Then came her greatest test. One Christmas Eve every penny had been spent; things were still needed and not a present had been bought. If only she could give something to her loved ones! But the Lord would provide. Dusk came and stores and shops would soon be closed. If the Lord was to provide it must be soon. Unknown to them a man felt that he should visit the family and give them some money. He did so *before the shops closed.* The little family had all they needed for Christmas. The Lord did provide.

Do we find these words in Scripture? We do, but there is a word added: "The Lord will provide *Himself.*" The words spoken by Abraham were prophetic. The Lord Himself provided our greatest need at Calvary and with Him will freely give us all things.

The birds without barn
Or storehouse are fed;
From them let us learn
To trust for our bread.

His saints what is fitting
Shall ne'er be denied,
So long as 'tis written,
"The Lord will provide."

This verse is taken from hymn 123 in *Redemption Hymnal.* Why not sing it in your next prayer meeting?

HE LIFTED ME

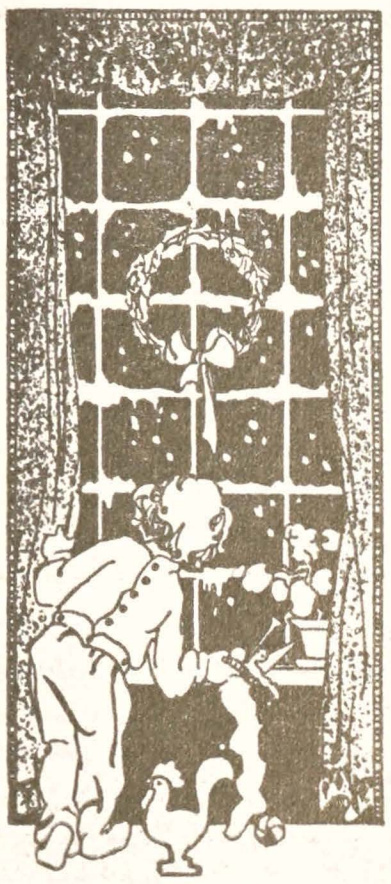
by George Canty

This heaving herd,
This liquid sky,
Leaping along the keel,
Tossing, uplifting,
Shoulder high,
Bunching, muscling,
Springing with strength of steel,
Snatching, saving,
Before it die,
From troughs incurred
By sin-doubt weal,
My craft—
Jaunting, defying,
Mocking, flying,
Midst forces gathered to kill.
So I have fared,
So lifted was I,
One craft upheld on a
Love-ocean real.
So did His lift to me feel.
Thus has He cared.

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WRITE FOR BROCHURE



A CHRISTMAS HAMPER

by Leon C. Quest

SOMETHING for the family! Well over sixty years ago as a boy I lived with my grandmother on Dartmoor, where I witnessed something I shall never forget. Early one Christmas Day she opened a large Christmas hamper and from it she took out turkey, fruit, and food of all kinds, with some presents. This is like this article—things for the family from my old Christmas scrapbook.

A CHRISTMAS SONG

One of the many carols we know and sing is "Christians awake." As a boy and young man in the various choirs I was in we were never allowed to sing this carol until Christmas morning. John Byron, the author of this hymn, was a most remarkable personality in his day and generation. He was born in 1692, when carols were being rescued and revived, both old and new being sung. Byron was an inventor and teacher of a system of shorthand. He had Charles Wesley for one of his pupils; the latter dashed off many of his famous hymns in Byron shorthand. John Wesley spoke of Byron as a man of wit, humour, much learning and deep understanding, with a serious vein of poetry.

The story of "Christians awake" is one of the most romantic and remarkable ever told. John Byron lived in a mansion just outside Manchester, then a town. He worshipped in Manchester parish church (now Manchester Cathedral). On a snowy Christmas Eve in 1749, Byron was teasing his favourite daughter, Dorothy (Dolly). Just before bed-time he asked her what she would like as a present for Christmas morning. Knowing her father well as a poet, she said "One of your poems, please!"

He retired to his study and, sure enough, next morning Dolly discovered to her delight on the breakfast table on a plate a sheet of paper bearing the promised poem, "Christmas Day of Dolly." Unknown to Byron the words of his poem somehow came into the hands of John Wainwright, organist of the parish church, who composed his magnificent tune "Yorkshire" as a setting to Byron's words. The following Christmas (1750), Byron and Dolly were suddenly awakened by the sound of singing underneath their bedroom windows. It was Wainwright and his church choir singing for the very first time:

Christians awake, salute the happy morn
Whereon the Saviour of the world was born.

Straight away, John Byron made a note of this in his diary, for he was a prodigious diarist. Today, in Cheltham's Library, Manchester, is the original manuscript. It was discovered, miraculously enough, by the Librarian of Manchester Public Libraries, who found it folded in a second-hand book which he had bought!

A CHRISTMAS STORY

Martin, the shepherd, lived alone in his hut on the mountain. The firelight flickered and the dancing flames made him think of the children having games before going to bed. Martin had no children, but he knew what it was to take care of mother sheep and baby lambs. Tonight he was restless. It was cold outside and snow was falling, so, putting more logs on the fire, Martin settled down to read the Christmas story.

He thought about the sheep and the lambs and thought if only they could talk to him and call him Martin, but all were safe within the fold. Suddenly Martin sat upright, got up, opened the window and listened. *There was the sound of a lamb crying!* But the lambs were all safe and sound under cover. There it is again. "It is a lamb crying," said Martin. With lantern, cloak and rod, he moved out into the night.

As he passed his sheds where the sheep were, he looked to see if one had got out. No, all were there, and Bess the sheepdog was guarding them. He heard the cry again! He flashed his light between the rocks and there, under the shelter of the rocks, was a bundle in a red shawl. He picked it up, *and it cried,* for the bundle in the red shawl was a baby boy. Martin looked and looked—no lost lamb, but a lost

baby. "And you are a lost lamb!" whispered Martin, then caught sight of the lantern and laughed.

When he got back to the shed he settled down and wondered "Whose is it?" In the firelight he saw a letter tucked inside the baby's clothes. He read quickly: "This is baby Noel. Please take care of him. Some day he will love you. Let him be your son." Martin cried with joy: "My little son, Noel."

"Away in a manger, no crib for a bed, the little Lord Jesus lay down His sweet head." No room for Him at the inn—or is there?

A CHRISTMAS SERMON

We are reminded by the Scriptures that Christmas is a time of festivity which can be sevenfold.

A festival of love. The key to everything for which Christmas stands is found in the love of God. God is love and "Love came down at Christmas."

A festival of giving. God so loved that He gave. He gave His best and He gave the most. He gave Himself in the person of Jesus Christ.

A festival of sacrifice. Jesus emptied Himself and took upon Himself the form of a servant. "Ye know the grace of our Lord Jesus Christ, that . . . for your sakes He became poor, that ye through His poverty might become rich"—God's sacrifice for our salvation.

A festival of joy. Said the angel: "Behold, I bring you good tidings of great joy," not only to the shepherds but to all the world. "Joy unspeakable and full of glory" wrote Peter.

A festival of peace. "Peace on earth," said the multitude of angels—peace to a sin-stricken, sin-sick world, peace with God, peace in our hearts and peace one with another.

A festival of good will. Again said the heavenly host: "Good will among men." Without this dynamic dimension there is no peace.

A festival of service. "I am among you as One that serveth," said Jesus. From the cradle to the cross He went about doing good, helping, healing, teaching and changing the lives of people.

When Jesus was born on earth in Bethlehem God stepped out of space—a new visitation from God, a loving invasion of God. There crashed into time a new event, a new power, a new life, a new beginning, an invasion of God in Christ, with a challenge to the will and heart of man.

What can I give Him,
Poor as I am?
If I were a shepherd
I would give a lamb.
If I were a wise man
I would do my part,
Yet what can I give Him?
Give Him my heart!

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Victory

"God . . . shall bruise Satan under your feet"
(Romans 16:20).



by A. A. BIDDLE VICE-PRESIDENT

CHRISTMAS is very much a time of feasting and happiness. Christians can enter into the spirit of Christmas in a very special way, for they have put Christ into their Christmas. But we must face the fact that Christmas does switch on the red light warning of possible danger. More Christians are tempted to stray at Christmas than at any other time of the year. The most subtle snare of Christmas is that it comes but once a year and so, they say, just this once have the social glass, the illicit friendship, let your hair down and have a go at anything.

Thank God there is victory. "We never need be vanquished," for "in the name of Jesus, we shall, we must prevail."

VICTORY THEN

Our text recalls the first promise God made to fallen humanity (Genesis 3:15) and here it is, the last promise to those "in Rome, beloved of God, called to be saints." The good news of this text is amplified if we remember the conditions that prevailed in the Rome of those far-off days. It was a great metropolis that appeared, at a distance, to be fair and cultured, but those who lived there knew it to be a cesspool of iniquity. Someone has written: "No one could stir abroad in that great city without meeting grave temptation." The Romans had become so accustomed to sin and had acquired such a love for it that it was a part of general life which was unopposed and unaccompanied by any sense of shame or regret. How like our modern cities!

Into this sinful city stepped Paul the apostle with the great soul-saving message of the gospel: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16). Many believed and were set free from the thraldom of sin, but this was not all, for they were called to fight sin—what a battle! The intensity of a battle is determined by the resources and power of the opposition. Those early Christians were opposed by the great, powerful Roman authorities who were under the command of Satan himself. This was certainly a battle, but what a promise! God proved it, for "God . . . shall bruise Satan under your feet."

History records the passing of Rome's power while the victorious Christian Church not only survived but multiplied and was ready to fight another day.

VICTORY NOW

That day is here and now. God not only wants His people to be released from the thraldom of personal sin, He also wants them to follow in the steps of those Roman Christians and become warriors—*Crusaders*—fighters against sin wherever it is to be found. The opposition is great. Satan is our arch-enemy, the power and inspiration behind all the opposition of friends, relatives and authorities. How can we fight against such powerful opposition? *By personal testimony in word and deed to the gospel's power in heart and life.* God calls the Christian man in the factory to move among his workmates as a leader of conduct. He will then demonstrate to all around that truth, purity and straight dealing are God's answer to the worst the Devil can do. God calls the Christian woman at the desk in the office or at the sink in the kitchen to show to the one at the next desk or next door that there is a conduct which is womanly, clean and attractive, which is Christ's answer to the worst in woman. This is victory indeed, for Satan is under the feet of those who live thus. It can and should be our experience.

VICTORY TO COME

But this text has a reference to Satan's final defeat. When Paul wrote these words to the Romans he probably saw in prophetic vision some Christian being cast to the lions in the Roman amphitheatres or burning like a torch in Nero's gardens. Maybe he lifted his eyes and looked down the vista of years and saw the Christians burning at the stake, speared through in far-off lands by poor benighted natives, sneered at, persecuted, condemned, ridiculed. The fight would always be on and many would be the casualties, many would suffer loss, but there was a glorious end—the rout and defeat of Satan. Perhaps he saw the lake of fire and Satan cast into it never again to oppose the heroes of the cross. Thus he wrote: "God . . . shall bruise Satan *shortly*." Hallelujah!

Let us therefore renew our attack and double our energies, for ours is victory on earth right here and now, victory at the lake of fire with heaven as the reward, and remember that heaven is the home of heroes!



Margaret M. Ladlow's page

CHRISTMAS IN AFRICA

WHEN I was a child, from one Christmas to the next seemed an eternity. Now, I am middle-aged, and Christmas comes all too quickly. I can scarcely believe that twelve months have elapsed since I had my first African Christmas. Its memories are still vivid in my mind and I would like to share them with you.

In spite of blazing sunshine and bright, green foliage everywhere it did seem Christmassy. Cards were hanging gaily on the walls in the mission house and a large turkey, donated by a European Christian businessman, was reposing in the fridge. I had made puddings and cakes and had enjoyed wrapping up little gifts for everyone in the mission compound. Our son, Andrew, had briefed his little friend, Isaac, on the mysteries of Santa Claus and his activities on Christmas Eve and had arranged for him to sleep in our flat. Being a little African boy he had no long stocking or pillow-case to hang up, so he placed a large cooking-pot ready for a benevolent night visitor. Andrew saw to it that he was not disappointed.

With a Sunday school of 300 children we were able to use forty of them in the nativity play they acted so joyfully. Many others took part in the accompanying carol service. It was an unforgettable experience. Somehow the rich, dark skins of the children were really beautiful against the eastern-type costumes they wore. The age-old carols were just as sweet as ever and were greatly enjoyed by the children.

I had no experience whatsoever of organising a Christmas party to suit the members of our Sisterhood; however, "nothing venture, nothing win," so I went ahead and announced a day of Christmas fellowship and festivity for all the ladies who come from their villages each week, together with those who live in the town. We commenced with simple games, like spinning the plate, musical chairs and an egg and spoon race across the compound. All the "mammies" entered in with great gusto. They were delighted to see the decorations that we had put up and enjoyed the refreshments and little cakes that I had baked. They sat at tables, talking, laughing, noisy and happy in the typical African style. One thing is certain, most of these dear souls had never played such games before and, judging by the speed with which the buckets of tea and the tray-loads of cakes disappeared, it was a rare treat for them. Needless to say *my* treat was to gaze on their smiling faces and to enter into all the jollification with them. After the tables were cleared, we had our special Sisterhood Christmas service, with hearty singing, clapping, tambourines in full play and an occasional "dance before the Lord" for good measure! At the close of the service each sister was given the large, white handkerchief she had already hemmed and embroidered with her initial and so we parted with many expressions of mutual appreciation.

Encouraged by the success of my first venture, I took the Sunday school teachers into my confidence and solicited their help to plan three parties for older scholars, catering for about 120 all told. We commenced each party at 4 p.m., when the fierce heat was spent. We had an uproarious time at each one. English singing games were quickly learned, "Here we go looby-loo" being a great favourite. Games of skill and competitions were eagerly played and the older children became very excited and hot so that drinks of milk (skimmed and powdered in U.S.A., a rare treat in a land where there is scarcely any milk to be had) and fruit juice were very welcome, together with my home-made buns and sweets. There was not a dull moment at any of the parties and the scholars' happiness was an ample reward for all the preparation and hard work.

Yes, I enjoyed all these happy experiences which accompanied our Christmas celebrations in Ghana, but after all these were only social occasions and must never be allowed to obscure the real meaning and message of Christmas.

It was on Christmas morning that I had my greatest thrill. We had arranged a morning service

and encouraged our African believers to come and join us in a great time of thanksgiving to God for sending His Son into the world for our redemption. No mention of the service had been made to the Sunday school. Imagine my surprise when I entered our little church to see not just the adult believers but the little benches filled with over seventy children in their bright new clothing sitting quietly, reverently waiting for the service to commence. They had come not to join in jolly festivities, or to receive gifts from the missionaries, but, entirely of their own choice, to join in our act of worship. True, they were displaying with pride their Christmas gifts—gaudy crepe-paper hats on their heads, plastic sun-glasses on their noses and some more favoured ones with earrings of Ghana gold, chains and bracelets, tokens that they were dearly cherished by their parents. Their behaviour was excellent. There was no talking or fidgeting. They sang the Christmas hymns heartily and entered into the spirit of the service. During the period of open worship, which must have seemed very long to any child, they sat with bowed heads and clasped hands. I got a wonderful blessing as I saw them with their shining faces and closed eyes and heard their sincere responses, sharing in the thanksgiving, as one believer after another stood to their feet and offered prayer and praise. This is the *real* joy of Christmas. I was so delighted with this unexpected display of devotion that, when the service was over, I dashed upstairs to my room and, bringing down three large bags of sweets, shared them among the children!

Why am I telling you all this? Is it just to indulge in nostalgic memories of the happy Christmas time spent in Ghana? Not entirely, for I have had many happy Christmases in many different places. It is just to point out as December 25th, 1970, draws near, that in this crazy, unhappy, bewildered world, the Christian message, the basic fact behind Christmas keeping, is still supremely relevant. I can only remember two sad Christmases. They occurred because of family bereavement and, even then, the comforting presence of the One who came on that first Christmas was very, very real. The cynics, the sceptics, the humanists, the agnostics and all the worldly-wise and clever people may sneer at the story of the Incarnation, but I have yet to discover any satisfactory alternative which they can offer.

Even if I were not a staunch believer in the divine inspiration of the Scriptures, when I read again, no matter how dispassionately, the narrative of the Saviour's birth, my heart kindles with joy. The very matter-of-fact straightforwardness of Matthew's and Luke's records coupled with the glorious discourse in John 1 clinch the matter for me. With all my mind and heart I firmly believe the words of the angelic messenger when he said to Mary of Nazareth, "Thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest:



A happy picture of the reunion of Pastor and Mrs. G. L. W. Ladlow with Andrew the day the Ladlows arrived from Ghana.

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 1:31-33).

Gabriel, fresh from the presence of almighty God, did not come to bring a fairy tale but a reliable prophecy to Mary. All his other prophecies came true and I see no reason at all why this one should not be completely fulfilled in God's good time. This is why the Christmas story is so up to date and so full of hope. Whether the world cares or not, it can never deny or obliterate the stupendous fact which the angels announced to the fearful shepherds, that God had sent a Saviour, Christ the Lord. God *did* care for the world and He *still does*. The promise given in John 1:12 is wonderfully true and operative: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." I pray that someone who has never received the Saviour into the heart may do so just now and earnestly repeat this little prayer:

"O Jesus, pure and undefiled,
May I from sin set free
Seek ever with a heart aflame
To serve and follow Thee.
Upon this Christmas Day may I
Like shepherds from the hills,
Come humbly forth to worship Thee,
Till peace my spirit fills."

E.A.V.

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" And having food and raiment let us be therewith content " (1 Timothy 6:8).

" Godliness with contentment is great gain " (1 Timothy 6:6).

" Penniless, we own the world " (2 Corinthians 6:10, N.E.B.).

WHAT fantastic nonsense is that first quotation! Few accept it as a workable philosophy of living, though hundreds of millions practise it, only, however, because they have no alternative—their contentment is a hostage to destiny—they would change their condition if they could. Nevertheless the contentment of the under-privileged is frequently the bane of many a would-be do-gooder social reformer. " They are so content," complained one such frustrated reformer about an Indian community whose standard of living he was vainly trying to improve.

But experience shows that any social reformer, of any colour, who uses our first quotation as a platform is a non-starter from the beginning, to Christian and non-Christian alike.

But Christian fundamentalists at least do not consider any Bible statements to be nonsense. Nevertheless, in our attitude to economics we are in danger, equally with the Greeks in their attitude to the Cross, to whom reference is made by Paul as follows: " The preaching of the Cross is to the Greeks arrant nonsense " (see 1 Corinthians 1:23), of considering Bible economics as arrant nonsense. But let us be under no illusion: the quotations at the head of this article are not simply exhortations to do good; they, with a multitude of similar Scriptures, *declare the only sound economic programme for mankind*. This we shall endeavour to show in this article.

And, because it is in the Bible, this first quotation poses a problem for us, for fundamentalists at least pay lip-service to the view that every Scripture is God's Word and therefore a Word of highest wisdom. But how are we to reconcile this belief with our predilection that contentment with food and covering is really the counsel of nonsense? So we fundamentalists are in a dilemma, for if it is true that we should be content with food and raiment, most of our discontent is misplaced; if we do not believe it is true we do not believe the Bible, an untenable position—for fundamentalists.

Let us discuss what we find to be in conversation on the subject the first reaction to this view of life—that it would stop all progress, for that would seem to be the most immediate result. " Contentment stultifies progress; discontent stimulates it ": so we are told, and so most seem to believe. Hence we observe that most advertising is directed to creating discontent.

But what do we mean by PROGRESS? Television, Concorde, motor cars, man on the moon, more complicated gadgetry at home, school, business, play! More and more time-saving devices that



NEEDED —
IN THE N

by JAMES T. B

rush us off our feet! But a community that spends £1,000,000,000 on what may prove to be the abortive Concorde project instead of on good roads, and loses millions of pounds a day because its traffic is snarled up, cannot be said to have progressed—not in wisdom. And just to develop this theme two steps farther: a world that spends countless millions on putting men and gadgets on the moon but obliterates scores of millions of its peoples by starvation cannot be said to have progressed—not in compassion.

Now to our second step; for some of our readers will riposte, " But we don't believe that the development of motor cars is progress, so your argument about our congested roads system is irrelevant." A fair point. Convincing arguments are used to demonstrate that the petrol engine is one of the worst blights that has hit mankind, and that we should get rid of it.

But if PROGRESS is considered in terms of real living and not in gadgetry, that is in terms of increased peace, better industrial relations, better government, better world health, in more knowledge of what life is all about, we are in exactly the same situation as the peoples in the time of the Pharaohs, of Alexander the Great and of the Roman Empire—in fact there would be little difficulty in showing that progress has been in reverse.

" Having food and raiment let us be therewith content ": it is a non-starter from the beginning; " keeping up with the Joneses " alone wrecks any idea of our being so, *unless we get hold of the idea of a divine revelation*.

For those with eyes to see and ears to hear PROGRESS is a mirage.

But let us look at the economics of our being content with food and clothing.

According to Mr. W. Langschmidt, managing director of Market Research Africa, whites in South Africa constitute 19.2 per cent of the population and receive 73.3 per cent of its income, non-white Africans constitute 67.9 per cent of the population and receive 18.8 per cent of its income. In other words African whites receive £46 per week to non-white Africans' £3/10/- per week (*The Times*, 26.10.70).

IRITUAL LAW URAL WORLD

LEY (SECRETARY-GENERAL)

But beware a smug superiority. We criticise the white South African for his gorgeous living standard based on the exploitation of his black brothers, but in the West we are in an equally invidious situation. Our standard of living results also from the exploitation of the world's underprivileged millions. If our income is only (!) £15 a week we must remember that if the work-people who plant, gather, pack and transport our tea, coffee or cocoa were paid £15-£30 per week our cup of tea, coffee or cocoa would be priced off our tables. And similar examples could be multiplied.

In other words, if we are not content with food and raiment we exploit someone else. As we have stated elsewhere, if the world's income were evenly distributed each worker would **receive** about £3 per week whether he earned (apropos the old anecdote, probably apocryphal, about the person who on being asked how much he earned replied " £100 per week " and on being commended for his high income retorted " Yes, but I receive only £10 ") 5/- or £500 per week.

So progress-wise, economics-wise, " Keeping-up-with-the-Jones-wise," fair-dealing-wise, Paul's exhortation " Having food and raiment let us be therewith content " is the very stuff of sound economic wisdom.

We recall that these words were written to slaves, presumably therefore accommodation was provided for them. The Bible's lack of condemnation of slavery has always struck the inquiring mind. The reason for this omission is an entirely pragmatic one. In fact Bible readers observe that its view of the class stratification of society is completely pragmatic. It is curious that no matter how the " underdog " fights for a better living standard, his standard is only marginally improved. Britain's working man, for example, is not five times better off than was his grandfather, in spite of all his struggles; he may be a fifth better off. In other words our monetary and economic system is such that it somehow ensures the poverty of the poor majority and the affluence of the wealthy minority—" the richer nations are getting richer and the poor nations are getting poorer." Or, to bring the subject from the general to the particular, a man who earned 25/- a week in 1910 would now earn perhaps £16-£24 for the job. But in 1910 he could have bought in the open market an item of game for 9d. that in an open market last week I saw priced at 16/6. Now as then the consumer is the loser, the producer and financier is the winner.

What has all this to do with Christmas? Just this: that God in Christ when He came into the world entered it at this level: " Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay His head." He gave no hostages to destiny; the world can never boast of what it gave Him, yet " penniless He owned the world," not then as its Creator, but as the infinite Giver, who gave to the uttermost, fulfilling the principle He enunciated, " Give, and it shall be given you . . ." (Luke 6:38), " Freely ye have received, freely give " (Matthew 10:8).

The text at the head of this article is not therefore an exhortation incidental to the apostle's general theme, **it is the enunciation of a principle** inherent in the scheme of things; ignore it or reject it if we will, but we do so to the detriment of all mankind, as witnesses the world's current economic predicament.

As a matter of fact Paul in his first letter to Timothy sets out a quite extraordinary study in economics. Could the thoughtful, dissentient, disillusioned youth of today be made to see that the Bible has theories of economics both in the Old and New Testaments based not on the current power structure of finance but upon man's care for man, doubtless their rebellion would turn to acceptance of a way of life **that has always challenged,** as it challenges today, world values, though the professing Church seems the last to realise it and implement it. And Paul, by the Holy Spirit, leading the van with his fellow apostles and his Lord, by example as well as exhortation, reveals the secret of all this: " Godliness does yield high dividends, **but only to the man whose resources are within him "** (1 Timothy 6 : 6, N.E.B.). And if our resources are within us, or better, in God, environment and possessions are no longer important—" penniless, we own the world " (2 Corinthians 6:10, N.E.B.).

This renunciation of possessions for possessions' sake was part and parcel of the revelation given by our Lord to His followers and seems to be irrevocably bound up with the possession of that spiritual power that works miracles: " Silver and gold have I none but . . ." (Acts 3:6).

Do we fundamentalists find the story of Jonah and the great fish easier to accept than the words of Christ? The rich young ruler found Bible-based economics a challenge he could not face and he went away sorrowful—of course he did, as all the world has done since. How happy he would have been—perhaps *his* name would have inscribed in the sacred page—had he accepted in simple faith the challenge of Jesus. And we!

Elim Bible College



The Principal, G. Wesley Gilpin, looks back over the year

JUST before last Christmas my wife and I visited the Madras Bible Training Institute, India, where fifteen young men were in training for village evangelism. This is but a tiny effort in the colossal task of reaching India's 540,000,000 with the gospel, but this is the new emphasis in overseas work.

There is this same pressing need everywhere—the need for more, better-trained workers. The lament of all denominations in this country is that the number of candidates for the ministry is inadequate. In our own denomination, as each Christmas comes around, there are names absent that used to appear prominently in the Christmas number of the EVANGEL. Happily, too, there are new names and new faces over the articles and in the photographic groups. The Elim Bible College is deeply involved in all this, and year by year new groups of young men step out to fill the pulpits and offices of our movement. In the October graduation service this year we presented awards to twenty-eight graduates. At present about one-third of our total ministerial personnel have been trained at E.B.C. *during the past decade*. Currently there are fifty people in the Theology School.



A group of graduates.

Just last week a young Swede and his wife who studied English with us here stayed for a few days on their way out to Thailand. These are but two of a large number of overseas people who have studied our language as a bridging language between their own and another. In this part of the world alone there must be about a score of workers who discovered the language key while studying with us here.

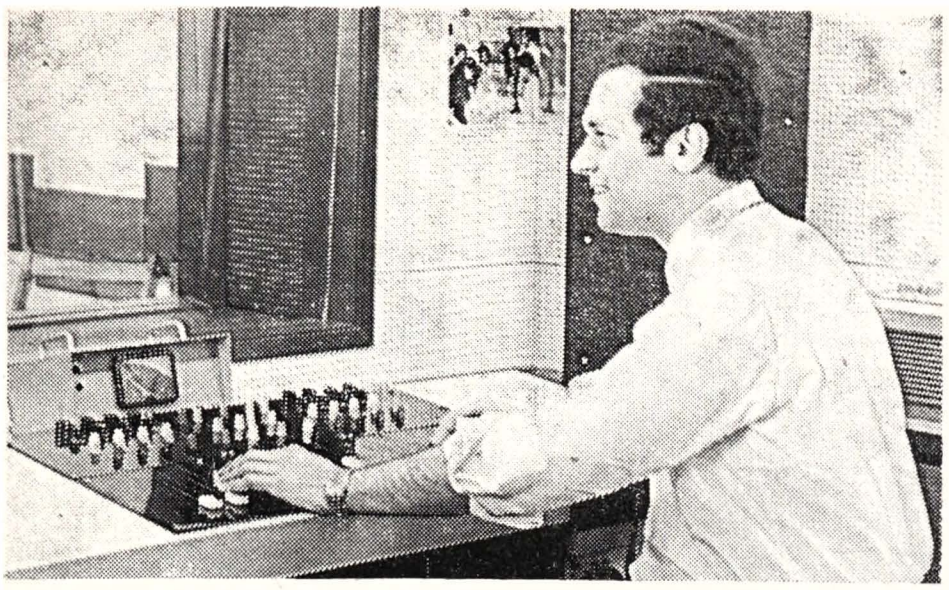


English language class in progress.

As I write this article some 100 young people from Elim Pentecostal churches in the London and Eastern Presbyteries are with us for a special week-



Mrs. G. W. Gilpin and domestic staff.



Helmut Kaufmann in action in the studio.

end of fellowship and study. They are but one of the fifty groups that have visited and retreated here for seminar purposes during the past year. The spacious grounds and commodious premises offer excellent facilities for holidays and conference gatherings. The Elim Missionary Conference met here again this year and has plans for next year.

A highlight of this year was Bible Week convened by the Abinger Fellowship. The emphasis was Pentecostal. People came from almost every denomination to listen to Spirit-anointed ministry and to wait on God for the fullness of the Spirit. Over 400 gathered on the opening night and numbers rose to 900 at the closing service. These magnificent grounds joyfully rang with songs of praise and it was very late every evening when the last car-load of happy people joined the main stream of traffic on the London—Worthing road.

We have been pleased to welcome many of you to the college during the year and you have strolled around and taken note of our well-equipped recording studio, classroom facilities, additional camping amenities and growing library. While you read this review a large company has gathered again at Grenehurst Park for the annual Christmas house party. From the assembled guests and staff at E.B.C. we send greetings and best wishes to all our friends. Pray for our work and come and see "what God hath wrought."

CLOUD-SHIPS

by Philip E. Streeter

Dear God,
We thank Thee for these billowing clouds,
Like giant ships that ride the unexplored canopy of space.
Sails haphazardly hoisted,
Windy tides heaving,
Daybreak horizon clear—
And off! Straggling over the hem-line of the sky
To skid majestically across dancing, sunlit seas,
Cream spume flying in their wake.
Lured over rills, black crags and sweeping hills,
Frolicking across swinging ocean wastes that murmur sadly,
Basking for a while in the blue of heaven's smile,
But not for long,
For soon they are bowled along again by that breeze from behind the dawn
Over lakes and dipping valleys,
Over sprawling, smoking cities and sleeping, dreaming villages.
Changing shape, changing colour,
Gliding through the arches of the mountains in a flurry of snow and fire.
A tranquil armada, drifting on, and on, and on,
Into the purple lap of evening.
Navigational bearing?
A solitary, gleaming star.
Destination?
The sinking sun and an orange-splashed sky.

Guide us, O Lord, as we grapple with the uncharted seas of life.
Point the course, ignorant mariners that we are.
Help us to have faith in Your seamanship, for You really do know best.
You are the Captain, we are only the crew.
Many times we snatch Your hands from the helm
And plot our own course by "fate," circumstances and the stars,
Instead of simply trusting in You.
We hug the shore because we are frightened,
Ply the oar instead of lisping a prayer,
Even abandon ship when things are too hard going,
But, Lord, we have nothing to dread from these boiling seas,
For You hold them in the palm of Your hand.
Therefore we will breast the waves and ride the storms of life
Until we cross the line, reach harbour,
And skim into the golden ocean of Your eternal presence.





To all people

by Leslie Wigglesworth

ELIM MISSIONARY SOCIETY SECRETARY

THE coming of Jesus to Bethlehem opened up a vista of great hope for the world. Even the heavenly hosts declared that all nations should benefit by His birth. This advent moved the multitudes of glory to prophesy that the people of the earth would be affected by Him.

In His time Jesus also commissioned His followers to teach all nations, stressing the importance of going into all the world to preach the gospel. "When you have received the Holy Ghost you will witness for me in the uttermost parts of the earth." Jesus saw no limits to the power of the gospel and He pointed to the earth's extremities, suggesting that all people were included in His great salvation.

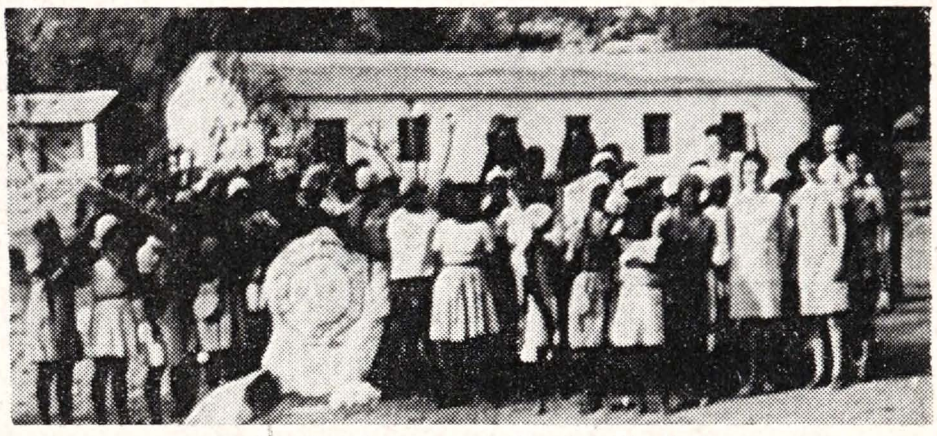


Tom and Hilda Johnston leaving London airport for their new assignment in Zambia.

The Elim Missionary Society has, under grace, brought this wonderful news of peace and joy to thousands of people in many lands and a résumé of the work is in keeping with the great message of Christmas.

THE FAR EAST. The McGillivrays, with Kevin Brotton, are representing us among the Chinese millions in Taiwan (Formosa), while Vera McGillivray has carried on a vital work in Hong Kong. Our friends have had singular successes in Christ and many lives have been transformed through acceptance of the Christian faith. We work in close co-operation with the Pentecostal Assemblies of Canada in this area.

INDIA. The witness in this vast country operates in two of the teeming cosmopolitan cities and in the northern province of Bihar. Both Bombay and Madras have centres from which the gospel is preached. Jack and Grace Troke (Bombay), John and Sally Prentice and Henry Joseph with his team of workers (Madras) are all busy proclaiming Christ



A sisterhood group at Bande, Rhodesia.

to the masses. They use Bible teaching, literature, the press and evangelism with some measure of success. In the Dehri-on-Sone district Miss Beardwell and Miss Jarvis, ably supported by the national ministers, have a colossal task, but press on with their village meetings, literature work, and church and dispensary work, which will eventually bring honour to the cause of Christ.

EAST AFRICA. The European witness in this area has decreased, but the Africans have taken the responsibilities of the work of the Lord with great enthusiasm. Arthur and Dorothy Bull have continued their ministry in Morogoro with frequent visits to the Tanga, Kikilo and Msolwa districts. A great feature of the spiritual work is the blessing which rests on the Masai and Wakwavi tribes. Many of these colourful people have trusted in Christ, churches are being built throughout the area and a great work is being established. District Bible schools are held with profit, but the Bulls need relief help from us. *They must have reinforcements.*

GHANA. David and Margaret Mills are continuing their work for the Lord in Koforidua. They were relieved for furlough by the Ladlows, who did a splendid job during the year they were in Ghana. Village evangelism and Bible school work give great scope for ministry and the team of African workers is letting the crowds know that Jesus Christ is the Saviour of the world. A machine which can produce tracts and booklets was taken to Ghana by Pastor Mills and is beginning to turn out literature in a new drive to combat the menaces of evil printing. Amplifier equipment is also a great help in open-air work.

RHODESIA. In spite of world opinion, this

country is enjoying blessing from the Lord. On the Inyanga North station Dr. and Mrs. Brien have a daily service with the hundreds of in- and out-patients at the hospital. Many find Christ in these services or through bedside ministry. The Emmanuel



Elim missionaries and E.M.S. minibus at Inyanga North, Rhodesia.

Secondary School is another hive of activity and students from many areas yield to the Lord Jesus. The two- and three-year influence of the Christian faculty produces many fine Christians. Peter and Brenda Griffiths, Joan Caudell, Catherine Picken, Alan and Anne Renshaw and Peter and Sandra McCann form a fine team. They handle boarding school meetings, school prayers and village visitation as well as their normal school and manual work. There is never a dull moment on this station! The Penhalonga station has been cared for by Olive Garbutt, who has carried on alone in very trying conditions. Her work includes administration of all mission affairs, school management and spiritual advice for the area—a tall order for one sister! God has blessed the work and replacements for her furlough are being arranged.

TRANSVAAL. Four centres radiate the life-giving message of peace in Jesus. From Nelspruit press activities are coupled with Bantu and Indian work. Hubert and Jean Phillips, having attained the eighty-year age group, still continue to serve the Lord and are greatly revered by the Africans for their sagacity and knowledge of African affairs. The press continues to turn out thousands of messages of life daily. Ron and Betty Gull, with David and Maureen Butcher, are busy in this literature effort, while Anne Stephenson shares in the work among the Indian communities. All our missionaries move into town and village ministry when the presses release them. In Phalaborwa Don and Mary Norton influence the compounds and locations. Many services are held each week and, with amplifying equipment, hundreds hear the gospel. The African ministers, as at Nelspruit, accomplish a great work for the Lord. The area for over fifty miles around is visited faithfully and many splendid conversions are recorded.

Frieda Grossen continues her great work at Tzaneen, where she has, with the help of her African ministers, established several churches. Her translation work is acclaimed and her interests reach into the new Bible school recently opened by the Pentecostal Assemblies of Canada. Frieda is also a recognised school inspector for Bantu schools—a very busy woman!

Pretoria is the town from which the Francis family operate. The area they cover is tremendous, as our brother oversees over 200 Bantu churches. His ministry latterly has included Bible teaching for the pastors, so regional Bible schools are organised with great profit and blessing to the work. His knowledge of African affairs and language ability are of great advantage. A recent visit by Pastor and Mrs. Chapman and Pastor J. C. Smyth was a great blessing and acclaimed by all the missionaries.

SOUTH AMERICA. Georgetown, Guyana, has proved to be a place where hundreds have responded to the preaching of the gospel. John and Gladys MacInnes, with Ian and Valerie MacInnes and local workers, have opened churches and Sunday schools all over the area. God has blessed their work in villages, hospitals, leper colonies and prisons, and someone has said that it is almost impossible to keep up with them! They never outstrip the Holy Ghost, however, and their efforts have been singularly blessed. During this year our President, Ron Jones, held successful campaigns around Georgetown. His daughter Glenys was a great help to him.

South of Guyana lies the great country of Brazil, and the Jeffery family have worked for many years for the establishing of a fine work in and around Sao Paulo. Several churches have been opened and Bible teaching has been a feature of the ministry there. Latterly the government has requested that only graduate teachers shall instruct Bible students and this has caused anxiety. Children's education is expensive and difficult and the cost of living seems to reach higher proportions each month. The ministers trained by Henry Jeffery are a grand company of men who should eventually take the full responsibility of the work. Bible teaching and training will be needed for many years to come.

This speedy survey of the missionary work gives you some idea of the vastness of the terrain covered for Christ's sake. Are we fulfilling His great commission? Can we do greater things for Him next year? I believe we can help to bring about the establishing of Christ's kingdom in the hearts of men and women of all nations.

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The Word became flesh

by Harry Tee (KILSYTH)

WE fall into wrong habits when speaking of the Christmas story. Did it begin with oxen, a stable, a manger? The New Testament writers affirm that these were not the beginning. No matter how much the angelic visitations may puzzle twentieth-century minds they underline that, in the coming of Jesus Christ, the initiative was with God. The story did not begin at Bethlehem, but in the divine purpose—man's redemption.

John goes right back to the beginning of the story (John 1). He speaks of the eternal existence of the Word: "In the beginning was the Word"; of the eternal embrace of the Father: "The Word was with God"; of the eternal equality of Father and Son: "and the Word was God." John's complete, concise account of the actual Christmas story is: "and the Word was made flesh, and dwelt among us"!

THE WONDER OF THE WORD

John refers to the Saviour, the Master, the One upon whose breast he leaned, as "the Word." This idiom is peculiar to John. He uses it again in Revelation 19:13, where he speaks of that great One whose vesture was dipped in blood and whose name was the Word of God. Our Saviour has many titles, like Emmanuel, the Messiah, Alpha and Omega, Author and Finisher, the Captain of our salvation, Heir of all things, great High Priest, the Morning Star, Prince of peace, but John refers to Him as "the Word," the Logos.

This has a twofold meaning: the Word conceived and the Word uttered. A word conceived refers to our thoughts, the conceptions of the soul. They must be in complete harmony, for one derives from the other. The second Person of the Trinity is fitly called "the Word," for He is the first and only begotten of the Father. The Two are One, united, in complete harmony. This synonymy is indicated in three respects:

Complacency of felicity, for glory and happiness existed between Father and Son through all eternity past; the Son was infinitely happy in His place in His Father's bosom and the Father in His delight in His Son.

Counsel and design, for the mystery of man's redemption was hid in God from all eternity and He who undertook to bring this from God was Himself from all eternity with God, so that man's redemption was concerted between Father and Son from all eternity, they understood One another perfectly in it. They Both knew what it required, yet still laid the plan.

Essence and substance, for the Word was not only with God, the Word *was* God, yet Jesus was a distinct Person in Himself, for He was *with* God!

A word uttered is speech, a word transmitted or communicated. Jesus is thus fitly called "the Word," for by Him God has spoken to us, as the writer to the Hebrews says. In Matthew 17:5 we are told: "Hear ye HIM."

Deeds and actions, intimate thoughts, thus Christ made known God's mind. He is the Word of God speaking to men. As the officer said: "Never man spake like this Man."

THE WORD INCARNATE

The Word was not joined to flesh—it *became* flesh, a great, wonderful mystery. Jesus was perfect Man, yet truly perfect God, the one true God-Man, two natures fused together in one Body.

The fullness of the time came and Christ was born into the world of men. He had always been in the world by His divine presence. The Old Testament theophanies indicate that He had appeared to men from time to time. Now He was born of a woman, made flesh, God manifested in flesh, the miracle supreme. All other wonders pale into insignificance by comparison. The guiding star led the Wise Men from country far, the angelic host heralded Christ's arrival, He was miraculously born of a Virgin, but the Word became flesh—this transcends all else. He existed from all eternity, designed the stars, planned the universe, placed the world on its foundations, holds the cosmos in the hollow of His hand, sustains the brilliance of the sun, than which His radiance is brighter—yet He was willing to be made flesh like us. The eternal Son became a Child of time!

Flesh speaks of man, mortal and dying. He was put to death in the flesh (1 Peter 3:18). It speaks

of man tainted with sin and, though He was eternally pure and sinless in His life, in His death He was made sin for us. Indeed he was sent "in the likeness of sinful flesh" (Romans 8:3).

When Adam sinned, God said to him: "Dust thou art," not only because he came from dust, but also because by his fall he sank into it. His fall made him earthly and the earth was cursed. Christ was a made a curse for us; He became flesh and condemned sin in the flesh. He who made everything in perfection, in His own likeness, was made flesh, which had been defiled and corrupted by sin.

"And the Word was made flesh and dwelt among us." Having taken upon Him human nature, He put Himself in the same place and position as men. He might have been made flesh and still dwelt among angels, but He came down to where we were. Accustomed to the company of the resplendent, celestial beings, He came down to live among a "generation of vipers," worms of the dust, sinners. The Scripture was fulfilled: "He shall dwell in the tents of Shem."

The precise meaning is that He dwelt among us in a tabernacle or tent, indicating the impoverished position of our Saviour. Shepherds, men of low estate, lived in tents. The King of Glory left His palatial dwelling-place to live in poverty. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He who is presently preparing mansions of glory for His own had nowhere He could call home. He who sustained a nation with manna was hungry at times when He lived on His own earth.

Soldiers lived in tents, so Jesus's stay was also like a military one. He had long before proclaimed war on the Serpent's seed; now He took the field personally. The great Warrior set up His standard and pitched His tent to encounter the Enemy—and what a victory He won! He never lost one round in the battle. The Lamb was the Lion, more than a match for the Serpent! He dealt a mighty blow on the head of *Diabolos* and sent him reeling at Calvary, all Hell came against Him and was ignominiously defeated. Jesus was able to cry, "Finished!" His great work was complete, the battle was won.

Of old, God dwelt in the tabernacle between the cherubim. Now He dwells in the human Nature of Christ, the true Shekinah, symbol of God's presence. All our addresses to God are through Christ. From Him we received the divine oracles. For the plan of salvation to be fulfilled the Word must be made flesh. There was no other way. "Without shedding



of blood is no remission." This was the fundamental purpose of the Incarnation. He came to shed His blood to open the way of salvation.

THE GRANDEUR OF THE GLORY

The Word was veiled in flesh, clothed in mortality, yet the beams of divine glory shone through. Though it be beclouded the sun remains the fountain of light. Though Jesus was enveloped in flesh, His divinity irradiated it. Though despised and rejected, there were still those with eyes to see His glory, those who were most familiar with Him, who conversed with Him freely. His disciples found glory after glory in His Person. It was so with His doctrine; they knew the mysteries of it—others saw a veil of parables. It was so with His Person; they saw divinity while others saw only humanity.

These witnesses to Jesus's divinity were a competent number. Twelve, a whole jury, men of plainness and integrity, they saw right through the veil of flesh. Wherever they went with Him He spread His benign influence and the disciples witnessed it. "They beheld His glory." It was "the glory as of the only begotten of the Father, full of grace and truth." These two, man's greatest needs, were in Jesus. In the tabernacle was the law; in the fleshly tabernacle there was truth, God manifested.

May we see His glory afresh! It is the glory of the fourth Person in the fiery furnace, that Moses experienced on Sinai, that Paul witnessed near Damascus, that Stephen envisioned as he died, that the shepherds saw when the glory of the Lord shone round about them.

"O let Thy glory fill the place"!

NUGGETS OF GOLD

MORE THAN CONQUERORS

"In all these things we are more than conquerors through Him that loved us" (Romans 8:37)

By H. BURTON-HAYNES
PASTOR OF ELIM PENTECOSTAL CHURCH, CLACTON-ON-SEA

HOW can we be *more* than conquerors? The question interpreted in the light of its context suggests that we can get out of the temptations and conflicts of life a spiritual discipline that will greatly strengthen our faith and mould our characters.

The ancient Phrygians had a legend that every time they conquered an enemy the victor absorbed the physical strength of his victim and added much to his own strength and valour. So temptation and trials, faced by faith in Christ and His Word and victoriously surmounted, double our spiritual strength and moral equipment. It is gloriously possible not only to defeat our enemy but to capture him and make him fight in our ranks. The prophet Isaiah speaks of flying on the shoulders of the Philistines (Isaiah 11:14). This suggests that God's people would be enabled not only to conquer them but also to use them to carry the victors on their shoulders for further triumphs.

A skilful navigator can use a head wind to carry him forward by tacking and taking advantage of its impelling force. It is possible for us, through the grace of God, to turn to account the things that seem unfriendly and unfavourable, and to be able to say continually "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

In the battle of life let us remember that our spiritual conflicts are among our choicest blessings. Our great adversary is used to train us for his ultimate defeat! God will not allow our hopes to wither as flowers wither, leaving nothing behind but desolation. What encourages our hope is the assurance that with God there is plenteous redemption. When He delivers He makes us "*more than conquerors.*"

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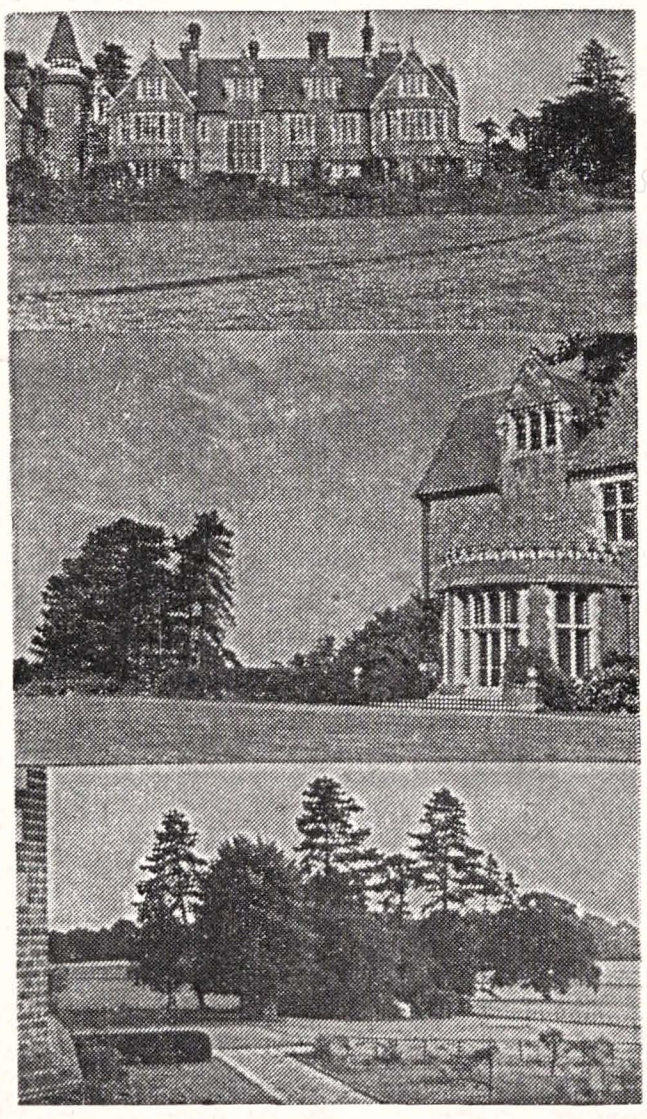
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cerning this child" (Luke 2:17). They had been so captivated by the miracle of the Incarnation that they could not refrain from talking about it. With what eagerness, conviction, contagious enthusiasm and persuasion they told it! *O God, send us back to the stable that Thy Word may become in us a burning fire!*

"God loved and we must love the troubled throng,
Look deep within their heart and see the need
Of something more than atmosphere, than song;
Of something larger even than a creed,
This is the task that Christians have to do:
God gave His Son—and we must give Him, too."

HEROISM

Though we have spoken of the shepherds' gladness, we must not assume that life will be all joy and laughter. Joseph's joy at the birth of the Lord Jesus was mingled with concern for the safety of the Child. The coming of Christ into his life brought great blessing, but it also brought great trial. He had to leave everything as it was at Nazareth and flee into Egypt. There was no time to return to wind up his business, to see to his goods and home. Life made very heavy demands upon him, yet there is no suggestion of any resentment in the heart of Joseph. This was his part in the plan of redemption and he nobly determined to go through with it whatever the personal cost. So much depended on his quiet heroism, there in the background of events. He listened carefully to what God had to say to him and then directed his life accordingly.

Some will go forth from this Christmas not into the sunshine but into the storm. For them there can be no evading the darkening clouds. The time they have spent in worship at the feet of Jesus and in prayerful contemplation of the wonder of His coming into the world to be our Saviour will not resolve their problems. *But they will rise up with renewed strength to face them with fortitude.* Mingled with their sorrow will be such peace that they will know no despair. God will be their stay and strength, the God of Bethlehem, the God who cares.

GUIDANCE

For the Wise Men the Advent confirmed their faith in the guidance of God. Their remarkable experience of being supernaturally led to the Saviour of the world led to further acts of obedience. If some thought they were crazy launching on such a hazardous expedition at the call of a star events proved otherwise. They stepped out in faith and God honoured their faith. Having enjoyed the blessedness of a God-guided life, how could they settle for less? He who leads to Bethlehem leads to the eternal city.

Yet there may not always be a star. Sometimes the night will be dark. We will be called to walk by faith. There may not even be any signs along the road assuring us that the course we are pursuing is the right one. God will be strangely silent, but He will always be there, for He has promised never to leave us.

That the star ceased to shine for the Wise Men was no chance happening. It is such a common experience of those who endeavour to live a God-guided life that I cannot but believe that God allowed it for the comfort of countless Christians in every succeeding generation. They had come to find a Judæan prince—they knew that much; so they used their intelligence and continued their search. It may seem to some that they made a grave mistake in going to Herod, but that inquiry was a link in the chain of events that directed them to the Word of God. When they purposed to follow the directions of that Word the star shone in all its former brilliance.

FAITH

We must not neglect the Word of God, not even when the brightest stars are shining. Stars supplement the Word, never supplant it. Those who habitually look for guidance in the Word, ordering their lives by its precepts, are never reduced to despair when the stars cease to shine. They walk on in faith, trusting Him who said "the steps of

(continued overleaf)

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a good man are ordered by the Lord." Whether or not they can see where their steps are taking them is beside the point; they know they are moving toward their God-chosen destination.

For Mary the events of that first Christmas continued to sanctify and ennoble her life long after the time had passed. This is how it should be with us. She did not allow herself to become so engrossed in the daily chores that the staggering events she had witnessed receded from her mind. The story of the shepherds, the visit of the Wise Men, the prayer of Simeon, the conversation of Anna and the concern of the angel for the Child's welfare were constantly in her thoughts.

DEDICATION

Her life became a prayer of thanksgiving. She daily dedicated herself to God for the fulfilling of her task. Her lips and heart were filled with praise to God for the mercy, love and grace He had shown to mankind. She was occupied with noble thoughts and, in consequence, became nobler herself. A quiet dignity pervaded her life. Through all her troubles and grief she possessed a serenity that was not of this world. Pondering what God had done gave her inner strength. This picture of Mary, so humble, so serene, so gentle, her mind filled with holy thoughts, was given to us not that we should merely admire her but that we should emulate her, find the same spiritual strength, and experience the same ennobling and sanctifying power through meditating on the greatest wonder of the ages—"The Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14).

COMPOSURE

We cannot read Simeon's magnificent prayer without marvelling at his composure in the face of the greatest crisis of life. Look at that upraised face in prayer, the peace of heaven upon his wrinkled brow. Listen to his tremulous voice, filled with holy emotion. For years he had lived in such close communion with God that the Holy Spirit had been able to reveal to him that he would not die until he had seen the Saviour of the world. That hour had now dawned. The holy Babe in his arms was the promised Saviour. The saintly Simeon was profoundly moved and talked intimately with his God.

Have you noticed that we seldom speak of death by its own name? It is so of the Bible, too, as far as the Christian is concerned. The reasons in the two cases are quite different. We call it by a different name because we shrink from it, the Bible calls it by a different name because God has stripped it of its terror.

Sin is the greatest single factor that makes us fear death. Now that the Saviour had come, Simeon felt that he could die in peace, and indeed he could, for this holy Babe was to make full atonement for his sins upon the cross.

Though now you recoil from the thought of death, even though you are a Christian, as you come nearer to that experience you will have an increasing composure, for God prepares His people for their home-call. A life of prayer and communion with God makes the passing from earth to heaven appear to us just what it is—a natural process. Those who live close to God, as they near the end of their earthly life begin to talk quite naturally about their going to heaven and even begin to look forward to it.

"I am not tired of my work, neither am I tired of the world; yet, when Christ calls me," said Dr. Judson, "I shall go with the gladness of a boy bounding away from school." If you found school irksome you will appreciate his gladness at the thought of going to heaven. Why should we not look forward to going there? What a hold unbelief has over us! Let us hasten to Bethlehem that our faith may be strengthened.

At Bethlehem is the dynamic for daily living. Let us draw from these familiar scenes all the comfort, courage, hope and inspiration they offer, then let us go forth into the world to face up to our problems with fortitude and to spread the glory of the Incarnation everywhere.

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(senior)

It was a day to remember in the history of the Old Hill church. Members, friends and relatives filled the church to give thanks to God and pay respect to the memory of "Daddy" Williams. He was founder-member and elder of the assembly, which he had loved and supported faithfully since its inception. It seemed especially significant when the congregation repeated the chorus of the Glory Song after Mrs. Mary Smyth, wife of our Administrative Secretary, had sung each verse with a real anointing from God. These words epitomised the greatest ambition of our brother's life. On every pastoral visit he sang them with such enthusiasm. Being totally blind and almost deaf, he followed on by saying "There will be no blind eyes in heaven.' What a glorious thought to know that his ambition is now fulfilled! Due to failing physical strength and the onset of pneumonia, our Saviour took him to his reward.

Brother Williams leaves behind his wife and daughter Ruth, a pastor's wife, and his son Pastor Jesse Williams, who spoke during the service from Psalm 116:15: "Precious in the sight of the Lord is the death of His saints." Everyone realised our brother was able to minister with such blessing because he knew that his father was with Jesus. Many Elim people will remember the pioneer work of Pastor Jesse Williams. Mission stations in Africa under Elim's flag are the result of his initial labours. In 1931 he conducted a tent crusade on the Cradley Heath fair ground, from which the Cradley church was founded. Some twenty years later the church moved to its present site at Old Hill.

In his latter years brother Williams was unable to attend church services, but he will be deeply missed. Not a day passed without the Old Hill church being brought to the throne of grace. I know that Elim members everywhere will uphold the family in prayer, especially Mrs. Williams. May they be sustained by Him who doeth all things well.

"THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH."

James 5 : 6.

Christmas greetings

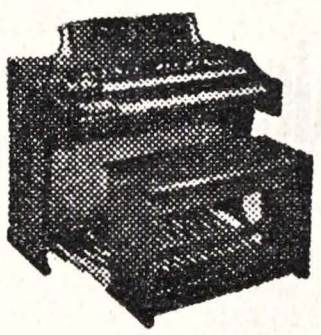
The season's greetings to Elim ministers, missionaries and members, colleagues and friends from Pastor and Mrs. J. T. Bradley.

* * *

Pastor Douglas B. and Mrs. Eva Gray and the London Crusader Choir send warmest greetings to ministers, members and friends world-wide for a blessed Christmas and New Year. In prayerful remembrance.

* * *

Mr. and Mrs. Stannard, recently moved to Cardiff from Oxford and Plymouth, wish all their Elim friends a very blessed Christmas.



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Sunshine Corner



THE MISSIONARY TEDDY BEAR
by Uncle Alex

Hello children

A very happy Christmas to you all

WHEN Shirley woke up on Christmas morning she was so excited. A beautiful, cuddly teddy bear was standing up on her bedside chair looking at her. It was a big white one with a lovely red ribbon.

Over she dashed and hugged it. The fur was warm and soft. "How fortunate I am," she said to herself. On the side of her new friend was a note tied to a metal ring which said: "I talk. Pull this and let it go." Carefully, with her big blue eyes open ever so wide, she pulled the cord by the ring, then let it go. Sure enough, it began to talk. Here is what it said: "My name is Teddy; what is your name?" The cord went back into his side while he spoke. She pulled it again with great excitement, and sure enough "My name is Teddy; what is your name?" was clearly spoken once more by this exciting new friend.

Shirley ran into the bedroom of her mummy and daddy. She showed them her wonderful Christmas gift and, of course, made it talk. Her other dollies and animal friends were nothing like this new one because they could not talk.

A few days later a missionary came to the church and told of his work away across the sea. Young Shirley felt sad when he spoke of their poverty and hunger. The missionary appealed for prayer and for people to help the work of God among these poor nations.

Shirley wondered what she could do. Could she give the missionary some of her old dollies? Then she thought "No, I'll give my best new Teddy to help the missionary."

That night she asked her mum and dad if they would agree. How glad she was when they did! Carefully she wrapped it up in its box and hurried round to the pastor's home, where the missionary was staying. When she knocked on the door her heart was beating fast. Soon she was sitting on the knee of this kind missionary. At first she was shy, but soon they were good friends. When she told him what was in the big box the missionary was nearly in tears. Giving Shirley a nice cuddle, he prayed that God would reward her; then he wrote her name and address down in a book and asked the date of her birthday.

Some months later an air-mail letter arrived right on her birthday. It was from the missionary and inside it was a letter with a lovely photograph showing the missionary surrounded by many boys and girls eagerly looking at the missionary, who was sitting on a tree trunk. What do you think was on his knee? Yes, Shirley's teddy bear!

He had used it in many villages to bring boys and girls to hear what it had to say, after which they sat down to listen to what he had to say about Jesus.

Laurie Lambert announces—

Vacation Venture goes north

THERE is no doubt that V.V. is one of the finest ideas ever introduced for our Elim young people. It combines all the delights of fun and Christian fellowship with the desire to win folk for Christ. So far V.V. has centred its activities in the south, visiting Weymouth, Barry, Worthing, and Guernsey. Now, at the request of the Lancashire Presbytery, it will be held in the lovely seaside town of Southport in the first two weeks of August 1971 (D.V.).

Vacation Venture appeals to all types of young people. University students come. Often a large group of young folk from one church attend, sometimes it is just two or three, or even one person from a church. Soon, however, they are welded into an effective force for God. Numbers are limited to about sixty so we have to work on the basis of first to book first to come.

The fortnight is full of action and activity. Every afternoon is devoted to recreation. On the spiritual side we have a youth choir, morning devotional sessions, door-to-door work, coffee bar evangelism, children's meetings, and an evangelistic crusade in the evenings.

We have booked The Orleans Christian Hotel for a fortnight at ten guineas per week. This hotel is right on the sea-front. There will also be dormitory-type accommodation in the church at £6 per week. Already requests for reservation are coming in. We hope this year to have more coming from the north of England and from Scotland.

The crusade will be in the beautiful Jubilee Temple, a splendid church in a good, central position in the town. V.V. this year will be led by Pastor Bryan Vidamour and myself, with the valued assistance of Pastor Len Knipe and other ministers in the area.

You will be most welcome, but you had better get organised and book soon! If you wish to know more details write to: Pastor L. E. Lambert, 141 St. Michaels Avenue, Yeovil, Somerset.

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REV. DENIS G. CLARK
(Evangelist and Bible Expositor)

REV. A. A. BIDDLE (President)

REVS. JOHN H. SAINSBURY and JOHN WOODHEAD

Elim missionaries expected : Olive Garbutt, Frieda Grossen, Ron and Betty Gull, Henry and Edith Jeffery and John and Gladys MacInnes.

For further information write to : The Conference Secretary, Box 38, Cheltenham, Glos.

D.2252



The President-elect in action at the 1970 conference.

Monday, December 21st Luke 1:1-20

" I am Gabriel . . . sent . . . to shew thee these glad tidings " (v. 19).

Heaven had not spoken for 400 years. Evil was exercising power on the throne of Judea. Corruption was working in the priesthood, yet the loveliness of Old Testament piety was seen in the godly remnant, and God pursued His eternal purpose through this remnant. Before the golden altar of incense Zacharias, in the performance of his duty, led the people in prayer. As he prayed, the dividing veil between yonder world and this parted, and an angel messenger broke the silence of the centuries. The heart desire of Elisabeth and Zacharias was granted; a son was given them, forerunner of Messiah. The divine fulfilment had commenced. Heaven drew near to earth.

Tuesday, December 22nd Luke 1:21-38

" For with God nothing shall be impossible " (v. 37).

Blessed among women, Mary, chosen vessel for the Incarnation, was highly favoured, much graced. Jesus, born of Mary, stepped into time through this lowly door. Thus " the Word became flesh." But spiritually this miracle can happen to **you.** Grace will receive you, the power of the Highest will overshadow you, the Holy Ghost will come upon you and Christ will be formed in you. Will you have this Christmas miracle happen to you? Then respond as Mary did: " Behold, the handmaid of the Lord; be it unto me according to Thy word " (v. 38).

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

Wednesday, December 23rd Luke 1:39-56

" My spirit hath rejoiced " (v. 47).

"When the sun is up, the birds begin to sing," says Samuel Rutherford. The Magnificat is the song of dawn-birds. It is full of rapturous joy. " For sheer overflowing gladness there is scarcely any hymn, ancient or modern, to compare with it." God was visiting the soul with His salvation; He was exalting the humble. Here lay the romance of the Incarnation. He came not to the purple-robed but to the peasant-garbed. The past of preparation and the future of perfection met. Human values were reversed. The holy One, the mighty One " hath shewed strength with His arm." He remembered His covenant mercy to Abraham—the Seed, the Saviour was come.

Thursday, December 24th Luke 1:57-80

" The hand of the Lord was with him " (v. 66).

God was moving. Elisabeth was filled with the Holy Ghost and so was Zacharias. John the Baptist was also filled with the Holy Ghost—from his mother's womb. Joy and gladness, praise, prayer and prophecy, signs and wonders —God had His man, born into a godly family as a result of special intervention, prenamed by God. He created fear and wonder at his birth (v. 66). Growing strong in body and spirit, he was hidden until the time of his showing and ministry (v. 80). Somewhere still, God has His man, perhaps hidden but being prepared. The Holy Ghost is still moving in lives, preparing the way for the coming of the King.



THE F

Scriptu

Friday, December 25th Luke 2:1-20

" Wrapped Him in swaddling clothes " (v. 7).

The sheer beauty of this passage thrills the soul. All human comment detracts from it. Read it over and over until its music fills your whole being. Stay awhile with the shepherds in Bethlehem's field. Revel in the glory of heaven come down to earth. Still all turbulent passions and listen to the herald angel proclaiming peace and good will. Exult in the doxology of the heavenly host—" Glory to God in the highest." Worship at the manger-cradle and adore the Babe wrapped in swaddling clothes. Wonder of wonders—God stooped to redeem us ! His omnipotence was revealed in His becoming a babe. His highest glory was manifested in His greatest humiliation.

" Oh, come let us adore Him, Christ, the Lord."

Saturday, December 26th Luke 2:21-39

" His name was called Jesus " (v. 21).

Eight days after His birth, Jesus began to fulfil all the law by being circumcised. Forty days after His birth He was presented to the Lord. The offering **of the poor** on such occasions was " a pair of turtle doves, or two young pigeons." It is evident that Mary and Joseph were poor, for this was their offering. Among the remnant who " looked for redemption in Israel " were Simeon and Anna. Led and taught by the Spirit, they thrilled to perceive that this Baby being presented to the Lord was God's salvation, a light to the Gentiles and Israel's glory, howbeit a sign to be spoken against, a separator of all who encounter Him and the cause of a sword piercing even Mary's soul. The cross was foreshadowed in His circumcision and presentation.

Sunday, December 27th Luke 2:40-52

" Jesus increased in wisdom and stature " (v. 52).

This is the one clear glimpse of the history of the hidden years. It contains the only recorded utterance of Christ's first thirty years (v. 49). Jesus grew physically: " He was filled with wisdom," he " increased in wisdom," He " waxed strong in spirit," " the grace of God was upon Him," and He increased " in favour with God and man." At twelve He became " a son of the Law." Left behind at the temple, He sat in the midst of the learned doctors, listening to them and asking them questions. He was conscious already that God was His Father. The one purpose of His life was His " Father's business," yet He lived in Nazareth, subject to Joseph and Mary. His was an untarnished childhood and

IILY ALTAR

nion Portions

NOTES BY HARRY TOFT

youth. At His baptism the Father said " This is my beloved Son, in whom I am well pleased."

Monday, December 28th Psalm 32:1-11

" Blessed is he whose transgression is forgiven " (v. 1).

This is an evangelical psalm of instruction. Transgression, sin, iniquity and guile are words describing the fatal malady of the soul. Sorrows come upon us if, in guile, we cover our sins, but if we deal honestly with God and confess them He forgives us and He covers them. How happy is the man who is thus forgiven—" unto whom the Lord imputeth not iniquity " ! He shall be preserved in trouble, led gently through life; encompassed about with mercy, full of exultant, shouting joy. David knew whereof he spoke. Learn from him. Hide not your sin, but confess it, and enter into the joy of the justified.

Tuesday, December 29th Psalm 33:1-22

" Sing unto him a new song; play skilfully with a loud noise " (v 3).

Moses sang a new song at the crossing of the Red Sea. The redeemed in glory will sing a new song. The praise of such a wonderful Creator, providential Ruler and Redeemer deserves a new song—new songs for new mercies ! Skill and noise are happily blended in the exhortation. Adam Clarke comments: " Let sense and sound accompany each other; let the style of the music be suited to the words. This skill is possessed by few. They can make a loud noise, but they cannot adapt sound to sense." Freshness, skilfulness and heartiness are combined and are accompanied on harp, psaltery and an instrument of ten strings to magnify the Lord.

Wednesday, December 30th Psalm 34:1-22

" The eyes of the Lord are upon the righteous " (v. 15).

The righteous are objects of hatred and many are their afflictions. Often they are brokenhearted and crushed, yet they keep their tongues from evil and their lips from deceit. Having repented of wickedness, they do good and seek and pursue peace. The eyes of the Lord are upon them and His ears are open to their cries. He draws nigh to them when they are broken and crushed, redeems their souls, preserves their bones, delivers them out of all their troubles. He is their Saviour and " none of them that trust in him shall be desolate [margin: guilty]."

Thursday, December 31st Psalm 39:1-13

" Surely every man walketh in a vain shew " (v. 6).

Well may we pray with David, " Lord, make me to know mine end, and the measure of my days, what it is " ! Life is but " an handbreadth." Like the tick of a clock, another year is gone. What folly to live alone for this world; it is but " a vain shew." " Every carnal man walketh in a vain shew and yet how vain is he of his shew of vanity." " He who toils and contrives and wearies himself for gold, for fame, for rank, even if he wins his desire, finds at the end his labour lost " (Spurgeon).

" And now, Lord, what wait I for? my hope is in Thee. Deliver me from all my transgessions " (vv. 7, 8).

Friday, January 1st Psalm 40:1-17

" I delight to do Thy will " (v. 8).

" Sacrifice and offering Thou didst not desire," " For it is not possible that the blood of bulls and goats should take away sins " (Hebrews 10:4). Jesus came " to magnify the Law and to make it honourable." The Law was within His heart; He delighted to do the will of God. That will led Him to the cross and to the throne. By His one sacrifice He accomplished our eternal redemption and ratified a new covenant, based not on the blood of beasts but on His very own blood. Now from the throne He fulfils in us the promises of this New Testament: " I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more " (Hebrews 10:16, 17). In 1971 let your one purpose be to work out in your life that which Christ works in. May we say **" I delight to do Thy will " !**

Saturday, January 2nd Psalm 41:1-13

" But Thou, O Lord, be merciful unto me " (v. 10).

Tremendous blessings are promised here to those who consider the poor. " The word is one of wide meaning and is used of the poor, of the lean and weak in body, of the sick in mind." David in deep affliction found little consideration from his enemies or from his faithless friends, so he spoke with deep feeling regarding those who considered the afflicted, the poor, the sick in body and mind. Spurgeon says: " Such as receive a vile return for long kindness to others, may read the song with much comfort, for they will see that it is, alas, too common for the best of men to be rewarded for their holy charity with cruelty and scorn." May the compassionate Master, who Himself knew cruelty and scorn, give us His own kindness and compassion and deal with us in mercy !

Sunday, January 3rd Psalm 42:1-11

" Hope thou in God " (v. 11).

Here is a soul in deep depression, feeling desolate and forgotten, panting for conscious fellowship with the living God, and struggling to lift his mind from himself to God. " David chideth David out of the dumps " says a quaint old writer.

Despondent one, lift up your heart ! God is on your side—He is the health of your countenance, the Rock of your security, the God of your life. He will command His lovingkindness to you in the day-time, and give you songs in the night. Look away from all your fears and feelings and hope in God. Your heart will soon be filled with His praise, for He **is** your God !

COMING EVENTS

BIRMINGHAM, Kingstanding. December 20. Elim Pentecostal Church, Warren Road. Carol Service by candlelight. Preacher: R. J. Morrison. At 6.30.

BOURNEMOUTH, Winton. January 3 and 5. Elim Pentecostal Church, Hawthorn Road. Visit of Felix Lloyd Smith. Sunday at 11 and 6.30. Tuesday at 7.30. Singing items on Tuesday by The Calvary Singers. Convener: George Backhouse.

BRIGHTON, Preston Park. December 20. Elim Pentecostal Church, Balfour Road. Carol Service. Preacher: Tony Martin (Open-air Campaigners). Soloist: Muriel Horley. Items by Sunday school choir. At 6.30.

CRADLEY HEATH. December 20. Elim Pentecostal Church, Bearmore Road. Carol Service, with colour filmstrip with sound, "O Holy Night," presented by J. R. Brown. At 6.30.

GREENOCK. December 31—January 5. Elim Pentecostal Church, Belville Street. New Year Convention. Preachers: M. W. Carr and E. R. Corsie. Thursday at 7.30 and 11 (watchnight service). Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30 the President, W.R. Jones. Tuesday at 7.30. Convener: R. Lighton.

SHEFFIELD. December 20 and 27. Elim Pentecostal Church, Lee Croft, Campo Lane. Candlelight Carol Services. At 6.30.

SOUTHPORT. January 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pastor's forty-first anniversary in the Elim ministry. Preacher: A. C. Jarvis. Convener: L. Knipe. Saturday at 7.30. Sunday at 10.45 and 6.30.

STRATFORD-ON-AVON. December 19. Elim Pentecostal Church, Guides' Hall, Grove Road. Revival Rally at 7. Preacher: T. W. Walker, with items by Headquarters office staff. December 20. Christmas services. Sunday at 11. Mr. J. E. Burston. 6.30, Camp-fire Carol Service. Preacher: G. J. Feasey.

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MISCELLANEOUS

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ITINERARIES

The President:

December 31, Kilsyth; January 3, Whitehaven; 4, Greenock; 5, Dundee; 6, Aberdeen; 7, Edinburgh; 8, Paisley; 9, Clydebank; 10, Coatbridge.

London Crusader Choir with Douglas B. Gray:

December 27, Pentonville prison.

ENGAGEMENT

CRAWLEY—DODD. We are happy to announce the engagement of John and Barbara, of Thornton Heath Elim Pentecostal Church, on November 28th, 1970, and we wish them God's blessing. C.2265

WITH CHRIST

DALE. On November 16th, in hospital, Mrs. Annie Dale, beloved member of the Silverdale Elim Pentecostal Church for thirty-five years, passed into the presence of her Lord. Officiating minister at funeral: D. S. Williams.

GEORGE. On November 21st, Elizabeth Mary George, aged 84 years, widow of Pastor W. George, passed away peacefully into the Master's presence at her home, "Pencae," Mill Lane, Romsey. Faithful member of the Romsey Elim Pentecostal Church. Officiating ministers at funeral: D. E. Edmonds, J. C. Kennedy and I. Thomas.

PRICE. On November 26th, Bertram George Price, aged 84, of Winton. At rest. Officiating minister at funeral: G. N. Backhouse.

SMITH. On November 21st, Jeffrey L. Smith, faithful member of Elim Pentecostal Church, Ipswich. Officiating ministers at funeral: W. J. Hilliard and L. Hawes.

WOODGER. On December 1st, Agnes Woodger, aged 90 years, member of Elim Pentecostal Church, Southend, and one of the earliest members of the Elim Movement. Officiating minister at funeral: J. A. Wright.

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